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'LIFE, LIGHT, LOVE.'

THE  
GUARDIAN:  
A  
MONTHLY MAGAZINE

FOR  
YOUNG MEN AND WOMEN,

SUNDAY SCHOOLS AND FAMILIES.

REV. J. H. DUBBS, D.D., EDITOR.

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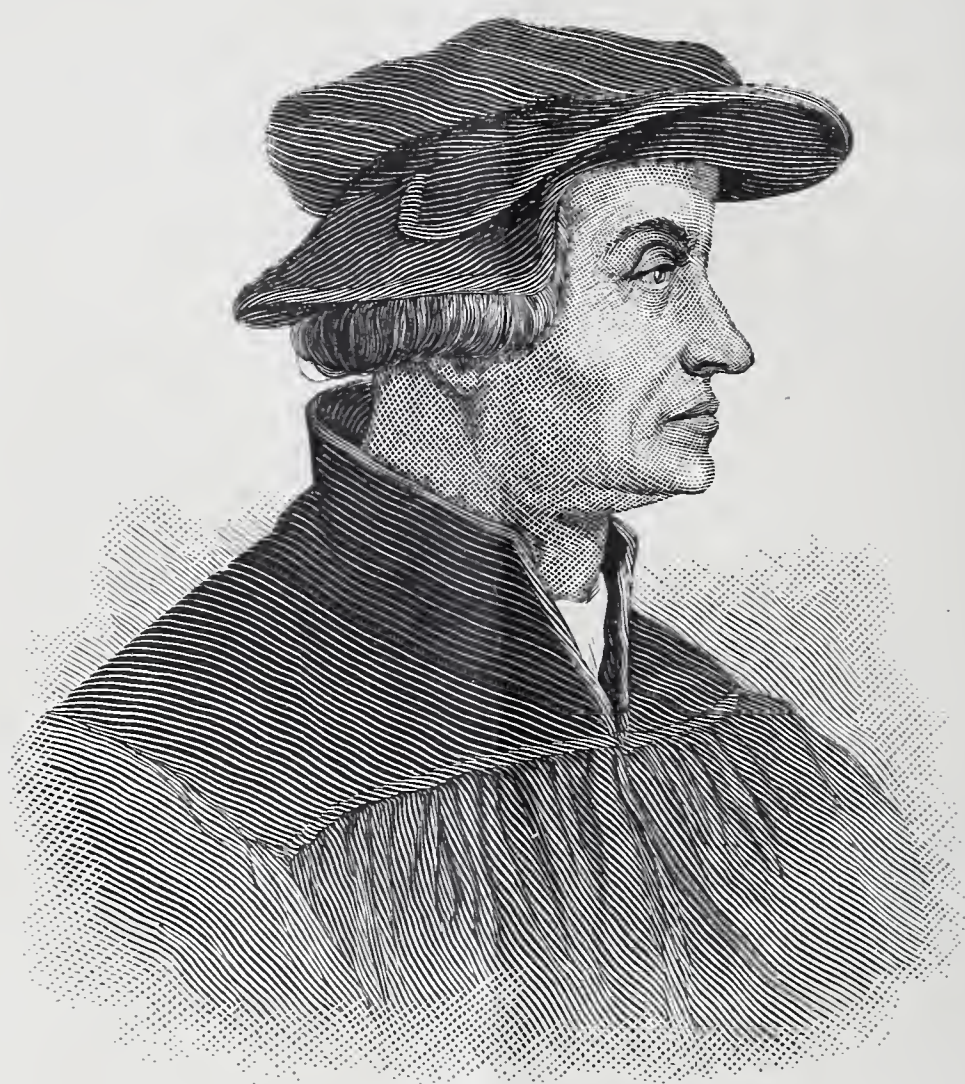
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ULRIC ZWINGLI.



# The Guardian.

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NO. 1.

## NEW YEAR'S HYMN.

Beneath the moonlight and the snow  
Lies dead my latest year;  
The winter winds are wailing low  
Its dirges in my ear.

I grieve not with the moaning wind,  
As if a loss befell;  
Before me, even as behind,  
God is, and all is well!

His light shines on me from above,  
His low voice speaks within—  
The patience of immortal love  
Outwearying mortal sin.

Not mindless of the growing years,  
Of care and loss and pain,  
My eyes are wet with thankful tears  
For blessings which remain.

Be near me in mine hours of need,  
To soothe, to cheer, or warn,  
And down these slopes of sunset lead,  
As up the hills of morn!

—J. G. Whittier.

## ULRIC ZWINGLI.

BY THE EDITOR.

In the obscure Swiss village of Wildhaus, at the foot of the Alps, there stands an ancient wooden tenement which is annually visited by many travelers. There is nothing specially attractive in the appearance of this storm-beaten structure; but it is revered as the birth-place of a man whose memory is held in affectionate remembrance by millions of Christians. Four hundred years have passed since that man was born; there have been innumerable changes in church and state; but even now the authorities of the Reformed Church in Europe and America recommend the celebration of his birthday as a proper occasion for the renewed

appreciation of the truths for which he lived and died. This, we believe, can best be done by relating some of the incidents of his life. He was a pure and righteous champion of the faith, and his career will bear the closest scrutiny.

Ulric Zwingli was born on the 1st of January, 1484. He was the son of pious parents, Ulric Zwingli, the "Amman," or judge, of the district of Toggenburg, and his wife Margaret, whose maiden name was Meili. The family was comparatively wealthy, and enjoyed the respect of the community. The father and mother each had a brother who held a prominent position in the church, and naturally desired that at least one of their children should choose the same vocation.

Ulric was the youngest of ten children. At an early age it became evident that he was gifted with extraordinary talents. When stories of Swiss heroism were related in his father's house they fell like sparks upon his spirit and left it glowing with patriotic enthusiasm. Even more profound was the impression made upon his mind by the magnificent scenery of his birth-place. At an early age he accompanied his brothers to the Alpine pastures where the grandeur of the mountains on which he gazed kindled his imagination and awakened his devotion. "I have often thought in my simplicity," wrote his friend Oswald Myconius, in later years, "that on these heights, so near to heaven, he (Zwingli) assumed something heavenly and divine. When the thunder rolls along the mountains and the deep abysses are filled with its reverberations, we seem to hear anew the voice of God, saying: 'I am the Almighty God: walk in my presence with reverence and fear.' Then with the dawn of



morning the glaciers glow with rosy light so that an ocean of fire rolls over the mountain tops, the Lord of Hosts appears to stand upon the high places of the earth; as though the hem of His garment glorified the mountains, while we hear the words that were spoken to the prophet Isaiah: 'Holy, Holy, Holy, Lord God of Sabaoth. All the earth is full of Thy glory!'"

When Ulric had reached his ninth year his father resolved to place him in the care of his brother Bartholomew, who was dean of the church in Wesen. It seems to have been understood from the beginning that the boy should study for the priesthood; and for this purpose educational advantages were abundantly provided. He was a natural musician and learned to play on all the instruments which were then known. Under the care of the celebrated classical scholar Lupulus he learned to speak Latin, to use his own expression, "better than his mother tongue." The study of Greek he pursued, in later years, with great enthusiasm, not only because it enabled him to become familiar with the grandest literature in the world but especially as a means of becoming familiar with the true meaning of the Sacred Scriptures. In this way Zwingli became at an early age a splendid classical scholar. He spent two years in the University of Vienna, devoting his time especially to the study of philosophy. One of his fellow students, it is known, was John Mayer von Enk, who subsequently became the principal Roman Catholic opponent of Luther, and was popularly known as "Dr. Eck." After his return from Vienna Zwingli became a teacher at the Latin school in Basel, and at the same time attended lectures in the university. Here there was a celebrated teacher, named Thomas Wyttenbach, who gathered around him a company of young men whom he delighted to lead away from the arid deserts of scholasticism to the green pastures of the word of God. In one of his lectures he said: "The time is at hand when the ancient faith shall be restored according to the word of God. Indulgences are a Roman deception, and the death of Christ is the only ransom for our sins." Among his students, besides Zwingli, were Leo Juda, Capito, and

others who subsequently took a prominent part in the Reformation. These young men studied the Scriptures with enthusiasm; and it is said that Zwingli made a copy of the greater part of the Greek New Testament and then committed it to memory.

In 1506 Zwingli received the degree of Master of Arts. In those days it was customary to use this title in direct address, so that we read of *Master* Philip Melancthon and *Master* John Calvin; but Zwingli refused to permit his friends to address him in this way, saying, "One is your Master, even Christ."

There can be no doubt, we think, that Zwingli's life was always pure and devout. It has, indeed, been asserted, on the ground of a memorial which in later life he addressed to the bishop of Constance, that by his own confession he had once been a wicked man. That document is no longer extant, but it is known that he wrote it in the name of many priests, who protested against the prevailing corruptions of the church. If then, he said, "we have lived shamefully," he did not necessarily apply these words to his own conduct, but rather to that of the priesthood in general, whose mouth-piece he was on this occasion. Speaking of his own life he says in one of his treatises: "I confess that I am a great sinner in the sight of God, but I never lived disgracefully, and no one has ever had occasion to reprove me for crime. God granted me from my earliest boyhood to take the greatest pleasure in the study of the mysteries of nature and of grace."

From 1506 to 1516 Zwingli was pastor of the church at Glarus, and as such was twice required to accompany the Swiss troops on warlike expeditions to Italy. There he received impressions which greatly influenced his subsequent career. In those days the Swiss cantons furnished armies of mercenaries who fought for the side which paid the highest wages. By visiting distant countries and becoming familiar with rapine and slaughter, these soldiers acquired vices of which they would never have heard in their native valleys. Zwingli became convinced that this mercenary system was the curse of Switzerland, and determined to contend against it with all



his might. While in Italy he was also thoroughly disgusted with the condition of the church, and resolved to pray and labor for its restoration. In those days earnest Catholics believed that the service of the mass had been given to mankind by Divine revelation, so that not a word of it could be altered without blasphemy. In Milan Zwingli found a religious service, called the Liturgy of St. Ambrose, which differed very greatly from the Roman missal. Not long afterwards he saw in the house of a friend an ancient liturgy in which it was directed that both bread and wine should be given to communicants, and not wine alone, as had since become usual in the church. The conclusion was irresistible, that the Roman mass was a human composition which had been frequently changed and might be changed again.

One of the ablest men in Switzerland, in those days, was Cardinal Matthias Schinner. He had been a poor shepherd boy who with no aid but genius, had risen to be a prince of the church and had hopes of becoming pope. This man observed the youthful priest of Glarus and determined to gain his support by securing for him a pension from the pope, so that he might "purchase books to pursue his studies." The cardinal was however mistaken in his man if he supposed that he could in this way purchase his silence. It was at this time that Zwingli wrote: "I will be true and honest toward God and man in all the relations of life. Hypocrisy and lying are worse than stealing money. It is only through Truth that man can come to resemble his Maker."

In 1516 Zwingli became parish-priest of the convent at Einsiedeln, which was then, as it is now, the real centre of the Roman Catholic church of Switzerland. He seems to have been chosen because he was known to be favorable to a reformation of the church. The abbot, Conrad von Rechberg, was a nobleman of high rank who had been put into the convent by his relatives against his will and he consequently entertained no affection for the monastic system. Even before Zwingli's arrival the necessity of a reformation had been the subject of constant discussion, and his eloquent discourses now seemed to many of the

monks to be but the public expression of their own previous convictions. In the convent there was an image which was believed to be miraculous, and this, with sundry special indulgences granted by the pope, induced great multitudes of pilgrims, on certain occasions to visit the sacred shrine. To these pilgrims Zwingli preached, in 1516, and in subsequent years, on the true nature of worship, declaring with extraordinary eloquence that "Christ alone is the source of our salvation." The effect of his preaching was wonderful. Hundreds, perhaps thousands, accepted the truth, and themselves declared it wherever they went. Soon afterwards the monks began to leave their cloister, and for some time it was entirely deserted. In 1518 Zwingli was called to the pastorate of the cathedral church of Zurich, and entered upon his duties on the first day of the succeeding year. It was his thirty-fifth birthday, and he was then in the fullness of his manly strength. Our portrait represents him as he appeared a few years later, when the lines of care upon his face were deeply worn; but there is another likeness which was probably taken when he was about thirty years of age. Bullinger says, he had a magnificent physique, and was in the bloom of his manly beauty. Lavater, "the father of Physiognomy," musing on his picture, says: "Zwingli's features indicate seriousness, thoughtfulness, manly determination, extraordinary power of mental concentration, and remarkable logical acuteness."

Zwingli's call to Zurich was in itself a great triumph for the cause of the Reformation. It indicated that the majority of the leading men of the city were on his side, and it must be acknowledged that they remained faithful to him to the end. During the term of his pastoral service his labors were unremitting. He preached almost every day, wrote many volumes, and was forced by his position to take a profound interest in affairs of state. It was hardly to be expected that, under such circumstances, he should be able to elaborate a theological system. If he had lived to be an old man, he might have accomplished this; and like other Reformers might possibly have recalled



some utterances which were made in the heat of debate.

Concerning his relations with Luther we have recently spoken, and it is hardly necessary to refer to them again. It is certain, however, that in this controversy Zwingli appeared at no disadvantage. He at least maintained his temper, which is more than can be said of his great antagonist.

According to Zwingli's own statement, his fiercest conflict was with the Anabaptists. It is impossible for us to form a just conception of the extravagant conduct of these fanatics; and it is not surprising that several of them went so far in their opposition to the state as to make themselves amenable to the laws against treason. It is, however, unjust to say that Zwingli assisted in their condemnation, as there is plenty of evidence to show that he disapproved of extreme measures, and was unwilling to meet the fanatics with any weapon but the word of God.

In 1531 a civil war broke out in Switzerland. Though mainly occasioned by religious differences important civil questions were also involved. In October an army of about eight thousand Roman Catholics unexpectedly invaded Zurich. Not more than nineteen hundred volunteers could be gathered in Zurich, but these went forward to meet the foe. Zwingli accompanied them as their chaplain, as the law required. On the 10th of October, 1531 he was severely wounded on the battle-field of Cappel, and was afterwards killed by one of the enemy.

His last words are well known, but they deserve to be often repeated: "*What does it matter? They may kill the body but they cannot kill the soul.*"

Strange as it may appear, Zwingli seems to have had a presentiment of the nature of his death. Once he said: "I often think that as Christ died for the church at its foundation so there must be martyrs at its reformation. I expect to be one of these martyrs." Looking up to a great comet that was shining in the heavens, he said, shortly before his death: "This brilliant star is a torch to light me to the grave." Just before the battle he exclaimed: "I will go and die with my people!" Well! What does it matter?

"Whether upon the scaffold high,  
Or in the battle's van,  
The noblest place for man to die  
Is where he dies for man."

In formally announcing the death of Zwingli, his successor, Antistes Bullinger, said: "The victory of Truth depends upon the will and power of God alone and is not bound to times or persons. Christ was killed and His enemies imagined they had conquered, but forty years afterward His victory became evident in the destruction of Jerusalem. Therefore Truth does not conquer by escaping oppression, but in oppression she finds her confirmation. To this end we need faith, patience, and undaunted courage. The faith of Christians is perfected in weakness. Therefore, beloved brethren in Germany, do not become offended at our humiliation, but continue in the faith of the word of God, which has always triumphed, though the holy prophets, apostles, and martyrs on its behalf were mocked and slain. Blessed are the dead who die in the Lord! Victory will come in due time, for with the Lord a thousand years are as one day. Victories may differ in degree; and he too is a victor who, for the sake of truth, suffers and dies."

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## TWO CHRISTMAS EVES OF TWENTY YEARS AGO.

---

BY REV. H. M. KIEFFER.

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### I.

"Hand me up some more greens, Michael."

Michael was the old sexton of the village church, and he and the pastor, Mr. Burnett, were busy decorating the chancel of the church for the coming festivities, one stormy day before Christmas, now nearly twenty years ago. With coat off and perched high up on the ladder, while old Michael bustled about amongst the coils of greens on the floor, there the worthy pastor sat, intent on his work, and yet busy thinking betimes of one who was far away. As he cast a glance out of the window, he wondered whether it was so cold and stormy down there, or whether they had built their winter quarters, or were



lying out yet in their shelters, or, were may be, on the move, or perhaps even now, as he sat there, engaged in battle. "Which, God forbid," said he to himself. "'Tis surely no time now for men to fight when the very angels of God are chanting their sweet songs of Peace on Earth, Good Will toward Men."

Absorbed thus in sad reflection on the singular spectacle, as the angels must look upon it, of half a continent staining its hands red with fraternal blood at this glad season of peace, he had not observed old Michael, who, with outstretched arms, was holding the greens up towards him, and had been obliged to call him twice before succeeding in arousing him from his reverie—

"Here are the greens, Mr. Burnett."

"O, Michael, excuse me. I forgot all about the greens."

"What were you thinking about, Mr. Burnett? About George? He was here last year helping us at this work, I remember; and I just wonder where he is to-day? Such a lively lad as he was, to be sure! Why, do you know, sir, it don't seem to me at all like Christmas without that boy. Ever since he was a baby he's followed me about the church, the graveyard, the parsonage and everywhere; watched me digging the graves, ringing the bell and lighting the church, until I do believe I loved him as much as if he'd been my own child instead of yours. Do you think it's as cold down there as it is here?"

But the pastor made no answer, for Michael's words had only served the purpose of plunging him into deeper thought about his boy; a tall, fair-haired, blue-eyed stripling of a lad, whom he loved with all the unutterable affection of a father for his first-born son, and whom he had nevertheless, strange to say, laid as a sacrifice on the altar of his country, even as Abraham of old had stretched forth his hand to slay Isaac at the call of the Lord.

At last the greens were all hung, and the pastor walked over to his parsonage.

"Papa! papa!" shouted the children, as he was heard at the door stamping the snow from his shoes, "Papa, to-morrow is Christmas!"

"Kithmath," lisped little Madge, as

she climbed up on his knee and nestled back in his arm, while Rob and Gertie mounted on either side of his chair.

"Yes, children, to-morrow is Christmas. And you are all glad and happy, and that is right. But papa is a little heavy-hearted when he thinks of Geordie so far away from home, without any good warm house and out in the cold, with little enough to eat, I fear, God help him, poor boy."

"But Geordie is a soldier," said Rob, "an' he doesn't mind it; 'cause when soldiers get cold an' hungry, they says, 'I don't care!'"

"Papa, will we have a Christmas tree this year?" asked Gertie.

"Well, children, you'll have to get to bed early, so Santa Claus may have a chance to bring it in and put it up."

It was sad work for the pastor and his wife, that putting up of the Christmas tree. Neither spoke much while the ornaments were being tied on, and the gifts for the children set forth in order beneath the tree, for both were busy thinking of their blue-eyed first-born, whose name they scarce could mention now but with tears. And when all was done, and together they knelt down beneath the Christmas tree and prayed earnestly and fervently to Him who had once been a child Himself, that as the blessed Christ-Child He would come and abide in the hearts of the children asleep in the chamber overhead, they mingled their tears as with broken utterance they prayed that God's especial grace and mercy might be with him who was afar from home.

And where was George Burnett, or Geordie, as he was known in the family, this Christmas eve, now nearly twenty years ago? The scene of our story must shift now from the quiet Northern village to the pine forests of Virginia. A company of cavalry, or what was left of the company after the Gettysburg campaign, being on scout duty, had for several days been reconnoitering away to the right wing of the army of the Potomac, now safely lodged in its winter cantonments, and halted for the night in a little ravine surrounded by a dense undergrowth of scrub-pine and cedar. It was snowing fast. The pines bending beneath their white covering, afforded a tolerable shelter for the men



and horses, while in the open space blazed a great camp fire, whose flickering light added its charm to the wild and weird scene.

"Say, boys, don't you think you are making a little too big a fire, there? Snow is a good reflector, you know, and we may have some of Mosby's men down on us before morning."

"Well, Cap, that's so. But we've got to keep warm some way, haven't we?"

"Besides, it's Christmas Eve, you know," said Burnett, "and it makes a fellow feel like having a little fire to think of the jolly times they are having at home to-night."

"Pile on another log, Geordie," said Joe Winters, "and let 'em see us if they want to; Mosby or no Mosby, we've got to have a fire to toast our shins by and remind us that Christmas comes but once in the year—

"O, Christmas comes but once in the year,  
Tra, la, la; tra, la, la.  
Good sirs, I wish you all good cheer,  
Tra la la, la la!"

With no heart for restraining his men from their hilarity, the captain allowed them the poor and solitary comfort of their camp fire, taking good care, however, that his pickets on the surrounding hills should be well posted and wide awake. Before settling down by the fire for the night, he personally inspected every post and resolved within himself to sleep with more than one eye open. As he returned from one of these tours of inspection, on emerging from the bushes what a picture his tired troopers looked through the driving snow and the dancing red light of the camp fire. Seated on piles of pine brush, with their horses saddled and tethered beneath the pines, they were having a jolly time.

Burnett, the favorite of the company, was singing a song, the rest joining in on the chorus, so sweet and melodious that the very horses pricked up their ears at the sound. Then followed stories and anecdotes, grave and gay, with songs and glees, till the fire flickered low, and all hands wrapping themselves up in their great coats and blanket, lay down before the fire, Indian fashion, and were soon sound asleep.

Bang!

"Hello! What's that, boys?"

Bang—bang—bang!

"Boots and saddles, boys—the Johnnies are on us for sure!"

Kicking the snow over the smouldering fire, the captain ordered his men, in short sharp tones, like the suppressed blast of a bugle, to stand by their horses' heads, make ready their carbines, loosen their sabres and mount. Screened from observation by a clump of pines along the edge of the ravine through which the enemy would likely dash down on them, they awaited the charge as their pickets came galloping in with a body of Mosby's troopers at their heels.

"Now, my lads," shouted the captain, "look to your carbines and sabres, and let them have it!"

Not anticipating so sudden a check to their headlong course, and with no suspicion of the neat little ambushade awaiting them, Mosby's men were thrown somewhat into confusion by the sudden shock, as with ringing carbines and swift sabre strokes the Union boys dashed out on them with a cheer. It was short, sharp work, man to man and horse to horse, the whole affray occupying scarcely more time than it takes to relate it, when in a cloud of snow at their horses' heels Mosby's men dashed up the defile and away.

Several men were killed on either side and some wounded, too, whom we need not stop to mourn over, for such are the chances of war—but where was Burnett?

"Burnett! Burnett!" sang out his messmate, Winters, as he stood leaning against his horse. "Any of you fellows know where Geordie is?" There was no answer. He was not among the wounded, he could not be found among the killed.

"By Jove!" said Winters, "they've taken Geordie prisoner!"

Without a word more, and utterly heedless of an ugly wound in the shoulder, Winters mounted his horse and dashed at full gallop in the direction Mosby's men had taken.

"Winters! stop!" shouted the captain. He might as well have shouted to a whirlwind. For Joe Winters—a tall, raw-boned man of great physical



strength and fiery temper, had from the first taken a strange liking for the slender and rather delicate lad of light hair and blue eyes, and any day would have gone through fire and flood or worse for the love he bore him. And the suspicion that Geordie was a prisoner, and the certainty that he would never return alive, aroused in Winters the heroic determination to overtake Mosby's men and surrender himself instead of Geordie!

How he rode hard and fast mile after mile that wintry Christmas morning—how he overtook the Confederate cavalry with their prisoner riding in the midst—what scenes there were amongst the boys in gray, as dismounting they listened to the gallant proposal of Winters to ransom their prisoner with his own body—how Geordie expostulated, entreated, begged the wounded Winters to desist, and how in spite of all his remonstrances he was conveyed back again the next morning to his own men. I will not stop more particularly to relate. Suffice it to say that at daybreak, as they were preparing to break camp, Geordie rode into the midst of them and threw himself on the ground in a passion of tears.

"Why, Burnett," said the captain, "what's the matter? Are you hurt badly?"

"Oh, no, Cap, but—Winters—"

"Aye, my boy, Winters—can you tell me what has become of him?"

"Yes, sir. They took me prisoner in the fight last night—and Winters has gone and given himself up a prisoner in my stead!"

## II.

Another year had passed away and a second Christmas Eve was drawing near. George Burnett's father and mother, and old Michael too, as well as they, anxiously and impatiently awaited the holidays; for when the holidays came Geordie would be home on furlough.

Old Michael, having made unusual preparation for the decoration of the church, was in high glee. There should be a most bountiful offering of the laurel, box and pine that year in the Lord's house, "for Geordie, my boy, is coming home," said he to himself.

Four weeks, three weeks, two weeks—aye, it was only two weeks yet till Christmas, when one morning old Michael, scarcely able any longer to defer his preparations for the chancel decorations, walked over to the parsonage and into the pastor's study, saying as he entered—

"Mr. Burnett, don't you think we'd better be making some arrangements about getting the greens for the church? It is only two weeks yet, and then—"

The worthy pastor's face had been averted so that Michael had not seen the look of unspeakable anguish there was upon it, until the pastor replied, wearily raising his head and speaking with bloodless lips, and a countenance on which unutterable woe was written in every feature:

"Michael, there won't be any decorations in the chancel this year."

"No decorations this year! And Geordie coming home, too! Why, sir, I've been sexton of this church for well nigh forty year, and I never yet—"

"Michael," interrupted the pastor, "that may all well be. But, read *that*; God knows I cannot tell you; read—*that*."

Taking the letter which the pastor held out toward him with a trembling hand, Michael put on his glasses, went over to the window and read; aye read—

A letter from the captain commanding Geordie's company which set forth in brief yet terrible words how after several days of almost continual marching and fighting, and while holding a very important post at the extreme left of the army in front of Petersburg, his son Geordie had been found in the grand round *asleep on his post*, had been at once ordered under arrest, and was to be forthwith tried by court-martial, the judgment of which it was feared would be severe. "No effort," said the captain, "will be spared to save the brave and gallant boy. Nevertheless use all the influence you can command with the authorities at home, and make no delay."

Paralyzed as by a mighty grief, old Michael stood looking at the letter as if he did not at all comprehend what it was all about, when a second letter was thrust into his hand, a letter from Geor-



die himself in brief yet awful words—"Papa and mamma, what the captain has written is only too true. God help me! Pray for me without ceasing!"

The unutterable grief there was in that quiet country parsonage during those days of awful suspense, the reader is left to imagine for himself. A gloom as of midnight settled down on the unfortunate household. Mr. Burnett, having taken every measure to bring such influence to bear on the authorities as to save his beloved boy from the extreme and terrible punishment due to his crime, in spite of the reassuring words of friends, settled down to the firm conviction that Geordie's days were numbered. For hours at a time, there he would sit in his chair with his head bowed on his study table, paralyzed, benumbed, deadened, unable to arouse himself from his sorrow, too full of an inexpressible grief to pray or even to weep. Had their beloved one fallen in the gallant charge, or died of disease, hard as that had been, it could have been perhaps, endured with fortitude, or, at least, with resignation; but this, this was more than heart could bear.

Gloomy indeed was that Christmas time in the household. The poor children, unable to enter into their parents' grief, or even fully appreciate the cause of it, were yet hushed and awed into silence, which strangely contrasted with their customary merriment at that happy season of the year.

And so the merry, merry Christmas Eve of 1864 came on. The sleigh-bells sounded cheerily in the crisp, sharp air, as people drove swiftly by, and all the village was aglow with joy and glee. At the parsonage, the children had been put to bed early, with no prospect, alas, of a Christmas tree greeting them in the morning—"because," said Gertie as she tucked herself under the covers, "You see, old Santa Claus don't like to go to houses where people are so sorry."

"Yes, he likes people to be glad when he comes," answered Rob.

"Won't Santa Claus come to-night, papa?" Little Madge had climbed out of her crib and gone down in her long night dress to the study door, where her father and mother were sitting in sorrow together.

"No, my poor child, there will be no Santa Claus for us to-night, I fear."

"Because we are all so sorry, papa? Santa Claus doesn't like to come to houses where people are so sorry. Don't cry, papa and mamma, I will pray the good Lord to let our Geordie live and come home."

It was one o'clock Christmas morning. Yet there they sat, pastor and wife, talking of the happy times gone by—of Geordie's babyhood and his fine promise of a noble manhood—his brave and gallant behaviour on many a hard fought field—and again and again mingling their tears, and weeping bitterly as they thought of his danger and the cruel doom that might be awaiting him.

"How terrible to endure this untold anguish, Martha, on this glad night of our blessed Lord's birth! I fear me the bells, which should ring out joy to the world on the morrow, will do naught but toll and toll for me."

"Come, John," said she, "we should be more trustful, it may not be so ill. Let us hope for the best."

"Hope? Aye, wife, I have hoped and prayed, till God Himself seems utterly to have forsaken me, and left me crushed under this mighty grief—the Lord forgive me my want of faith! Hark! Didn't you hear a noise out there, Martha?"

There was a clanking sound on the porch, followed by a distinct knock thrice repeated. Taking the lamp in her hand, the good wife went out, opened the door—there was a shriek—a moan, and a heavy fall to the floor. On rushing out forthwith, judge of the emotions of the worthy pastor on seeing his wife fallen in a swoon on the floor, and bending tenderly over her a man in a cavalryman's uniform!

"Geordie! Geordie! My God, it is Geordie; my son, my son!"

"Yes, father. But it is too much for poor mother, I fear—let me carry her in."

Now, the sleep of children is proverbially light on Christmas night, and so it was no wonder the little ones in the chamber above were awakened by the noise below.

"Rob," said Gertie.

"Well," answered Rob,



"Are you awake?"

"Yes."

"Did you hear that noise? I wonder whether it wasn't Santa Claus trying to get in?"

"Oh, no, Gertie. You know papa said Santa Claus would not come to our house to-night."

"I'll get up and see," said little Madge.

Climbing out of her crib and going to the stairway, there she stood, like a little fairy in her long night dress, calling:

"Papa! Papa! Did Santa Claus come for all?"

"Yes!" answered a strange voice.

"Who are you?" said she. "I don't know you. Are you Santa Claus?"

"Aye, Madgie, my sweet little angel sister; I am your Santa Claus to-night!"

Then rang out through the house the glad chorus of the children's voices sweeter than the chimes of any merry Christmas bells—"Geordie! Geordie! It's Geordie, come home to us all!"

No more sleep was there in the parsonage that night. With the children on his knee or hanging over his chair, and his mother lying beside him on the lounge, faint yet from her too sudden joy, George Burnett sat talking with his father as the dawn of the Holy Day came streaming up over the Eastern hills.

"But, Geordie, my boy," said Mr. Burnett, "you have not told us yet how you came to sleep on your post."

"Well, father, the way of it was this: One year ago last night, in a little fight we had with Mosby's men, you remember I was taken prisoner; you know, too, how, against my will and without my consent, I was ransomed by Joe Winters, who gave himself up to Mosby's men in my stead. Oh, a truer, braver, nobler fellow than he never buckled on a sabre! But after he came back to us he was never the same man physically as before. He was broken down by prison life and his old wound had reopened; but his high and gallant soul, *that* knew no change. Well, about a month ago we were sent off on a raid, and after having been a horse continuously for two days and nights without any sleep, save what we could get in the saddle, we were assigned one night to duty on a dangerous and important part

of the line on the extreme left of the army. As usual Joe was put on the post of danger, where I found him when the second relief went out, sick, suffering and utterly exhausted and broken down, and compelling him to go to the rear I took his place. I thought I could keep awake, but, father, I *could* not. Utterly exhausted, the "grand rounds" found me sound asleep—and the rest you know. When the facts came out, in the course of court-martial, the General said:

"Young man, you have made a narrow escape. It was only your taking the place of a sick and wounded comrade that saved you."

"General," said I, "Joe Winters once gave *his* life for mine. Should I not willingly give *my* life for his? And so my furlough, which had been withheld during the court-martial, was handed me—and here I am."

"Rob," said the pastor, "run and call old Michael over. And, Geordie, you just step over into the other room when Michael comes in, till I call you."

As Michael entered, the pastor said: "Michael, you will ring the bell, and ring it right joyfully, too. There shall be no tolling of bells for me this day."

"Ring the bell!" exclaimed Michael. "And what for, sir? Did you not say we were to have no service? Or is it possible you have heard some good news of Geor—"

Whereupon, to Michael's utter and most joyful surprise, in walked the young and handsome cavalryman.

"Aye, Michael," said the pastor: "Ring the bells! Ring the bells! And ring them full joyfully, too—for this my son, 'was dead and is alive again; he was lost and is found!'"

#### NOTE BY THE EDITOR.

This fascinating story was written several years ago, for the Christmas number of the Lancaster "Intelligencer." It has since been revised by the author, and is certainly deserving of wider publicity. We take great pleasure in presenting it to the readers of THE GUARDIAN.

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Let nothing disturb thee,  
Nothing affright thee;  
All things are passing;  
God never changeth.

*Santa Teresa's Book Mark.*



## THE GOOD WINE.

BY THE EDITOR.

At the marriage feast of Cana  
Jesus gave a precious sign,  
When He changed the crystal water  
Into bright and sparkling wine.

"Every man at the beginning"—  
One exclaimed with clouded brow—  
"Gives good wine, but thou hast kept it—  
Kept it even until now!"

Even so! our spirit answers,  
Knowing well who gave the wine:  
He, a better, fairer bridegroom,  
Wrought the work with power divine.

But a draught of nobler vintage  
Joyously the spirits stirred  
Of the men who saw His glory,  
Who believed His blessed word.

Gathered from the vines of Eden  
In the world's primeval day;  
Growing mellow as the ages  
Passed in silent state away;

Watched by stewards of His kingdom  
Who believed the Father's vow,  
He had kept it for His people—  
Kept it even until now.

Nations fall and kingdoms vanish;  
History's voice is growing dim;  
But the water-pots of Cana,  
Almost flowing o'er the brim,

Still remain to show the meaning  
Of the Saviour's mystic sign,  
To refresh our thirsting spirits  
With their bright, celestial wine.

Still that wine is growing better;  
But the best, the prophets say,  
Christ has for His marriage supper  
In His palace laid away.

When we taste that cup of blessing,  
While before the throne we bow,  
We will cry, "Thou, Lord, hast kept it—  
Kept it even until now!"

—Reprinted.

## A REMARKABLE CHILD.

BY REV. J. B. SHONTZ.

In former articles I wrote of a Remarkable Woman and of a Remarkable Man. These articles would be incomplete without giving some account of a Remarkable Child.

Childhood presents so many sweet pictures, so many attractive features,

and so many beautiful shades of character, that we might correctly say, *every* child is remarkable. The period of child-life is so charming and bewitching, that we cannot fail being both delighted and amazed, as we stand gazing into these opening buds of humanity, ever and anon, catching glimpses of new unfoldings of life and spirit.

In a great measure, childhood-life is the same, in all ages, and in all places; but there was *one child*, whose life and character were different from all others. Its life and character were different, because the child itself was different from all other children.

The child to which we refer, was promised to the world for 4,000 years. The eyes of many a pious Jewish mother had been filled with tears of joy, in the fond hope that her first-born, might be this favored child. The trembling hopes of a guilty and condemned world, rested upon the coming of this child.

Patriarchs saw the child in promise. Prophets beheld it in vision, and spoke of the manner of its birth, and of its wonderfulness!

Therefore, from the general knowledge of, and longing for, this child, we might infer that a thorough preparation must have awaited its birth. That many hearts must have been ready to rejoice, and worship, and sing praises at its coming. That many homes must have been prepared to receive it, and bestow upon it the greatest care.

But alas! such was not the case. On the contrary, only a pious mother and her faithful husband gave the child a welcome. So humble and unknown were these parents, that no home was open to receive them, no hands were outstretched to help them, and no friends or relatives were near to rejoice with them. In a stable, among humble domestic animals, on a bed of straw, they found a place, and *there this child was born, and they called its name*

JESUS.

Who will ever be able to realize the peculiar emotions of mingled joy, wonder, and amazement, that took possession of the heart and mind of that mother, as first she gazed into the face of that Remarkable Child? She *feared* and *trembled* at the presence of the angel who had appeared to her, and had an-



nounced the coming child, but now she looks calmly and lovingly into the eyes of the child itself, knowing and realizing that before her lies the Hope of Israel, the promised Messiah, the world's Redeemer, the Saviour of Mankind, the Son of God.

Her soul was now too full for expression. In her eloquent *Magnificat* in the presence of her cousin Elizabeth, she had been delightfully wrought upon; but now she *possesses* what she then *expected*, now she *enjoys* what she then *hoped* for. Intently, she watched every movement of her child, not fully knowing what the processes of development in such a wonderful child might be.

Early in the morning, these parents are startled by the entrance of a company of shepherds, who inquire after the new-born child, and relate a wonderful story about a host of angels, who had appeared to them at night on Bethlehem's hills. Again, they are surprised at the entrance of a company of dusty, travel-stained "Wise Men" from the far East, who also inquire after this child, and they tell a story of a wonderful Star. Next, they are astonished at the mysterious words and eager gaze, of the aged Simeon and Anna, in the temple. Then they must flee into Egypt to "save the young child's life." Now, through all these soul-trying scenes, we are not told that the mother uttered one word. It would appear as though her joy and regard for her child, absorbed her whole soul, and with her eyes fastened on her darling, she was ready to undergo any privations, receive any revelations, and brave any dangers.

But soon they are recalled from Egypt, and then, after a long absence, they enter their own home at Nazareth. Here, amidst relatives and friends, they feel at home.

For the first time, the mother receives the congratulations of her friends.

The year-old child, now becomes the centre of attraction. As the parents relate many of the scenes through which they had passed, the people become more interested, and eagerly they insist upon knowing all that had happened in the year of their absence; but Mary—the mother—felt constrained to withhold most of the deep and mysterious things, feeling assured that they could

not understand them, so "she pondered them in her heart." The more she thought on all that had passed, the greater became the problem of her own child.

Wonderful and striking had been all the witness of this Child's greatness up to this time; while the babe itself, had shown no evidences of being more than any other promising child. Now, however, from its smiles, and tender looks, there came a power, that drew from the mother's heart, a love and reverence almost divine.

The child Jesus, was born without sin; and a sinless child must love its mother with a perfect love. His obedience to all her commands was also full and perfect; hence, a model for all children. The thought of disobeying her, never entered His youthful mind. Early He began to study how He might please His parents, and a smile of thankfulness from His tender mother, filled His young heart with joy and delight. Kindness, cleanliness, activity, and usefulness, coupled with a spirit of humility and reverence, characterized the boyhood-life of this remarkable child.

In His home at Nazareth, He enjoyed true happiness. The hills and valleys of His native home seemed to gather new charms and beauties from His sweet life, and His hallowed eyes often rested on their calm scenes, while His opening mind wondered from whence they were. From His parents He learned the history of His people; and His young heart was charmed with the story of God's wonderful dealings with Israel. The story of Abraham offering up Isaac, the Psalms of King David, and the prophecies of Isaiah, must have awakened in His unfolding mind some apprehensions—in faint outlines, that these sacred records, in some way, pointed to Him.

In Him, all was to be fulfilled, hence the *power* of "coming events," in His own life, must have made very early impressions on His young, but wonderful and powerful mind.

In a true sense, Jesus was never ignorant. All that *could be known* in each successive period of His life, He knew. The growth of His body, and the unfolding of His mind, were normal; hence, at a period, much earlier than was ever



supposed, Jesus began to realize that He was sent to this world on a great mission. That, much as he loved His loving mother, and willing as He was to serve and obey her, yet, there was an inward drawing towards another and higher parentage, whose "business" He must soon be "about."

It would be intensely interesting to know,—from the pen of His mother,—all about His childhood-life. How He impressed the people of Nazareth with His holy life, perfect obedience, and superior child-knowledge. Of the influence He exerted over His youthful companions and playmates, all of which must have been very great. He who was to become "Our Peace," and the *Great Teacher*, early practised these virtues in His home, settling difficulties and teaching the ignorant. His loving heart must have won the love and esteem of all who knew Him. Often His face must have shone with a divine glory, as His soul was catching higher ideas of His true mission.

Whatever He foresaw of the hard and thorny path that awaited Him, did not make Him shrink from it. A large and powerful soul, demands a large and important mission; and it will not shrink from it, though it be hard and full of perils. Nothing that was good and right, failed to receive His approving smile, and nothing that was evil and wrong, escaped His rebuke and condemnation.

Many of the living ideas in His Parables, He gathered in His life at Nazareth. Much of the knowledge of His people's false Messianic hopes, He gained early in His life, and how to overcome these false hopes, so deeply imbedded in the hearts of His own people was a harder problem, than the task of overcoming Satan and the grave.

These few thoughts may awaken in the mind of the reader, other thoughts of Jesus' early life, and our prayer to God is, that the *Light, Life, and Love*, of the child and youthful Saviour, may find a place and a welcome home in the heart of every reader of the GUARDIAN.

The world has long since been compelled to acknowledge, that the adult life of Jesus of Nazareth, is the most wonderful and amazing human phenomenon known in history, and we desire

to add, that, of all the children born among men, Jesus was the most REMARKABLE CHILD.

### THE AMANA SOCIETY.

BY REV. D. S. FOUSE.

About seventy-five miles west of Davenport, on the Chicago, Rock Island and Pacific railroad, in Iowa County, Iowa, may be found the above named society. Several times, of late, we have been among this people, and have thought an account of them might not be uninteresting, especially, to the younger readers of THE GUARDIAN. These people came originally from the north of Germany. Nordhoff tells us in his "Communitistic Societies in the U. S." that in Germany they did not live in communities, but they claim they did so as much as possible. In the year 1842 they began to make arrangements to emigrate to America. They sent a small company ahead to look up a suitable location, which they found near Buffalo, N. Y., where they purchased about eight thousand acres of land. Between the years 1843 and 1845 the Society arrived in this country and took charge of the land thus purchased. But they soon felt that their territory was too small for their wants. A few of the head men were again sent out to look up a new and more desirable location. They came west, to their present home, where they purchased an entire township containing twenty-five thousand acres, and in 1855 the Society came west and took up this new purchase. The land is among the richest and most productive in the state. It lies on both banks of the Iowa river. On it they now have seven villages and all the people live in these villages. Five are on the north and two on the south side of the river. On the south side is the railroad which strikes one of their towns, "Homestead," from whence they ship their products in every direction. Their principal farming lands, however, are on the north side of the river, where the five villages are situated from one-and-a-half to two miles apart. These little towns lie in almost a straight line about one mile from the river. The road connecting them is



among the very best we have seen in the west, and on either side are beautiful shade trees. The villages are built on rising ground and generally contain several streets. We were told that the five villages now contain about 1700 people. While everything about them is very plain, it is very neat and clean. Each community seems to be complete within itself as it possesses everything necessary to carry on its affairs. While agriculture may be regarded as the chief pursuit, it is yet not the only one by any means. They have among them two woolen mills, two saw mills, two grist mills and a tannery. These, we were told, run on full time with a full set of hands—and even then the orders cannot be filled at times. The people in appearance are robust and strong. You have no trouble to guess their nationality as they carry with them the characteristic features of the Teutonic race. When you see the dress of one man and one woman you have a sample dress of all—both young and old. The men wear pants and blouse of blue denims, while the women wear a blue print. Every man, woman and child that we saw in these villages was arrayed in blue—while the men wore straw hats of their own make and the women had a kerchief tied about the head. This is their dress for summer, while in the winter they wear gray woolen cloth of their own manufacture. The dress seems plain enough but scrupulously clean. Among them all we saw not one who was slovenly or careless in dress.

Their mills and factories are roomy and well built. The barns are very large and are all situated on the outskirts of the village. The dwelling-houses are nearly all built of wood—a few brick. They are generally large and comfortable, and are all unpainted. Paint they claim is an evidence of pride and a worldly feeling. The sides of some of the houses are nearly covered with creeping vines of various kinds. The fences about their yards are of the most primitive style. The house yards are generally small and well filled with fruit trees and grape vines. Their gardens are something almost wonderful. These are of immense size and arranged into beds and lands of the most

approved pattern. If you ask what they raise in their gardens, then, we answer, everything that can be raised in a garden. Most prominent in appearance was the cabbage. Some of the readers of THE GUARDIAN may think that they have seen fine beds of cabbage, for instance in Lancaster Co., and so have we—but when we saw these cabbage fields, we almost had to confess that we never saw cabbage before. The same may be said of all other kinds of vegetables. They claim that they ship their *sauer kraut* east, west, north and south. But the surprising thing about these vegetable farms, to us was, their neatness. The rows are as straight as a line. Not a weed can be seen anywhere. Pennsylvania farmers used to be troubled with what they called *fall-grass*. In Iowa it is vulgarly called *fox-tail*, and every Iowa farmer knows how utterly impossible it is to keep it out of the corn and potato fields. But amidst this wilderness of vegetables we did not notice a single stalk. In every garden you can see men and women at work hoeing and raking the ground. But I never saw men and women in the same garden, as the sexes are not allowed to associate even while at work. In every garden or field you will notice a large tank which is kept filled with water—drawn hither by ox teams—and thus it matters not how dry the season, these gardens will not suffer as long as there is water in the Iowa river.

Farming is done on a large scale. The older men seem to do the work about the villages, barns and gardens, while the younger ones labor in the fields. As an illustration of how the work is pushed forward by mere force of numbers, we will give an instance. On Thursday we passed by an immense wheat field covered as thickly with shocks of grain as any field we ever saw. On Tuesday following we passed by the same field and found it plowed again for next year's crop. Likely fifteen or twenty teams did the work, or perhaps even more. They have fine orchards and raise all kinds of fruit that can be raised in this latitude, though they do not seem to make fruit culture so much of an object, probably because it does not pay so well.



They thresh their grain by attaching their separators to the engines of their factories and grist mills. Thus you may perhaps see a dozen teams hauling the wheat and oats to the separators and as many more hauling away the straw and stacking it near the barns. Others again are hauling away the grain. We saw three such separators at work and they presented a lively scene indeed. Every one appears to be doing something, yet no one seems to be in a hurry. As they have all things in common, one does not seem anxious to do more than another. At one of the villages we noticed a number of wagons hauling the straw to a barn where it was to be stacked. Here it was thrown on a one-horse power straw-carrier, by which it is carried to the top of the stack, and there on the stack were *eight* men, strong and hearty, stacking that straw, whereas three men would ordinarily be considered sufficient. Between two of the villages they have constructed an artificial lake covering many acres of land. This is certainly a beautiful body of water, along the banks of which the road leads from one village to the other. On this lake they have a steamer which seems to carry on a regular traffic between the towns. They use ox and horse teams. Their horses are large and heavy such as a person sees on an old-fashioned Pennsylvania farm. The oxen are among the largest we ever saw in this land of large cattle. It seems to us that these people are the only ones suited to drive ox teams here in the west, because it requires not a little patience to do so, and as these people are never in a hurry, they are above all others calculated to work with this slow, lazy and, sometimes, stubborn animal.

We were in their stores. As they are up with the times in agriculture and manufactures, one might suppose that they would be the same in their stores. But they are not by any means. Their stores are about like the Pennsylvania village stores of twenty-five years ago. What they contain is principally what they manufacture, except such things as they are compelled to ship in. Often had we heard people speak about going to the colonies to lay in a stock

of goods, especially for the winter. We supposed of course that the people came here because they could buy cheaper—while at the same time the quality of the goods was superior. While their manufactures are superior in quality, we found that we could buy as cheaply nearer home, and indeed buy their own goods at that. It is wonderful how soon foreigners fall into our Yankee ways on coming into this country. These people have long since learned to rate their goods by the traffic of the outside world. But that they are perfectly honest in all their dealings we have no doubt whatever, and that is much in their favor, in this age of hurry to get rich at any price.

We would like to tell the readers of THE GUARDIAN something about the religious beliefs and customs of this interesting people, but at this point we find ourselves utterly unable to give the desired information. They are deeply religious in their profession at least. They are somewhat ascetic in their tendencies, as they seem to think it a great virtue to withdraw from the world as much as possible. They claim to depend entirely on Inspiration for their knowledge as to what is to be done among them. There is one who stands at the head and through this person, they claim, God communicates His will to them. Below this chief are elders who take part in the government, but they are subordinate, all the while, to the Chief Ruler, who is also supposed to be inspired. Thus by the Inspired Prophet they claim to receive the will of Christ. They hold service every day and have prayers in the evening where the faithful are expected to be present unless they have a good excuse for absence. These prayer services are held in their meeting houses. They do not go to law among themselves or with outsiders, but if there happens to be any dispute between any of the members, which the elders cannot settle, then it is settled by the Inspired Prophet who receives his knowledge of the matter from above. They have a catechism which they use in the instruction of their children. This is part of the instruction which the children receive in the day schools. Marriage is not considered as a thing particularly honora-



ble. Celibacy is far more honorable. The young people—boys and girls—do not associate with each other. That is considered a dangerous thing. The men eat at a table by themselves and the women do likewise. Yet the young manage these matters as among other people, only that no young man can marry until he is twenty-four. They have many curious sayings among them which would take too much space to mention here. They claim that they must not remain longer than one hundred years at any one place and when the hundred years are up they must seek out another home. But our letter is already too long and we must stop here with a story that has been interesting to us, and we hope will be to the readers of THE GUARDIAN.

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### BLESSED RUPERT: A LEGEND OF BINGEN.

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BY THE EDITOR.

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The old town of Bingen, on the Rhine, is celebrated in legend and song. Who has not heard the tale of the wicked bishop, Hatto, of Bingen, who was devoured by mice as a judgment for his cruelty to the poor? And what lover of poetry does not remember the beautiful ballad of the dying soldier who "was born at Bingen—at Bingen on the Rhine." We remember, however, a legend of Bingen which is less romantic, but has the merit of having, in part at least, an historic foundation. It is the story of a young nobleman, who, for his tender piety in a wicked age, is still venerated as the Blessed Rupert.

A thousand years ago there dwelt in the castle of Bingen, a maiden, who, for her beauty and piety, was celebrated in all the land. Her father was known as the Duke of the Rhine, which meant, in those days, that he was commander-in-chief of the emperor's forces in all that region. From all parts of Germany there came suitors for the hand of the beautiful Lady of Bingen, but she chose at last to wed Duke Robolaus, of Saxony, a celebrated warrior, but, alas! a harsh and brutal man. Like most of the Saxons of that age, he was

still a heathen, and Christians were surprised that the beautiful lady of Bingen should elect to be "unequally yoked together" with an unbeliever. He had, however, promised to become a Christian, and his personal appearance completed the conquest. After all, such unions are not unusual. It is thus that the tender vine clings to the giant oak.

Duke Robolaus soon forgot his promises, and treated his bride with great cruelty. He forbade her to mention the name of Christ, and required her to live in an obscure castle. Here she bore a son, who became her great comfort in all her sorrows.

In a warlike expedition Duke Robolaus was slain, and his widow returned with her boy to her home at Bingen. She now devoted herself entirely to the education of her son, and was gratified to see him growing up in the admonition of the Lord. He had his father's beauty and his mother's gentle, loving heart. The children all loved him, for he always sought to make them pleasure. Once he brought a company of hungry boys to his mother and said: "Mother, feed these hungry boys. Remember, they are also your children!" When his mother proposed to build a magnificent castle, he said: "Let us first feed the hungry and clothe the naked, for they are our brethren." On another occasion, when he saw a beggar-boy shivering in the cold, he took off his mantle of state and cast it around the shoulders of the sufferer.

On a beautiful spring morning Rupert once took a long walk along the bank of the Rhine. Growing weary he took a seat under a spreading oak and fell asleep. Then he had a dream which was not like the ordinary fleeting visions of the night. He saw an aged man, dressed in a long robe, standing on the bank of the river. A company of happy boys were playing around him, and one by one he took them and dipped them in the flood, from which they rose more beautiful than before. At the same time an island appeared to rise in the river, charming as a scene in Paradise, covered with trees full of luscious fruits, and enlivened by the songs of innumerable feathered warblers. To this island the old man led the boys and arrayed them in garments



as white as snow. Full of strange longings, Rupert ran to the reverend man and asked him whether he might not join the company of boys and live on the beautiful island. "Nay!" said the old man. "This is no place for thee. Thy faith and works have rendered thee worthy of enjoying the higher delights of heaven and of beholding the countenance of God's glorified saints." And, behold! at the words there appeared a rainbow on the beautiful island, and looking upward, Rupert saw a company of angels, with golden pinions, surrounding the Christ-child who shone in indescribable glory. Two angels came forward holding between them a mantle, which Rupert recognized as the one which he himself had given to the beggar-boy, and reverently laid it on the shoulders of the Christ-child, who said: "Rupert, thou hast clothed the naked and fed the hungry; therefore thou shalt receive an abundant reward in my celestial kingdom." Full of delight Rupert extended his arms towards the Christ-child, but the charming vision vanished, and he awoke.

From this moment Rupert appeared to belong no longer to this world. He determined to visit the Holy Land, to worship at the places most sacred to Christians; but it was not to be. After becoming the founder of an institution for the relief of the poor he died, in the arms of his mother, before he had attained his twentieth year. Men then began to call him "Blessed Rupert." Many stories were related concerning his sanctity, and in due time his name was entered on the calendar of the church. The mantle which he had given to a beggar, and which he thought he saw in his dream, was recovered by his mother, and is said to be still preserved at Eubingen. The legend is simple but it illustrates the truth that earthly fame is worthless compared with heavenly favor. "And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

AN eminent Christian chose, as the emblem on his seal, a star with the inscription: "I cling to Heaven, but I serve mankind." A true Christian is like a star.

## THE NOBLEST ART.

In the days of the pious Frederick of the Palatinate the country was seriously threatened by its enemies. One day at table, the prince inquired of his nobles: "My lords, if you should lose your property and be driven into exile, what would you do to make a living?" Then one said, "I can fight and I will be a soldier." Another said, "I can carve in wood;" and still another expressed the intention of becoming a minstrel, because he could sing and play the lute. But the pious knight, Otto von Gruenrad, said modestly: "I can pray; and from this moment I will devote myself to the practice of this art, so that we may not need the others." "Sir knight," said the elector, "Your art is the noblest of them all."

## TEACHING AT HOME.

A German author has well said: "The world is governed from its nurseries." The instruction received at home sinks deeper into the memory and exerts a more profound influence on the life of the scholar than all the learning of the schools. The boys and girls who have been well instructed at home are easily recognized in Sunday-School. They are the scholars who are most ready to answer questions, and who in every way cause their teachers the most pleasure. Let fathers and mothers gather their children around them and teach them the facts of Scripture history and the doctrines of the faith. They can give them no greater treasure than gems from the heavenly treasury.

The highest form of Christian life is self-denial for the good of others.—*The Rev. Dr. Park.*

ST. NICHOLAS for *December* is at hand. It is up to the general standard of this excellent magazine—perhaps it is superior to many numbers issued heretofore. It is an admirable Christmas number—having over one hundred pages of good stories, instructive sketches, beautiful pictures and poems for every body. Published by CENTURY Co., New York.



## A BRAVE GIRL.

"Oh, Daddy!" called a clear, girlish voice.

"Yes, Lindy; what's wanted?"

"Ma' wants to know how long it 'll be 'fore you're ready."

"Oh, tell her I'll be at the door by the time she gets her things on. Be sure you have the butter and eggs all ready to put into the wagon. We're makin' too late a start to town."

Butter and eggs, indeed! As if Lindy needed a reminder other than the new dress for which they were to be exchanged.

"Elmer and I can go to town next time, can't we, Ma?" she asked, entering the house.

"Yes, Lindy; I hope so," was the reply. "But don't bother me now; your Pa is coming already, and I have not my shawl on yet. Yes, Wilbur; I'm here. Just put this butter in, Lindy; I'll carry the eggs in my lap. Now, Lindy, don't let Elmer play with the fire or run away."

And in a moment more the heavy lumber wagon rattled away from the door, and the children stood gazing after it for awhile in a half-forlorn manner. Then Lindy went to do her work, Elmer resumed his play, and soon everything was moving along as cheerfully as ever.

After dinner, Elmer went to sleep, and Lindy, feeling rather lonely again, went out-of-doors for a change. It was a warm autumnal day, almost the perfect counterpart of a dozen or more which had preceded it. The sun shone brightly, and the hot winds that swept through the tall grass made that and all else so dry that the prairie seemed like a vast tinder-box. Though her parents had but lately moved to this place, Lindy was accustomed to the prairies. She had been born on them, and her eyes were familiar with nothing else; yet, as she stood to-day with that brown, unbroken expanse rolling away before her until it reached the pale bluish-gray of the sky, the indescribable feeling of awe and terrible solitude which such a scene often inspires in one not familiar with it stole gradually over her. But Lindy was far too practical to remain long under such an influence. The

chickens were "peeping" loudly, and she remembered that they were still without their dinner.

As she passed around the corner of the house with a dish of corn in her hands, the wind almost lifted her from the ground. It was certainly blowing with greater violence than during the morning.

Great tumble weeds went flying by, turning over and over with almost lightning-rapidity; then pausing for an instant's rest, were caught by another gust and carried along, mile after mile, till some fence or other obstacle was reached, where they could pile up in great drifts, and wait till a brisk wind from an opposite direction should send them rolling and tumbling all the way back. But Lindy did not notice the tumble-weeds. The dish of corn had fallen from her hands, and she stood looking straight ahead with wide-open, terrified eyes.

What was the sight that frightened her?

Only a line of fire below the horizon. Only a line of fire, with forked flames darting high into the air and a cloud of smoke drifting away from them. A beautiful relief, this bright, changing spectacle, from the brown monotony of the prairie.

But the scene was without beauty for Lindy. Her heart had given one great bound when she first saw the red line, and then it seemed to cease beating. She had seen many prairie fires; had seen her father and other men fight them, and she knew at once the danger her home was in. What could she, a little girl, do to save it, and perhaps herself and her little brother, from the destroyer which the south wind was bringing straight towards them?

Only for a moment Lindy stood, white and motionless; then with a bound she was at the well. Her course was decided upon. If only time and strength were given her! Drawing two pails of water, she laid a large bag in each, and then, getting some matches, hurried out beyond the stable. She must fight fire with fire. That was her only hope; but a strong, inexperienced man would have shrunk from starting a back-fire in such a wind.

She fully realized the danger, but it



was possible to escape from otherwise inevitable destruction and she hesitated not an instant to attempt it. Cautiously starting a blaze she stood with a wet bag ready to smother the first unruly flame.

The great fire to the southward was rapidly approaching. Prairie chickens and other birds, driven from their nests, were flying over, uttering distressed cries. The air was full of smoke and burnt grass, and the crackling of the flames could plainly be heard. It was a trying moment. The increased roar of the advancing fire warned Lindy that she had but very little time in which to complete the circle around house and barn; still if she hurried too much, she would lose control of the fire she had started, and with it all hope of safety.

The heat was intense, the smoke suffocating, the rapid swinging of the heavy bag most exhausting, but she was unconscious of these things. The extremity of the danger inspired her with wonderful strength and endurance. Instead of losing courage, she increased her almost super-human exertions, and in another brief interval the task was completed. None too soon either, for the swiftly advancing column had nearly reached the wavering, struggling, slow-moving line Lindy had sent out to meet it.

It was a wild, fascinating, half terrible, half beautiful scene. The tongues of flame, leaping above each other with airy, fantastic grace, seemed, cat-like, to toy with their victims before devouring them.

A sudden, violent gust of wind, and then with a great crackling roar the two fires met, the flames shooting high into the air as they rushed together.

For one brief, glorious moment they remained there, lapping the air with their fierce hot tongues; then, suddenly dropping they died quickly out; and where an instant before had been a wall of fire was nothing now but a cloud of blue smoke rising from the blackened ground, and here and there a sickly flame finishing an obstinate tuft of grass. The fire on each side, meeting no obstacle, swept quickly by, and Lindy stood gazing, spell-bound, after it as it darted and flashed in terrible zigzag lines farther away.

"Oh, Lindy!" cried a shrill, little voice from the house. Elmer had just awakened.

"Yes, I'm coming," Lindy answered, turning. But how very queer she felt! There was a roaring in her ears louder than the fire had made; everything whirled before her eyes, and the sun seemed suddenly to have ceased shining, all was so dark. Reaching the house by a great effort, she sank, faint, dizzy, and trembling, upon the bed by her brother's side.

Elmer, frightened and hardly awake, began to cry, and, as he never did anything in a half-way manner, the result was quite wonderful. His frantic shrieks, and furious cries roused his half-fainting sister as effectually as if he had poured a glass of brandy between her lips. She soon sat up, and by and by color began to return to her white face and strength to the exhausted body. Her practical nature and strong will again asserted themselves, and instead of yielding to a feeling of weakness and prostration, she tied on her sun-bonnet firmly, and gave the chickens their long-delayed dinner.

But when, half an hour later, her father found her fast asleep, with the glow from the sky reflected on her weary little face he looked out of the window for a moment, picturing to himself the terrible scenes of the afternoon and then down at his daughter. "A brave girl!" he murmured, smoothing the yellow hair with his hard brown hand—"a brave girl!"—*St. Nicholas*.

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DIRECTORY OF ZION'S REFORMED CHURCH, ALLENTOWN, PA. Rev. E. A. Gernant, pastor of the above church, has published a neat pamphlet with the above title, containing the addresses of the officers and adult members of the church. The latter are between eight and nine hundred in number. There is also a list of the pastors of the congregation, from 1765 to the present time. The preparation of this manual must have demanded persevering labor. Though purely local in its intention, we mention it for the purpose of encouraging other city churches to engage in similar work. It often happens in cities that prominent members do not know each other's residence. The general publication of such directories would promote social intercourse, and would thus be of great advantage to the church.



## OUR CABINET.

### OUR GREETING.

Once more it becomes our privilege to extend the usual greeting to our readers at the beginning of another year. The years are the leaves of God's great book. One by one we turn them and they are turned forever. While therefore we wish our friends every earthly happiness, we trust that the coming year may also bring them stores of heavenly wisdom. "Be ye happy *and* wise," says an ancient writer. "Let them that love Thy name be joyful in Thee."

### THE SECT OF "THE INSPIRED."

Our readers will no doubt read with great interest the article on "The Amana Society" which appears in the present number of "The Guardian." A few words concerning the earlier history of this peculiar people may not be out of place. In Germany they have been known since the earlier years of the last century as "The Inspired" (*die Inspirirten*). John Frederick Rock, a saddler, of Würtemberg, is generally regarded as their founder. He was born in 1678 in the village of Oberwalden, and was the son of a minister. A wild boy in his youth he was converted during a serious illness, and his new-born zeal soon developed into fanaticism. He fell into convulsions, during which he believed himself to be in direct communication with the heavenly world. He began to preach and was in the habit of introducing his discourses with the formula: "Thus saith the Lord by his servant Rock." It was a time when sectarianism was rampant in Germany, and Rock soon gathered adherents, some of whom were men of considerable culture. Two of the most prominent of these, Gruber and Gleim, emigrated to Pennsylvania as early as 1718, but did not succeed in propagating their peculiarities. Christopher Saur, the cel-

ebrated printer, was also identified with the sect before he came to America and joined the Dunkards.

Rock died in 1749, and with his death the fountain of "inspiration" seemed to be closed, though there were several small societies in Elsass, the Palatinate and Wetterau which kept up a precarious existence. These societies were to some degree socialistic, but their chief peculiarity was in the fact that, like some of the Anabaptists, they lived in expectation of divine revelations. The theory was that if the congregations remained thoroughly united in prayer and work, the Lord would make known His will through their appointed leaders. If this result failed to appear, it was due to lack of faith on the part of the congregation. The great trouble was that when devotion failed to reach the proper mark "lying spirits" were sure to appear, to mislead the people. Of course, it was to the influence of such "lying spirits" that the mistakes of the leaders were generally attributed. In 1815 there was a great religious revival in Germany, and from this period dates the awakening of the ancient societies. Several men appeared who, it is claimed, possessed the gift of inspiration in an unusual degree.

The most prominent of these was Christian Metz, who in conjunction with Dr. Weber in 1843 led a colony of about eight hundred souls to the state of New York and founded "Ebenezer," from which "the Amana Society," and several similar settlements are derived. "At present," says Max Goebel, an eminent German writer, "but a few fragments of 'the Inspired' are left in Rhineland and Westphalia. Their past is in Germany, but in America they have a present and a future."

### THE CHRISTMAS ROSE.

There is a beautiful white flower, known as the "Christmas Rose," or "Black Hellebore" which is now in



bloom and may continue to bloom during the greater part of the winter.

In general appearance it somewhat resembles a rose with petals moulded of the finest wax. On sunny days the bees seek it, and gather honey, as though summer had come again. When, a day or two since we saw a specimen, taken from a neighboring garden, we thought it was appropriately named the Christmas Rose, not only because it often blooms at Christmas, but because, like the festival itself, it dispenses beauty and sweetness throughout the most gloomy season of the year.

### SAD OLD MEN.

We have recently made the acquaintance of several very sad old men. They wander about aimlessly, and it is evident that life affords them little pleasure. It is not poverty that distresses them, for it is known that they are among the wealthiest men in the community. The fact is that they lack something which money cannot buy. In their youth they devoted themselves so exclusively to business, that they supposed themselves to have no time for anything else. They took no interest in the church, and did not even acquire a fondness for reading. Money came rapidly, and in due time they retired from business with more than a competence of this world's goods. Then they met an enemy whom they had not expected. After a few days of rest time began to hang heavy on their hands. They grew weary of the society of the few individuals who were situated like themselves, and busy men could not find time to entertain them. If they had been fond of reading they might have enjoyed the society of the most eminent men of all ages, but when they took up a book they fell asleep over it. As they had not learned to love the church in their youth their hearts now failed to beat responsively to its life. There seemed to be nothing for them to do, so they grew sad, and now though they have plenty of wealth their lot is pitiable.

How important it is to make provision for old age of a more exalted kind than that which wealth affords. "A man's life consisteth not in the abundance of the things which he possesseth."

### OUR BOOK TABLE.

OLD MEXICO AND HER LOST PROVINCES  
*A journey in Mexico, Southern California, and Arizona, by way of Cuba. By William Henry Bishop, Author of Detmold, the House of a Merchant Prince, etc.*

It is a remarkable fact that, though Mexico is our national next-door neighbor, there is hardly a country in Europe of which we know so little. This volume shows that it has peculiar fascinations, and will probably serve to direct some members of "the great army of the unemployed" to extend their travels in its direction. It is evident that Mexico is naturally rich, and in its present peaceful condition must become prosperous. The author, who also visited Cuba and extended his journey to California, has given us a very readable volume, which should enjoy an extensive circulation. The illustrations are very fine, and the typography is excellent.

CAMBRIDGE SERMONS. *By Alexander McKenzie. Boston, D. Lothrop and Company. Price \$1.50.*

In reading these discourses we are not surprised at the popularity which they enjoy. Though not doctrinal, in the general sense of the word, they are thoughtful and instructive. The style is most excellent, always clear, and sometimes very beautiful. The typography of the book leaves nothing to be desired.

A COMPANION TO THE GREEK TESTAMENT AND THE ENGLISH VERSION, *By Philip Schaff, D.D. With Fac-simile illustrations of Mss. and standard editions of the New Testament. New York, Harper and Brothers, Franklin Square, 1883.*

This book is one of the results of Dr. Schaff's labors as a member of the Committee on Revision. We know no volume in which so many of the results of critical study of the sacred text are brought together into such a compact form, and it ought therefore to find a place in the library of every intelligent student of Holy Writ. Our readers are so well aware of the eminent ability of the author that we need do no more than to announce the appearance of this precious volume.

THE CENTURY MAGAZINE FOR DECEMBER cannot fail to be attractive to all classes of readers. The frontispiece is a fine portrait of the late Peter Cooper, who for his generosity and personal excellence well deserves to be remembered. Among the illustrated articles are "The Fairest County in England," by Francis George Heath, "The Silverado Squatters," by H. H., and "The Pretenders to the Throne of France." Readers of fiction will find their tastes gratified by the continuation of "The Bread Winners," and "Dr. Sevier," the conclusion of "The Impressions of a Cousin," and the opening chapters of "An Average Man." "Original Documents of the New Testament," and "The Frieze of the Parthenon" are scholarly articles of great value.



## LESSON I.

## EPIPHANY.

January 6, 1884.

## THE CONFERENCE AT JERUSALEM.—Acts 15: 1-11.

Commit to memory verses 8-11.

1. And certain men which came down from Judea, taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5. But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they.

OUTLINE: { 1. THE FIRST DISPUTE. Vs. 1-5.  
2. THE FIRST SYNOD. Vs. 6-11.

GOLDEN TEXT.—We believe, that through the grace of our Lord Jesus Christ, we shall be saved even as they. V. 11.

## INSTRUCTION.

TIME: A. D. 50. PLACE: Jerusalem.

1. *Certain men*: Jews who had become converts to Christianity. *From Judea*: especially from Jerusalem. *Came down*—i. e. to Antioch, (see v. 23). *Brethren*: Christians. *Be circumcised*: the leading act by which to enter into the Jewish covenant. Now these Judaizing teachers declared that *Christian* believers must be circumcised. This was the *first internal dissension* raised in the Church. 2. *Paul and Barnabas*: the two great missionaries. *Disputation*: argument. They had been circumcised, but did not ask Gentile believers to submit to the same rite. *Go up to Jerusalem*, where was the mother Church of Christians, and where a *decision* of the question should be given. 3. *Phenice*: north-west of Palestine. *Samaria*: north of Judea. *Conversion of Gentiles*: the turning of the heathen of Asia

Minor to Christ. 4. *Received*: a public, honorable reception was given to the missionaries. *Declared*: gave a statement of the results of their work, and acknowledged *God's hand* in the work. 5. *Pharisees*: the strict observers of rites and ceremonies. *Needful to circumcise them*: the Gentile believers. 6. *Came together* officially, the *first Synod* of the Church. 7. *Much disputing*: free speech was allowed. *Peter rose up*: his speech threw clear light on the subject, and was worthy of being recorded. *The Gentiles*: Cornelius and his family were the first heathen family admitted into the Church; they were not circumcised. 8. *Them*: Gentiles. *Us*: Jews. 10. *Yoke*: a burden, hindrance. 11. *We believe*: a short creed is given in v. 11. *Grace*: mercy. We, (Jews), are saved, not by circumcision, but by *grace*; even so shall the Gentiles be saved.

## QUESTIONS.

1. When did the events of the lesson take place? What did "certain men" teach? Whence did they come? In what city did they thus hinder the work of Paul and Barnabas?

2. What now arose in the Church? Was this the first internal dissension? Was there now an attempt to create a *difference* in faith and practice? What was then determined? Why to Jerusalem? Who were to decide the question whether circumcision was necessary?

3. How were the delegates to conference "brought on their way"? Through what countries did they pass? What did they make known on the way? What effect had the tidings?

4. How were the delegates received at Jerusalem? What did they declare? To whom did they attribute their success?

5. Who were the Pharisees? What did they teach?

6. Who came together? Was this the *first* conference or Synod?

7. Was the privilege of free discussion allowed? What apostle set the matter in a clear light? To whose conversion did he refer? By whose teaching had Cornelius been converted? Was he circumcised?

8-10. How did God "bear witness"? Were the Gentiles put on equality with Jews? How are "hearts purified"? What is meant by tempting God? (Trying His patience, and provoking Him by error). What is "a yoke"? To what yoke does he refer? (That of rites and ceremonies).

11. What have we in this verse? By what are we saved? What is grace? How are *Jews* saved? How *Gentiles*?

## CATECHISM.

Ques. 101. May we then swear religiously by the name of God?

Ans. Yes; either when the magistrates demand it of the subjects, or when necessity requires us thereby to confirm fidelity and truth, to the glory of God, and the safety of our neighbor; for such an oath is founded on God's word, and therefore was justly used by the saints, both in the Old and New Testament.



## LESSON I.

Jan. 6, 1884.

## Epiphany.

*Antioch* was the city in which the first internal dissension in the Church arose; but it was not caused by members of the congregation in that city, but by certain men from Jerusalem. Antioch was the capital of Syria, and was about 300 miles from Jerusalem, and contained about half a million of people. At that time Jerusalem contained, perhaps, two-and-a-half millions of inhabitants. It was then a city of great magnificence.

## The Judaizing Party.

V. 1. *Certain men from Judea*—evidently members of the Christian Church in Jerusalem (see v. 5). In Galatians 2: 4, Paul calls them “false brethren unawares brought in, who came to spy out our liberty.” They had been Pharisees originally, and had since professed the Christian faith.

*Circumcised after the manner of Moses.* That is, these men insisted that converts from the heathen must enter the Church *through the door of Judaism*. They evidently regarded Christianity as but a sect or school of Judaism—a reform movement in the bosom of the Old Covenant. *Ye cannot be saved*—thus they contradicted all of the teachings of Paul and his fellow-laborers.

Bear in mind, (1), that these men did not only regard circumcision as *expedient* or desirable, but as *necessary* to salvation. (2.) It was natural that they should think so; for they believed, rightly too, that circumcision was Divinely appointed. They knew that their religion was Divine. For 1500 years it had been adhered to. Should it now be suddenly abrogated? (3.) These Jewish-Christians were willing that the Gentiles should be saved, but differed from Paul as to the *mode*. They wanted them to become Jewish proselytes first. Not so, said Paul. Repentance, and faith in Christ, qualified them to pass right through the open door of Baptism into the Church. (4.) But *the social and religious barriers* between Jews and Gentiles had much to do with causing this division. How could they mingle together in the Church? The Jewish ceremonials pre-

vented them from eating with the Gentiles.

## The Pauline Party.

*Paul and Barnabas had no small dissension with them.* Paul was not the man to yield his convictions when a *principle* was at stake. In this case he was clear in his views, and decided in their defense. How much does the Church owe to him for the noble stand taken by him at that time! “What would have become of Christianity as a religion for the world, if it had been tied forever to the ceremonial law, and made a mere offshoot of Judaism!”

Remember that Antioch was the capital of Gentile-Christianity; there too the name *Christian* was first given to the disciples. And if the Church had then and there been converted into a mere Jewish sect, Christianity could not, humanly speaking, have become the religion of the nations of the earth. An unnecessary hindrance would have been placed in the way of the conversion of the Gentiles.

Fortunately, the Pauline party successfully resisted this perversion of Christianity in Antioch; and they wisely determined to *crush it in its own place of origin*—in Jerusalem.

*They determined that Paul and Barnabas should go up to Jerusalem about this question!* The dispute should be referred to the Apostles and elders, in the mother-Church.

*Certain others of them*—one of whom was *Titus* (Gal. 2: 1-3), a Gentile convert.

Paul and Barnabas appeal to their brethren at Jerusalem, well knowing that the Apostles would agree with them. (v. 3). The Church at Antioch provided for the journey of the delegates, and sent guides or a guard along. Passing through Phenicia and Samaria they told the good news, that the Gentiles were turning to the Lord; and this caused great rejoicing.

V. 4. *They were gladly received.* The delegation was welcomed at Jerusalem. The Church, and Apostles and elders greeted them, and then listened to their account of what God had wrought through His missionaries.

V. 5. *But there rose up \* \* Pharisees.* This does not refer to what had



been done in Antioch, but to what took place in Jerusalem, after the arrival of the missionaries. These men were on hand to plead their case.

*It is needful to circumcise them*—necessary to salvation. Doubtless they had Titus in mind, and all of his class. This was a *censure* upon Paul and his practices.

“The question thus stated by the opposing parties was far too grave to be decided by any immediate vote; the deliberate judgment of the Church on so momentous a problem could only be pronounced at a subsequent meeting.”

—*Farrar.*

After this preliminary interview with both parties, the synod was constituted.

V. 6. *The Apostles and elders came together.* 1. The Synod met in *Jerusalem*, where was the first Christian Church. 2. It was composed of (a) the *Apostles*; but one of these was not present, namely, James the son of Zebedee, whom Herod had killed with the sword. (b). There were present certain men called *elders* (presbyters, a class of ministers next to the Apostles.) (c). “It would seem also that the whole Church was convened on this occasion; and that they concurred, at least, in the judgment expressed in the case.” See verses 12, 22 & 23.

*To consider this matter.* The rulers of the Christian Church did not at once haughtily and arbitrarily decide the question in dispute, but listened to an earnest debate and a full hearing of the case; and that, too, in the presence of the congregation, because the whole Church was deeply concerned.

V. 7. *There was much disputing.* *Disputing* means, literally, inquiring or deliberation. It is not implied that there was angry, heated debate. All were permitted to give their views.

*Then Peter rose up, and said.* He was probably the oldest of the Apostles, and was most ready to speak. Besides, God had given him a special revelation on the very subject in dispute (the sheet full of animals). *A good while ago* a heathen family, that of Cornelius, was put on an equality with us Jews, God giving him and his family the Holy Spirit as He did to us on Pentecost; and without first circumcis-

ing him or his, I admitted them into the Church by Baptism. Notice the points in Peter's discourse:

1. God made choice that the Gentiles should *hear* and *believe*

2. God looks on the *heart*, not on the nation.

3. God bare witness in favor of the heathen by giving them the same gift of the Holy Ghost, even as He did unto the Jews: *put no difference*, &c.

4. God purified their *hearts by faith*, not their *flesh by circumcising* it. These are the *Divine proofs* that circumcision, and other rites and ceremonies of the law, are not obligatory upon the heathen converts.

Why, then, should *men* attempt to put a yoke of bondage on believers? Even our *fathers* groaned under their ceremonial bondage; and *we* were unwilling to bear it. Do not hinder Gentiles from coming, by making Jewish ceremonies a condition of salvation, lest ye provoke God thereby.

Then Peter sums up the faith of the Synod and of himself in a short but beautiful Creed. v. 11.

At the close of the narrative of Paul and Barnabas, arose JAMES, the leading teacher and pastor of the Church at Jerusalem. (See next lesson for an account of him). He was one of the strictest of Jews, and his opinion was eagerly waited for. The strict legalists must have hoped that James at least would be on their side. But in this they were doomed to be disappointed; for he agreed with Paul, Barnabas and Peter. The victory in favor of Christian liberty was won; and the whole Gentile world was invited to enter the Church on the same terms as the Jews. From that day the success of the Gospel among the heathen was assured.

This was one of “the most exciting and important controversies in the history of Christianity. Only two questions in the history of theological thought of these eighteen centuries approach it in vital importance: the question of the Trinity, which shook the Church to its very foundation in the fourth century, and was settled at the Council of Nice in 325, and the question of Justification by Faith, which was the central doctrinal principle of the Protestant Reformation.”



## LESSON II.

## FIRST SUNDAY AFTER EPIPHANY.

Jan. 13, 1884.

## HEARING AND DOING. James 1: 16-27.

Commit to memory verses 22-25.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

**22. But be ye doers of the word, and not hearers only, deceiving your own selves.**

## OUTLINE :

1. THE AUTHOR OF THE NEW LIFE. Vs. 16-18.  
2. RIGHT CONDUCT OF THE NEW-BORN. Vs. 19-27.

GOLDEN TEXT: Be ye doers of the word, and not hearers only. V. 22.

## INSTRUCTION.

TIME. This epistle was written about A. D. 60. The PLACE of writing was Jerusalem. The writer was James, "the Lord's brother." He is called the Just. He was brother of Jude, who also wrote an Epistle.

Verse 16. *Do not err*—be not deceived. 17. *Father of lights, i. e.*, God, the Creator of sun, moon, and stars; also of angels, who dwell in light; and Father of Christ, who is the Light of the world. *No variableness, &c.* "God is Light, and in Him is no darkness at all." Sun, moon and stars *change*; not so God. 18. *Begat*—brought forth. The *new birth* of Christians is meant. (a.) God is its Author; (b.) the word of truth is the Gospel, or the revelation of Christ. (c.) This is the *means* by which men are born anew. They *hear* it, *believe* it, and are *made new creatures* by it. First-fruits—the *result* of our new birth is our *dedication* to God as the first-fruits of a sacrificial gift. 19. *Swift to hear*—ever eager to listen to God's word. *Slow to speak*—cautious not to say anything contrary to the Divine will. *Slow to wrath*—not easily provoked. 20. Anger does

23. **For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:**

24. **For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.**

25. **But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.**

26. If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

not lead to doing right, but wrong. 21. *Superfluity*=abundance. *Naughtiness*=evil, or sins of every kind. Clear the heart of its *rank growth of weeds*! *Meekness*=mildness or tenderness of heart. *Engrafted word*—same as *word of truth* in v. 18. The gospel in all its fulness is meant. *Engrafted*, or implanted. Think of the parable of the Sower. *Able to save*; in Romans 1: 16, the word is declared to be the power of God unto salvation. 23. *Face in a glass*; "the word of God is a mirror in which we may and ought to see our *moral visage*." 24. *Straightway forgetteth*—letting the mind go elsewhere, without thinking about what has been heard. *Careless hearers* we must not be. 25. *Looketh into*=gazes long and earnestly; meditates upon God's Word. *Perfect law of liberty*=the *rule of life* as revealed in the Gospel. 26. *Religious*, here, means external observance, without sincerity of heart. 27. *Pure religion*, such as is approved by God, is first pure within, and secondly, ready to help others—widows and orphans; i. e., full of love.

## QUESTIONS.

When was this epistle written? Where? By whom? Who presided over the first Synod? (See last lesson.) Who was he? Was he one of the Twelve? What, then? What title was given him? What brother of his wrote an epistle?

Verses 16-17. What is it to err? What is meant by Father of lights? Who is He? What proceeds from Him? Does any evil come from Him? What is meant by variableness?

18. What does begat mean? To what does it refer? Who are begotten anew? By what means? For what end or result? What is meant by first-fruits?

19-20. What are we to hear? How shall we hear? Is it well to speak much about our own piety, &c.? What is meant by *slow to wrath*? To what does wrath lead men? What does it not work?

21. What must be laid aside? What is superfluity? Naughtiness? What is meekness? Tell what is the engrafted word. What parable seems to be referred to? What is the Gospel, thus truly received, able to do? What is said of the gospel in Romans 1: 16?

22-24. What are you to be? How do mere hearers deceive themselves? Is there any benefit in careless and forgetful hearing? To what is it compared? What may and ought we to see in the mirror of the Gospel?

25. What is the perfect law of liberty? What is the effect of being a careful hearer?

26. What is meant by "religious" here? Is it of any avail? Why not?

27. How does pure religion show itself? Is it selfish? Whom does it help? Is it doing, as well as knowing? Who approves of it? How must we keep ourselves?

## CATECHISM.

Ques. 102. May we also swear by saints, or any other creatures?

Ans. No; for a lawful oath is a calling upon God, as the one who knows the heart, that He will bear witness to the truth, and punish me if I swear falsely; which honour is due to no creature.



## LESSON II.

Jan. 13, 1884.

## Sunday after Epiphany.

This and the two following lessons are from the Epistle of St. James. They are placed here, doubtless, (1.) because in the Synod, of which we studied last Sunday, he was the *presiding officer*: (2) because the epistle was probably written soon thereafter. These lessons show what manner of man he was, and will give a good idea of the people and of the times in which he lived.

*To whom was the Epistle written?* They are evidently Christians, but they are as evidently Jews. The condition of these Jewish Christian Churches may be gathered out of the Epistle. They had been tried by manifold trials, (chap. 1: 2). "They were composed of rich and poor; the tendency was to despise and oppress their poorer members. They had received and perverted the doctrine of justification by faith, supposing it to mean that they could be saved without a holy life."—*Alford*. Against the *perversion* of this doctrine James warns them.

"Hollow professions of religion, empty shows and shadows of faith, partiality and respect of persons, slavish idolatry of riches, observance of some of God's commandments, together with open and impious defiance of others; sins of the tongue; evil speaking against man and God; envying and strife; factious and party feuds; etc., etc.—these were the sins prevailing at Jerusalem at this time."—*Farrar*.

The main object of the Epistle is not so much to teach doctrine, as to "*improve morality*. James is the moral teacher of the New Testament. The two objects of the Epistle are, (1). to warn against the sins to which, as Jews, they were most liable; (2). to console and exhort them under the sufferings to which as Christians, they were most exposed."—*Smith*.

Alford remarks that the main theme of the Epistle is *The Perfect Man*, in the perfection of the Christian life, the doer of the perfect law.

James begins his letter with comfort for those who were in the midst of trials and persecutions. God *tries* men, but never *tempts* them. On the contrary everything which He sends is a good and perfect gift. The best thing the

teacher can do, is to read carefully the whole Epistle, and mark well what is forbidden and what is commanded as good.

Having thus taken a preliminary survey of the Epistle, let us next see who is the writer of it.

There were several of the first disciples who bore the name of James, and consequently there has been difference of opinion as to which one wrote this Epistle. (1). It was not James, the son of Zebedee and brother of John; for Herod had slain him about eight years before the Synod (Acts 12: 2). (2). Nor do we think it was written by James the son of Alphaeus, one of the twelve. (3). It is most probable that James, called "the Lord's brother," was the author. (See Galatians 1: 19). He was a Nazarite, a man of the most deep and intense piety, who spent much of his time in prayer for his countrymen. His very appearance was that of a saint—his long, white, unshorn locks hanging down over his shoulders. In Jerusalem he was known as the Just—the model of a righteous man. At the time of the first Synod we find him presiding over its counsels, and deciding the dispute in accordance with the teaching and practices of both Paul and Peter. As pastor, or bishop, of the Mother Church of Jerusalem, his words carried great force to all Jewish Christians; and he addressed his Epistle to "the twelve tribes which are scattered abroad." (v. 1).

*Do not err, my beloved brethren.* He thus begins with a warning against the error of supposing that sin, temptation, or lust, proceed from God. On the contrary.

*Every good gift* (act of giving), *every perfect gift* (thing, given), *is from above*. In nature this is true, and also in providence and grace: rain and sunlight—protection and deliverance—pardon and salvation—all proceed from the heavenly Fountain.

*The Father of lights.* (1). God is the Creator of the heavenly bodies; hence He is called their Father. (2). He is the source of all intellectual and religious light. (3). Light is the emblem of all true knowledge, purity, and happiness.

*No variableness or shadow of turning.*



The sun seems to change. "It does not shine on all parts of the earth at the same time, nor in the same manner all the year. It rises and sets; it crosses the line, \* \* \* and sends its rays obliquely. By its revolutions it produces the changes of seasons. In this respect God is *not* like the sun. With Him is *no* variableness."—*Barnes*. God is Light, and in Him is no darkness at all. He suffers no eclipse.

18. Whilst all good comes from Him, His *best* gift is the *new life*. He brings the sinner out of a state of death into that of life. This is his new birth. *Of His own will begat He us*. He is the author of this birth, as of our natural life.

*Of His own will*. This act sprang from His own free-will and choice; and the instrument or *means* employed to regenerate man is *the word of truth*, the Divine revelation of God to man. So Peter says: "We are born again, not of corruptible seed, \* \* but by the word of God." "The lying word of the serpent has corrupted us, but the true word of God makes us good again." (*Luther*).

*That we should be a kind of firstfruit*. These new-born sons of God are a first-fruit laid upon the altar of the gospel, (1), as a *thanksgiving*; and also as a pledge that there shall be a great *after-harvest*—as there has been, also!

V. 19. *Wherefore my beloved brethren*.

His hearers know this;—but let them apply it—let them listen to this word of truth, hearing more, speaking less, wrangling not at all. *Swift to hear, slow to speak, slow to wrath*. Passion does not help forward God's righteousness. Angry controversies amongst Christians injure the Church, and do not help the spread of the gospel. *The wrath of man worketh not the righteousness of God*. v. 20, v. 21. Some things must be carefully laid aside—such as *filthiness*, or impurity of feeling and of desire, and *superfluity of naughtiness*—that is, overflowing of *malice* toward others. Pride, haughtiness, contention must all be laid aside, and the heart be filled with *meekness*—that is, humility and gentleness. The new-born must be *docile*, teachable, ready to receive the implanted word. They must *retain* in their hearts that same word which brought to pass their regeneration (v.

18). Only then is the word able to save the soul—keep it from sin and a worse death.

*Receive with meekness the word*. God's word, implanted in the heart, is powerful to save, but *the condition of its power* is its meek reception. It requires steady, earnest contemplation, not a mere hasty passing gaze. *Be ye doers of the word and not hearers only*; otherwise ye will deceive yourselves. Let all readers and hearers mark this!

V. 23. *Be ye doers of the word and not hearers only*. Thus he describes a certain class of hearers of the gospel, who *do not reduce to practice* what they learn. They are like a man who looks into a glass, but forgets what he looked like. The image vanishes as soon as his face is turned away from the glass.

V. 25. *But whoso looketh and continueth*. The true hearer is a man who stoops and gazes into the word of God to learn what manner of man he really is, according to God's teaching. That perfect law reveals his real moral image—shows what he *is by nature*, what he *becomes by grace*, and what manner of life he must *continue in*, if he would be saved in the end. By so doing, that very word becomes a *law of liberty* to him—sets him free from the dominion of sin and death. He is a *doer of the word*, and is *blessed in his doing*—in his study of the word, and in his obedience thereto.

V. 26. *If any seem to be religious, &c.* There were many who were absorbed in *outward service*—who were content with endless ablutions and purifications, and not with what is true, pure, unspotted and undefiled; who made long prayers, and yet devoured widows' houses. But all service is fruitless if it does not lead a man to refrain from bitter words, (*bridleth not his tongue*). V. 27. *Pure religion* (ritual). 'The only pure and perfect ritual (*religious service*) is active love,' (*visit the fatherless and widows*), and to *keep himself unspotted from the world*.

That religion which does not govern the tongue and make men beneficent (well-doers) and holy, is not the religion of Christ, and will not secure salvation.

"He serves Thee best, who loveth most  
His brothers and Thy own."

—Whittier.



## LESSON III.

## SECOND SUNDAY AFTER EPIPHANY.

Jan. 20, 1884.

## THE POWER OF THE TONGUE. James 3: 1-18.

Commit to memory verses 2-5.

1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and

therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easily to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

OUTLINE: { 1. THE NEED OF BRIDLING THE TONGUE. 1-12.  
2. FALSE, SO-CALLED, WISDOM. 14-16.  
3. TRUE, HEAVENLY WISDOM. 13, 17-18.

GOLDEN TEXT: By thy words thou shalt be justified, and by thy words thou shalt be condemned. Matthew 12: 37.

## INSTRUCTION.

4. *Listeth*—chooseth. 5. *Boasteth*—lays claim to great power. *Great a matter*—great a wood, or forest. 6. *Iniquity*—injustice. *Defileth*—when used in spreading polluting stories. *Course of nature*—the orb of creation; produces an universal conflagration. *Of hell*—by the evil spirit. 8. *Can no man tame*—so control it, that it shall never do mischief. 9. *Similitude*—likeness. 13. *A wise man*—possessing wisdom, and fit to teach others, *Conversation*—daily conduct. *Meekness of wisdom*, true wisdom is gentle. 14. *In your hearts*;

the heart is the fountain; if it is bitter, envious and full of strife, no glory can belong to the speech; then speech is but a lie against truth. 15. *This wisdom*—so-called wisdom, not real. *Sensual*—animal-like, unspiritual. *Devilish*—demoniacal, Satanic. The devil boasted of wisdom to Eve. 16. *Confusion*—tumult. 17. *Partiality*—wrangling, party-spirit. In verse 17 we have the seven qualities of wisdom—seven colors of the Divine rainbow—all blended into one “Light of the world.”

## QUESTIONS.

1. What is meant by *masters*? Why not rashly choose to become instructors? Are they held to a strict account?

2. Who offend? Do all people? In what are people particularly liable to stumble? Who is a perfect man? What is he able to do? Do people feel sorry for *keeping silent*, or for speaking too much?

3-4. What comparisons are given to illustrate the power of the tongue. What is a *bit*? What is a *helm*?

5-6. What is meant by *boasteth*? Give the meaning of “great a matter.” Can a spark destroy a forest? Can a word ruin a family, church, or town. How does the tongue “defile the whole body?” By what a vile, mischief-making tongue set on fire?

7-10. Can the tongue be tamed, without the heart being made good? Does the tongue but utter the thoughts and intents of the

heart? Is the Christian tongue described in vs. 8 to 10, or the sinner's tongue?

11-12. Is there such *contradiction* in fountains, vines and trees as there is among men? Is the sinner a living contradiction? Is a back-biting believer a worse one?

13. How does the wise man show his wisdom? Are words, or conduct, the proof of wisdom?

14-16. Does any glory belong to a bitter, quarrelsome person? Is it well to *argue* much about religion? What is said of false wisdom in v. 15? What follows envy and strife?

17. Tell what seven virtues belong to wisdom? Which is of first importance? What do these virtues constitute? In whom were they all perfectly blended?

18. Of what is *peace* the fruit? What does Jesus say of the peace-makers? (Matt. 5: 9).

## CATECHISM.

Ques. 103. What doth God require in the fourth commandment?

Ans. First, that the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, that is, on the day of rest, diligently, frequent the Church of God, to hear His word, to use the sacraments, publicly to call upon the Lord, and contribute to the relief of the poor, as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me, and thus begin in this life the eternal Sabbath.



## LESSON III.

Jan. 20, 1884.

## Second Sunday after Epiphany.

INTRODUCTION.—“The teacher should take this opportunity to make a very deep impression upon the scholars, (1) as to the evil and danger of *sins of the tongue*, using the four illustrations given by the apostle, and showing how the tongue is a world of iniquity, a poison, an exciter of strife. (2). Then follow the *good uses of the tongue*, as sanctified on the day of Pentecost, (cloven tongues like as of fire), and used in giving comfort, in expressing love and sympathy, in teaching the truth, in preaching the Gospel, in persuading men to heaven. (3). *The two kinds of wisdom* in the heart that lead to these two opposite uses of the tongue.”—*Peloubet*.

V. 1. *Be not many masters*—that is, teachers. In those times each person could rise in the synagogue and speak. (1 Cor. 14: 26–33). The command is against the too eager and general assumption of this privilege. A man ought to be qualified to teach, before he assumes the functions of a teacher.

*We shall receive greater condemnation.* In a humble, conciliatory spirit James includes himself —“*we*.” Our speeches shall be subjected to scrutiny, and if we teach error, greater will be our condemnation than that of those who listened to us. The greater the height, the more dangerous the fall.

V. 2. *In many things we all stumble.* None are infallible. This liability is great in every one, but especially “great in an office where the *very business* is public speaking. If anywhere the improper use of the tongue will do mischief, it is in the office of a religious teacher.”—*Barnes*.

*If any man offend not in word, he is a perfect man.* He has his passions under control, his mind free from error, his heart purified; consequently his speech is free from evil. He has attained the state of perfection.

Then James enforces his meaning by four illustrations: (1), the bit in the bridle governing the horse, (2), the helm determining the course of the ship in spite of adverse currents and winds, (3), the spark kindling a whole forest, (4), the untameable tongue is contrasted with

the wild beasts which become subject to man's control.

V. 5. *The tongue boasteth great things.* Like the bit and the helm, the tongue has great power over the whole body; a vile tongue perverts a man; a good tongue guides and controls.

*The tongue is a fire*; it can inflict burning pains; it can kindle a great amount of evil; it may destroy much good. Behold the wisdom of Christ in calling upon His disciples to *consecrate* that powerful little organ, and use it in preaching the gospel of peace! It then becomes a fire to burn up the dross of sin, by kindling a purifying flame in the heart.

*A world of iniquity*—a little world of evil in itself, in its unsanctified state. “Who can estimate the amount of evil which it causes? Who can measure the evils which arise from scandal, and profaneness, and perjury, and falsehood, and blasphemy, and obscenity, and the inculcation of error, by the tongue? Who can gauge the amount of broils, and contentions, and strifes, and wars, and suspicions, and enmities, and alienations among friends and neighbors, which it produces?”—*Barnes*.

*The course of nature*; (1) either the orb of creation, or (2) “it inflames with various lusts, wrath, malice, wantonness, pride, etc., *the whole course of man's life* so that there is no state nor age free from the evils of it.”—*Pool*.

*Set on fire of hell*; the devil is a liar, and the father of lies; and by his tempting power the tongue began and still continues to spread mischief and destruction.

7. *Every kind of beast \* \* is tamed*; the original lordship of man over nature, though partially lost, is thus regained in individual cases.

8. *But the tongue can no man tame.* It alone is not subject to human control. But this does not contradict the fact that God's Spirit, by radically changing the heart of man, does enable the *Christian* to control *his* tongue; so that of him it is true: “By thy words shalt thou be justified.”

V. 9. *Therewith bless we God, \* \* and curse men.* The sinful tongue one hour utters words of praise to God, and the next hour curses men, which are His



likeness! It is evident that the tongue would not be thus contradictory, if the heart and feelings were right. The words but reveal the thoughts and intents of the heart. Hence the truth of the golden text.

*The similitude of God is marred, but not destroyed.* The sins of the tongue spring from rivalries, ambitions, party-spirit. V. 11-12. *A bitter fountain cannot send forth sweet waters;* and when the heart is full of hate, it is only hypocrisy, if the tongue utters words of love. Make the fountain good, and the stream will be good likewise.

V. 13. *Who is a wise man?* The Apostle then draws a contrast between the true and the false wisdom. True wisdom, true understanding, is shown by a course of life spent in meekness, which is the attribute or quality of wisdom. Wisdom is more than knowledge. A wise man is one who carries his knowledge into his life and actions.

*"Knowledge comes, but wisdom lingers,"* or abides with us and directs our steps aright.

V. 14. *If ye have bitter envying and strife in your hearts, glory not.* "For a man to boast of wisdom when his heart is full of bitter emulation and party spirit is a lying vaunt. The wisdom of which he thus boasts is not, at any rate, the heavenly wisdom of the Christian, but earthly, animal, demon-like."

V. 15. *This wisdom is not from above, but is from beneath.* It is called, (1), *earthly*, because it avariciously cares for the possession of earth; (2), *devilish*, or demoniacal, because full of pride, selfishness, malignity, and ambition, which are the works of the devil. Such wisdom leads to *confusion and evil work*, or contemptible practices.

V. 17. *The wisdom that is from above*—namely, that which God communicates by His word and Holy Spirit—is *first pure*—i. e., chaste, consecrated, free from admixture of carnal motives (selfishness, gain, advantage).

"First" in this place does not refer to *time*. It is said to be *first pure*, "because purity describes its *inward essence*, and the other epithets which follow denote its *outward manifestations*." That is, purity is of primary importance in all true wisdom.

(2). *Then peaceable*, (3), *gentle*, (4),

*easy to be entreated*, (5), *full of mercy and good fruits*, (6), *without partiality* (partizanship or wrangling), (7), *and without hypocrisy*.

V. 18. *The fruit of righteousness*—that is, righteousness of heart brings forth a certain fruit, which is peace; this peace becomes a *seed sown in peace by them that make peace*. That spirit which righteousness produces, leads peaceable men in a peaceable way so as to promote peace with God and peace with one another.

"Thus we see that with St. James, no less than with St. Paul, St. Peter, and St. John, *love, peace, mutual respect, mutual toleration, is the highest form of wisdom*."—*Farrar*.

"This beautiful picture of true wisdom may be placed side by side with that of Charity portrayed by St. Paul in 1 Cor. 13."—*Wordsworth*.

Thus "wisdom hath builded her house; she hath hewn out her *seven pillars*." Proverbs 9: 1. Christ is the Light of the world, the Incarnation of Wisdom, and from Him are "the seven colors of the Divine rainbow" reflected.

*Sown in peace.* "Is scattered over the world in a peaceful manner; it is not done amidst contentions, brawls and strifes. It is done by men of peace, in peaceful scenes, and with a peaceful spirit; in a pure and a holy life; in the peaceful scenes of the sanctuary and the Sabbath, and \* \* \* the abundant harvest is peace and order. \* \* \* It is all peace—peace in its origin, in its results, in the heart and in society, on earth and in heaven."—*Barnes*.

*Esop* said: "surely the tongue is the worst thing in the world;" and also: "Is there anything better than the organ of truth, and the instrument of praise and worship?"

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Former mercies should encourage you to expect future favors: "To him that hath shall be given."

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He that hath Christ for his Leader and Captain, may follow Him with confidence, courage, and comfort.

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Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.



## LESSON IV.

## THIRD SUNDAY AFTER EPIPHANY.

Jan. 27, 1884.

## LIVING AS IN GOD'S SIGHT. James 4: 7-17.

Commit to memory verses 13-15.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners, and purify *your* hearts *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to, now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

## OUTLINE

1. SUBMISSION TO GOD—RESISTANCE TO SATAN. 7-10.
2. EVIL SPEAKING REBUKED. 11-12.
3. SELF-CONFIDENCE AND SECURITY FORBIDDEN. 13-17.

**GOLDEN TEXT:** Humble yourselves in the sight of the Lord, and He shall lift you up. V. 10.

## INSTRUCTION.

V. 7. *Submit*—resign yourselves to God's will, content with His providence. *Resist devil*—refuse to do wrong, in order to accomplish an end. 8. *Draw nigh*—in prayer for wisdom and strength. *He will draw nigh*—sustain, strengthen and comfort you. *Cleanse hands*—make pure the outward conduct. *Purify hearts*—the inner life. *Double-minded*—with affections divided between God and the world. 9. *Afflicted*—sorrow over your sins. *Mourn*, etc., the outward evidences of true repentance. 11. *Speaketh evil of the law*—violates the law of Christian life, or of brotherly love.

*Judgeth the law*—sets himself above it. *A judge*; but a violater of the law is not fit to be a judge. 12. *One Lawgiver*—God; (a) He gives the law; (b) He alone can interpret it; (c) and execute it, by saving or by punishing. 13-14. *Go to*—come, let us consider or reason together. Men must not feel secure, because of the uncertainty of life. *A vapor*—mist, fleeting. 15. *If the Lord will*—trust in God. 16. *Boastings*—counting on great gains, etc. *Evil*—because God is forgotten and ignored. 17. *Doeth it not \* \* \* sin*. Because it is a neglect of known duty.

## QUESTIONS.

V. 7. What is it to submit to God? Can believers feel content with Providence? Who is to be resisted? What is meant? If you do wrong to accomplish anything, are you serving the devil? What will Satan do, if resisted? Did he leave Christ?

8. How do we draw nigh to God? What promise is given? What did Jesus say to those who gather in His name. Will God dwell with the impure? What must be cleansed? What needs to be purified? Who are double-minded?

9. What kind of affliction is here meant? Of what are mourning and heaviness the signs and evidences?

10. What is here enjoined? What promise is given to the humble? Can a true follower of Christ be *haughty* and *scornful*?

11. How must we not speak of one another? What does Jesus say in Matt. 7: 1? What is it to speak evil of the law? Can a sinner judge rightly?

12. Who is the Lawgiver? Who alone can rightly interpret and execute it? What is He able to do?

13. What is the meaning of *go to*? What do seekers of gain say?

14. Do we know what the morrow may have in store for us? To what is human life compared? Why?

15. How ought men to speak of the future?

16. What are human *boastings*? Why are they evil?

17. Is neglect of duty a sin? Are *sins of omission* punished? Are you doing your duty, or neglecting it?

## CATECHISM.

Ques. 104. What doth God require in the fifth commandment?

Ans. That I show all honor, love, and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction with due obedience; and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand.



## LESSON IV.

Jan. 27, 1884.

## Third Sunday after Epiphany.

INTRODUCTION.—“We have to-day another lesson full of practical thoughts, which may be clustered around the one great central thought—LIVING NEAR TO GOD. I. What is it to live near to God? (vs. 7-8.) We find two parts—(1) *submitting* to God as our King and Saviour, and so becoming a part of His kingdom, and (2) *drawing near* to God. Lay emphasis especially on three things: (a) what is nearness to God, (b) how we may draw near to God, (c) this the only place of blessedness—the highest, purest, happiest life. II. *The conditions on which we may draw near to God* (vs. 8-10). (1). Putting away evil, (2) repentance, (3) humility. These are necessary because God is good, and hates all iniquity. III. *Certain fruits of living near to God* (vs. 11-17). (1). Right feelings and words toward our neighbor, (2) committing all our ways to God.”—*Peloubet*.

V. 7. *Submit yourselves to God*—acquiesce in the arrangements of Providence and of Grace. These are for our good, and we must submit to them in a humble spirit. Thus may we obtain grace, and overcome evil. A man who submits to our national government does not surrender his personal liberty and rights; but submits to its laws and thereby obtains a right to all of its protection, at home or abroad, on land or on water. So the man who is subject to God does not lose his power to defend and care for himself; and at the same time he has all of God's power pledged to his support and safety.

To submit to God involves the exercise of faith in His goodness and power, a trust in Him for all blessings and a dependence on His protecting care. It involves obedience to His will and commandments. In other words, we must not only expect blessings from Him, but render obedience to Him as our Ruler.

*Resist the devil.* Satan seeks to gain control over us in various ways. He holds out the hope, that if we are cunning and dishonest we will obtain all we want, and can then take care of ourselves. He must be resisted—that is, *all the ways of sin must be avoided*, as

well as the author of all evil rejected. *He will flee from* those who hate and resist him, as he left our Saviour in the wilderness.

V. 8. *Draw nigh to God, and He will draw nigh to you.* In prayer and a pious life we draw nigh to God. Indeed, when we are good, and do good, we are living very close to God. Then He draws very nigh to us, causes us to feel the goodness of His presence and the power of His aid. When God is nigh, we are safe.

*Cleanse your hands; purify your hearts.* It is certain that God can dwell only with the pure. Hence the command to cleanse the hands and purify the heart—to be pure within, and chaste in actions. Until we are thus pure, we are in a *double-minded* state—halting between two opinions, with affections on the world as well as on God.

V. 9. *Be afflicted and mourn, and weep.* How shall such purity of heart and conduct be secured? Only by true repentance. *Be afflicted.* Repentant feelings are an inward affliction, which oftentimes leads to mourning and weeping. It is no time for a sinner to be joyful, so long as his sins are unforgiven and are reigning within him.

V. 10. *Humble yourselves.* Let this work of repentance lead to deep humiliation. It is the way that leads to exaltation. The humble shall be *lifted up*.

*In the sight of the Lord*—judge yourselves, not by comparisons with other men, but think how we must appear in God's eyes, where not a stain is unnoticed.

*The lifting up* is not only in station, but in exalted character—purified, enriched, ennobled and satisfied. No longer will you *need* all things, but you shall *possess* them, in fellowship with Christ.

V. 11. *Speak not evil.* He warns us against evil-speaking as a sin which is adverse to humility. An *imaginary superiority* leads people to speak *slightly* of others; *envy* leads to *slander*. All these sins are the works of the devil. Do not *depreciate* others.

“Judge not, that ye be not judged,” says our Master. To speak evil is to arrogantly usurp the functions of God



Who is the one true Judge; He alone stands above the law; He judges rightly, and enforces truth.

We must not attempt to sit in judgment on our fellow-men—especially on their *motives* and *intentions*. Otherwise we set ourselves up as *judges*, whilst in fact we are all offenders, who are arraigned before the law for judgment. And according as we are there acquitted or condemned, we shall be saved or punished.

*Speaketh evil of the law.* The law here referred to is probably the law of Christ, which all Christians profess to obey; “the perfect law of liberty,” which released men from the bondage of Jewish ceremonies. The Jewish believers were not to condemn their Gentile brethren for non-compliance with these, nor were the latter to condemn them for conscientiously adhering to them, so long as they put their *trust only in Christ*.

We may have our opinion, and the brother may have his; we are not to override his judgment. It is to be supposed that he is conscientious too. He may be right, as well as we. We, at all events, are not to be judges.

V. 13. *Go to now, ye that say, to-day or to-morrow we will go.* Do not plan and speak with such confidence. Give up the braggart spirit of security with which, like the rich fool in the parable, men make plans how to get gain, without any reference to God, or to His ordering of events and of our lives. “From presumptuous judgments of others, (vs. 11–12), it is a slight step to presumptuous confidence in one’s own future.”—Cook.

*We will go—but remember, “man proposes, but God disposes.” And continue there a year—feeling sure of a long lease of life and health. Get gain—as though they were perfectly sure of it.*

V. 14. *Ye know not—*ignorance of the coming day ought to keep us from such boastings and self-reliance. Much less ought we to plan for a whole year.

*What is your life? It is a vapor.* Who can tell how long it will last. The mist soon disappears.

Paulinus preached the Gospel in Northumbria, England, in the early ages to King Edwin and his warriors.

Edwin was silent, but one of his aged warrior sages arose and said, “Around us lies the black land of Night.” Then

“Athwart the room a sparrow  
Darts from the open door:  
Within the happy hearth-light  
One red flash, and no more!  
We see it come from darkness,  
And into darkness go;—  
*So is our life, King Edwin!*  
Alas that it is so!

But if this pale Paulinus  
Have somewhat more to tell;  
Some news of *Whence*, and *Whither*,  
And *Where* the soul will dwell;—  
If on that outer darkness  
The sun of hope may shine,  
He makes life worth the living;  
I take his God for mine!”—*Amen.*

V. 15. *Ye ought to say, if the Lord will.* In v. 13 it is, *we will*. There is a higher Will, on which our movements depend. “Thy will be done,” is our prayer.

His will is *right*, and it is *mighty*. We must strive to live in accordance with it, and remember that we cannot resist it. We can only do what He *permits*. Beware, if we do what He does not *sanction* or pronounce right.

In 1 Cor. 4: 19 St. Paul says: “I will come quickly to you, *if God will*.” From these two verses has come the common phrase, “*Deo volente*,” (God willing).

16–17. *To him that knoweth, &c.* Knowledge makes us responsible. The knowledge of our duty increases our obligation to perform it; and the neglect of every known duty is sin. Sins of omission need to be avoided, as well as those of word and deed.

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THE ADVENTURES OF TWO YOUTHS IN A JOURNEY THROUGH CENTRAL AFRICA. By Thomas W. Knox. Illustrated. New York: Harper & Brothers, 1884.

We have here the latest results of African Exploration presented in the most fascinating manner. The observations of many travellers are brought together and woven into the narrative of the supposititious journey of two American youths through the heart of the Dark Continent. In this way the accounts of various writers are made to supplement each other—and the youthful reader gains more knowledge than he could possibly derive from a single source. There are hundreds of illustrations, and the best maps of Africa which have come under our notice. It is a book for young and old.



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## THE BUILDER'S BENEDICTION.

BY THE EDITOR.

In some parts of Germany it is customary, on the erection of a new house, to invoke a blessing upon it by reading a passage of Scripture, or, more frequently, by repeating a number of home-made verses. The general character of the latter is indicated by the following lines, which are a translation from Uhland:

The house we build is raised at last ;  
The timbers all are firm and fast ;  
As yet unshielded from the sun,  
The mason's work is scarce begun.  
We humbly pray the Lord Most High,  
This day to hear us as we cry ;  
To grant that, on this building, He  
May pour His blessings, rich and free.  
And, first of all, may He be fain,  
Here in the lofts to bless the grain.  
In all the rooms be piety ;  
Down in the kitchen industry ;  
And may the stalls be neat and fine ;  
The cellars full of richest wine.  
For door and windows may He care,  
That evil may not enter there ;  
And at the portal soon may we  
A group of happy children see.  
Now roof the house—enclose it well—  
Our Father's blessing here doth dwell.

## OLD TIMES AND NEW.

BY THE EDITOR.

On a pedestrian tour it is sometimes pleasant, while resting on some commanding hill, to look back over the road on which we have travelled. It aids us in appreciating the length of the road ; it enables us to fix the salient features of the landscape in our memory. So in the journey of life it is well occasionally to call up the scenes of earlier days, if but to appreciate the changes through which we have passed and the rapidity with which we are hastening to the final consummation.

There are very few members of the

present generation who can form an accurate conception of the magnitude of the changes through which our country has passed since the beginning of the century, and to attempt to enumerate them would necessarily result in failure. In this article we propose to refer to some of the changes which concern our social and domestic life. These, it must be confessed, have affected not only our style of living but our modes of thought, so that the beginning of the present century appears to the young of the present generation almost as foreign and remote as the days of ancient Greece and Rome.

Though the germs of the great modern inventions may be found in the last century, it took long to develop them. For us who are accustomed to railroads it is difficult to appreciate the difficulty of travelling in earlier days. A journey of even fifty miles was then a very serious matter. A trip from Philadelphia to Washington was more to be dreaded than a voyage to Liverpool would be at present. The roads were generally execrable, and the danger of meeting highwaymen had not yet entirely passed away. Along the most important routes there were stage lines, but travellers were compelled to submit to many delays and inconveniences. Forty or fifty miles a day was considered very good travelling, and when the roads were very bad the traveller was generally satisfied when twenty-five miles were declared a day's journey. It was best to travel in your "gig"—if you had one—but there was comparatively little travelling. In those days men really believed that there was "no place like home." Now they seem to think there is "no place like *away from home*."

The present extensive railroad system



is a much more recent affair than some of us are apt to think. About thirty years ago when the writer was a student in Lancaster, his home near Allentown seemed much further away than it is at present. In getting there at vacation the most direct route was to take the stage from Lancaster to Reading. Leaving Lancaster in the morning we got to Ephrata about noon. There we dined, and then rumbled onward towards Reading which we reached late in the afternoon. The stage office was at Faber's Hotel, where we took a bed and attempted to sleep; but at three o'clock A. M. were routed out with the cry: "Stage is ready!" Half dressed and half awake we tumbled into the leathery old stage, which soon rolled out into the darkness. At Christmas it was sometimes bitterly cold, but the proprietors of the stage mercifully furnished straw in which we were packed up to our knees. When there was sleighing we were glad, as there was less thumping and bumping, but sometimes we were very unceremoniously pitched into a fence-corner. Early in the morning we reached Kutztown, where we took breakfast, and it was nearly noon when we rumbled into the yard of the old "Cross Keys" at Allentown.

Later in our course we generally took another route which we regarded as greatly preferable, inasmuch as we could travel by rail a great part of the way. Taking the cars at Lancaster soon after midnight we reached Philadelphia about 4 o'clock in the morning. Frequently there were no carriages at the station, and it was a long walk to the Walnut street ferry, where we crossed by boat to the New Jersey side. Here we took the train for Trenton where we changed cars and travelled by the Belvidere Delaware road to Philipsburg, New Jersey. Crossing the river to Easton we found a stage which took us to Allentown the same day. This route we regarded as the perfection of comfort, though now it would appear very indirect and inconvenient.

It is not, however, concerning our own recollections that we propose to write. We are not yet sufficiently venerable to claim this privilege. There are some of our readers whose memory goes back fifty years or more, to the

time when the manners and customs of continental times had not entirely departed. In the cities, and perhaps here and there in the country, there were a few families who kept up the state of the colonial days, and these people lived in what was called magnificent style. They were more punctilious with regard to matters of etiquette than we are at present, and gentlemen devoted more attention to personal adornment than is now usual. They wore silk coats, heavily embroidered and decorated with buttons made of silver coin, long plush waistcoats, knee breeches, silk stockings, and low shoes, adorned with silver buckles. Their houses were large, and their tables shone with an abundance of silver plate; but in winter their dwellings were cold and cheerless, for they knew no better way of heating their mansions than by open grates or Franklin stoves.

In country farm-houses the style of living was very different. In winter the whole family gathered around the huge, cavernous fire-place, where a great fire was burning upon the hearth. Warm bed-rooms were an almost unheard of luxury, though sometimes on very cold nights the bed of an honored guest might be made more comfortable with a warming-pan or a hot flat-iron.

To be a farmer in those days meant hard work, year in and year out. Labor-saving machines were unknown, and agricultural implements were of the most primitive character. All through the winter the sound of the flail could be heard, and in summer the toil was unremitting. What would farmers say now if they had to cut their grain with a sickle?

The women of the household were obliged to perform an amount of work which would now be pronounced intolerable. Besides the work of the kitchen, they often took part in the labors of the field, and spent their evenings in spinning flax or wool. This was necessary in order that the household might be properly clothed. It was a hard life, but stern necessity demanded it; and it was rendered endurable by the fact that the whole community united in denouncing indolence and pride. On many farms almost everything was produced which the family needed, except what



was obtained by barter. An old New England farmer wrote, about 1780: "I have never spent more than ten dollars in money in a single year, and this amount I expended for salt, nails, and the like. All our clothes are made of the produce of the farm; our shoes of our own leather, our hats of our own wool. By careful management I have been able to sell enough of the products of the farm to save one hundred Spanish dollars annually." That was doing very well for sterile New England.

After the Revolution, when Continental notes had become worthless, there was little money in circulation, and it took many years to establish an American national currency. Financial calculations were generally made in pounds, shillings and pence, after the English pattern, but these terms differed in value in almost every state. Men who handled much money found it necessary to become familiar with the coinage of every nation in Europe, for all kinds of coins were in circulation. A merchant had to be able to reduce French Louis-d'ors to English guineas or Portuguese Johannes at a moment's notice. Subsequently there came a period when the country was flooded with Spanish coin, derived principally from Mexico and other Spanish colonies. Some of us still remember the time when pistareens, "levys" and "fips" were the common currency. A "levy," it may be necessary to say to our younger readers, was valued at  $12\frac{1}{2}$  cents, and a "fip," or five-pennybit, at  $6\frac{1}{4}$ . The fractions often caused trouble in making change, and the government so far accommodated itself to the state of affairs as to coin half-cents. These, however, were never popular, and soon passed out of circulation. To add to the financial confusion of the times, local banks were established which soon found themselves unable to keep their notes at par, and many of them failed disastrously. Whatever may be thought of our present financial system in other respects, it is certain that in the convenience and reliability of the circulating medium it has never been equalled.

Though money was scarce in old times, food was plenty. Hospitality was unbounded, and guests were always welcome. There was, however, no such

variety of food as we have at present. Fresh meat was a rarity except in butchering-time. In many families large numbers of shad, which were then exceedingly cheap, were salted in the spring, and these with salt meat constituted the staple of consumption.

Vegetables were not raised to the same extent as at present, and some kinds were entirely unknown. Egg-plants and cauliflower, which are now found in all our markets, were not cultivated in America. Tomatoes were called "Love Apples" or "Jerusalem Apples," and were generally supposed to be poisonous. In my boyhood I was once solemnly warned by an old lady, whose garden I visited, not to eat any of the "Love Apples," which she had raised on account of the beauty of the fruit. As I was fond of tomatoes, having eaten them at home, I immediately ate one in her presence. I shall never forget her look of horror, and she could hardly be convinced that my life was not in danger.

There is one kind of "small-fruit" which was once exceedingly popular, but it is now rarely eaten except by children. It is variously known as "Ground cherry," "Jerusalem cherry," and "Jews' cherry." Though not unpleasant to the taste, there are now so many kinds of fruits and berries of superior flavor that it is no longer extensively cultivated.

These are but a few of the minor changes which have occurred in the recollection of some of our oldest readers. If we should attempt to write concerning such inventions as telegraphs and telephones our field would be limitless. Not all changes have been improvements, and the reflections of the aged on the decline of faith and integrity which are so unpalatable to the present generation, are not without foundation. There are those, too, who, though they have hardly reached middle age, feel themselves almost worn out by the constant strain and struggle of the present age and long in vain for the quiet days of the past. We cannot help feeling that the movement of history is rapid accelerating, and that the final consummation cannot be far distant. Let us watch and be ready!



## HISTORY OF THE HYMNS.

BY REV. H. M. KIEFFER.

## IV.

We have seen that many of our best hymns were originally suggested by the peculiar circumstances or special experiences of the persons who composed them. This seems to have been the case with the hymn, "Guide me, O Thou great Jehovah!" It was written by the Rev. Dr. William Williams, who was an itinerant Methodist minister in the time of Whitefield during the last century. He was born in the year 1717 in Wales, was well educated, became a poet of no little celebrity, studied medicine, was converted during the Methodist movement then prevailing, and at length devoted himself to the work of the ministry. He labored diligently for half a century in the service of the Master, travelling on an average nearly twenty-five hundred miles a year for more than forty years. His numerous and extended journeys were generally made either on foot or on horseback, for in those days there were no railroads, and in the country in which he generally labored there were few stage-coaches. There can be little doubt that his long and solitary journeys among the hills and over the moors, where he frequently lost his way and was forced to spend the night, in cold and hunger, under the open sky, suggested that ever beautiful song of the Christian pilgrim—

"Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand;  
Bread of Heaven!  
Feed me now and evermore.

Open now the crystal fountain  
Whence the healing streams do flow;  
Let the fiery, cloudy pillar  
Lead me all my journey through;  
Strong Deliverer!  
Be Thou still my strength and shield."

This may well be called "the prayer of the Christian Pilgrim." God's children in every age are "strangers and pilgrims." They are aliens in the world. They seek a country which lieth afar,

and "a city whose builder and maker is God." They often lose their way, and fall into many misfortunes on their journey—and well may they daily pray and sing "Guide me, O Thou great Jehovah!"

Very closely allied to this in point of sentiment is that other well-known hymn, "My faith looks up to Thee." The author of this was Dr. Ray Palmer, a native of Rhode Island. He graduated at Yale College in 1830, and after graduation found his way to New York city, in great poverty, and there opened a school for young ladies. He had many struggles for a livelihood, was much alone, and often weary and sad at heart, but he was a most earnest Christian. In December of the year in which he went to New York, he sat down in his lonely room, and after a period of meditation on the Saviour's infinite love, and the need of more earnest self-consecration to His service and praise, he wrote this hymn in his pocket memorandum-book, never intending that it should be seen by another person. He wished no one's eyes ever to rest on those beautiful words of self-surrender to Christ, because he regarded his hymn as a sacred prayer of his own to his Saviour, and would as little have thought of presenting it to the public as of making known the secrets of his own devotions. For two years he carried his hymn in his pocket, next to his heart. But the good Lord had need of that hymn, and took good care that the light and comfort there was in it for millions of sorrowing souls the world over, should not remain hidden under a bushel, but be put on the candlestick that it might give light to all in the house. For, one day Dr. Lowell Mason met young Ray Palmer on the street in Boston, and asked him to write a hymn for his "*Spiritual Songs*" which he was then preparing for the press. The young college graduate then modestly drew from his pocket the lines "My faith looks up to Thee," and gave them with hesitation to Dr. Mason. The latter took them home with him to his room, and catching an inspiration similar to that of the hymn, he composed the tune called "Olivet," to which the hymn has been wedded to this day. Dr. Mason met the author a few days



afterward and said: "Mr. Palmer, you may live many years, and do many good things, but I think you will be best known to posterity as the author of this beautiful hymn." This prediction has been long since fulfilled. The man who first out of the fullness of his heart sang this sweet song of Calvary has composed many tender and beautiful poems and discourses, but "his devout mind flowered out in one matchless lily whose rich odors have filled the courts of our God with fragrance." On the shelves and counters of the booksellers this immortal composition takes its place, beautifully bound and illustrated, as one of the "Holiday books," and is to be found side by side with such masterpieces as Newman's "Lead, kindly light, amid the encircling gloom," Lyte's "Abide with me: fast falls the Eventide," and Keble's "Sun of my soul, Thou Saviour dear." With these we may well rank Ray Palmer's hymn—

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine—  
Now hear me while I pray;  
Take all my guilt away;  
O let me from this day  
Be wholly Thine!"

\* \* \* \*

While life's dark maze I tread,  
And griefs around me spread,  
Be Thou my guide:  
Bid darkness turn to day,  
Wipe sorrow's tears away,  
Nor let me ever stray  
From Thee aside!"

This is not the only instance on record of a man writing many hymns that are good, and but only one that will live long: and the above incident is quite in line with what we have so often noticed in these brief sketches—that our best and finest hymns have been fairly wrung out of the soul of the composer by some great sorrow, grief, or trouble. Remember, when you sing this hymn, that Ray Palmer was poor, alone in a large city, unfriended, naturally timid and reserved, not knowing what hardships might be before him in the great world—and feeling his loneliness and helplessness turned in whole hearted, trustful faith to God and Christ.

Our own Dr. Henry Harbaugh, the founder and first editor of THE GUARDI-

AN, who died in 1867, while President of the Theological Seminary at Mercersburg, wrote much that is good. A half dozen books came from his busy pen, some excellent poetry and quite a number of hymns; but only one hymn of his composition will probably live.

"Jesus, I live to Thee,  
The loveliest and best.  
My life in Thee, Thy life in me,  
In Thy blest love I rest.

Jesus, I die to Thee,  
Whenever death shall come.  
To die in Thee is life to me  
In my eternal home.

Whether to live or die,  
I know not which is best.  
To live in Thee is bliss to me—  
To die is endless rest.

Living or dying, Lord,  
I ask but to be Thine.  
My life in Thee, Thy life in me,  
Makes Heaven forever mine."

That is truly beautiful! Like Ray Palmer's, this hymn breathes the spirit of utter and absolute self-consecration to Christ. It is full of "sweetness and light." Perhaps Dr. Harbaugh's own beautiful and triumphant death was the best exemplification of his hymn. The good President of our Seminary lay a-dying in the darkened chamber at Mercersburg, and anxious and affectionate friends moved about with noiseless tread and eyes suffused with tears. Could it be that he who, as man looked upon it, was so much needed in the Church, and without whom, it was feared by many, the Church could not successfully carry forward its work, must be taken away? Just when the dying, weary man seemed to be passing away, as he lay in a deep and apparently unconscious state, some one wishing to arouse him that he might speak yet one word more to his sorrowing household, called him with a loud voice. Opening his eyes wearily, as if he had come from far away, the dying man said with a sweet smile, "O, why called ye me back from the golden gates?" Then he relapsed into that deep sleep which knows no waking for the believer until he wakes to walk the streets of the new Jerusalem above.

The hymn commencing,

"Jesus, and shall it ever be  
A mortal man ashamed of Thee?"



apart from the real beauty of the composition, is remarkable for the fact that it was written by a boy only ten years of age. The author of it was Joseph Grigg. It first appeared in an English magazine, and was entitled "Shame of Jesus conquered by love: by a youth of ten years." It was no doubt originally suggested by the shame which young people often experience in making an open and public confession of Christ's name, and in witnessing the same in the company of godless companions. This feeling of shame of religion is one of the devices of the evil one to lead the souls of men astray. It is a very common obstacle in the way of young believers particularly, and in many cases it proves almost insuperable. With this shameful threat of "what the world will say," the evil one frightens many poor timid souls away from the open door of mercy. Young men are ashamed to confess Christ's name lest their godless companions make sport of them. If these lines should chance to fall under the eye of any such, we kindly ask them, for their own soul's sake, to read this hymn, and to remember that it was written by a young boy who was in the same case as themselves. It is related that a young person who had made a profession of religion and was much teased and persecuted by godless companions, stood firm: and on being asked by his pastor why he did not give way? he said: "Sir, I once heard you say in a sermon that if we let the wicked laugh us out of heaven into hell, they could not laugh us out of hell again into heaven." The youthful author of this hymn was much persecuted, for he was a mechanic and was compelled to associate with profane persons to whom all religious belief was a standing theme of jest and mockery. But he clung to Jesus, well content not to be ashamed of Jesus, and only hoping and praying that Jesus would not be ashamed of him.

"Jesus! and shall it ever be,  
A mortal man ashamed of Thee?  
Ashamed of Thee! whom angels praise,  
Whose glories shine through endless days?

Ashamed of Jesus! Sooner far  
Let evening blush to own a star;  
He sheds the beams of light divine  
O'er this benighted soul of mine.

Ashamed of Jesus! just as soon  
Let midnight be ashamed of noon;  
'Tis midnight with my soul, till He,  
Bright morning star, bid darkness flee."

Everybody knows the good old missionary hymn, "From Greenland's icy mountains": but not everybody has heard the story of its composition. The author of it was Reginald Heber, D.D., who after the composition of the hymn, himself became a missionary to India, and died Bishop of Calcutta. He was one of the most accomplished scholars whom the University of Oxford ever produced. He was born at Malpas, in Cheshire, England, in the year 1783. At the age of seventeen he was entered at Brasenose College, Oxford, where he became a distinguished student, carrying off many of the highest prizes for poems and essays. His prize poem on *Palestine* is generally considered the best ever written at Oxford. His fame rests mainly upon his hymns which, as literary compositions, rank among the best in the English language. From his earliest years he was remarkable for his piety and great kindness and affection. So great and accurate was his knowledge of the Bible that "when only five years old, when his father and some friends were discussing as to the book of the Bible where some particular passage could be found, they turned to little Reginald for information, and he soon laid finger on chapter and verse." As an instance of the pious turn of his mind, it is related that when very young, hearing the conundrum, "Where was Moses when the light went out?" he solemnly said "On Mount Nebo; for there he died, and it may be said that his lamp of life went out there." He was also so benevolent that, he would give all he had to the poor, so that his parents had to sew the bank-notes, which they gave him for his half-year's school money, in the lining of his pockets, that he might not give all his money away in charity on the road to school. In 1807 he was admitted to orders, and after sixteen years of faithful labor in the ministry in England, he went to India as a missionary in 1823, where he labored for a period of three years, with such devotion to his work among the heathen that, from over-exertion in an unfavorable climate, he



died in an apoplectic fit while in his bath, April 3, 1826.

Heber was the author of many hymns, all alike distinguished by finish and style, pathos, and soaring aspiration. To his poetic genius we are indebted for "Lo, He comes, in clouds descending," "By cool Siloam's shady rill," "Jesus Christ is risen to-day," "Holy, holy, holy, Lord God Almighty," "Thou art gone to the grave, but we will not deplore thee," and others: among which we pause to mention briefly that ever beautiful Christmas hymn—"Brightest and best of the sons of the morning." In "the old hymn book," which is still used by many of our congregations, this hymn commences "Hail the blest morn when the great Mediator." In the new hymn book (Eastern) it stands as above—

"Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us thine  
aid:

Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

Cold on His cradle the dew drops are shining,  
Low lies His head with the beasts of the  
stall;

Angels adore Him, in slumbers reclining,  
Maker and Monarch and Saviour of all.

Say, shall we yield Him, in costly devotion,  
Odors of Edom and offerings divine,  
Gems of the mountain, and pearls of the Ocean,  
Myrrh from the forest or gold from the  
mine?

Vainly we offer each ample oblation,  
Vainly with gifts would His favor secure:  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor."

When or why the first verse of this hymn was changed, the writer has been unable to discover: but, whether sung in the old way or the new, it is in every regard one of our choicest Christmas hymns.

And now we come to the story of the composition of "From Greenland's icy mountains." Heber was for many years before he himself went to India, an enthusiast on the subject of missions. In 1819, four years before he went out amongst the heathen to preach the gospel, a letter was sent forth by the king, authorizing a collection to be taken in every church and chapel in England, connected with the Establishment, for missions. On the evening of Whitsunday, which was the day appointed for

this purpose, Heber had engaged to deliver the first of a series of evening lectures in the church at Wrexham, which was in charge of his father-in-law, the Rev. Dr. Shipley. On the Saturday previous, as they were seated around the table at the parsonage, Dr. Shipley requested his son-in-law to write something for them to sing in the morning, suitable to the missionary service. Heber at once retired from the little circle, and withdrew to a corner of the room.

After awhile Dr. Shipley asked "What have you written?" Heber then read the first three verses of that magnificent hymn which he had so quickly written:

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand:  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Through every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strewn;  
The heathen in his blindness,  
Bows down to wood and stone.

Can we, whose souls are lighted  
With wisdom from on high—  
Can we to men benighted  
The lamp of life deny?  
Salvation! O Salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name!"

"There, there!" joyfully and triumphantly exclaimed Dr. Shipley. "That will do—that will do!" "No, no," said Heber, "the sense is not yet complete." Taking his manuscript again in his hand and retiring a second time to his nook in the corner, in a few moments he wrote that magnificent fourth stanza,

"Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till like a sea of glory,  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."



The next morning, in the Church at Wrexham, this great missionary hymn was sung for the first time, and it was not long before it was adopted all over the world, and it will never cease to be sung so long as there is a single heathen to be converted. Like many of our finest hymns, it was born on the instant, coming by a sudden flash-like inspiration: and the original copy still shows that it was so accurately written that the poet afterward changed but a single word. Let it be remembered when we sing this hymn at our missionary meetings, that the author of it died a missionary among the heathen in India.

NORRISTOWN, Dec. 20, 1883.

### BUILDING TABERNACLES.

SELECTED BY A FRIEND OF THE GUARDIAN.

The following lines were written in a church-yard in Richmond, Yorkshire, by a school-boy.

"It is good for us to be here; if Thou wilt, let us build three tabernacles, one for Thee, one for Moses and one for Elias."

Methinks it is good to be here;  
If Thou wilt let us build, but for whom?  
Nor Elias nor Moses appear.  
But the shadows of eve that encompass the gloom,  
The abode of the dead, and the place of the tomb.

Shall we build to Ambition? Ah no!  
Affrighted he springeth away.  
For, see, they would pin him below  
In a small, narrow cave and begirt with cold clay,  
To the meanest of reptiles, a peer and a prey.

To Beauty? ah no! She forgets  
The charms which she wielded before,  
Nor knows the foul worm that he frets,  
The skin which but yesterday fools could adore,  
For the smoothness it held, or the tints which it bore.

Shall we build to the Purple of pride?  
The trappings that 'dizen the proud?  
Alas! they are all laid aside,  
And here's neither dress nor adornment allowed,  
But the long, winding sheet, and the fringe of the shroud!

To Riches? alas! 'tis in vain,  
Who hid in their turns have been hid,  
Their treasures are squandered again,  
And here in the grave are all metals forbid  
But the tinsel that shines on the dark coffin lid.

To the pleasures that Mirth can afford,  
The revel, the laugh, and the jeer?

Ah! his is a plentiful board,  
But the guests are all mute at their pitiful cheer,  
And none but the worm is a reveler here!

Shall we build to Affection and Love?  
Ah! no, they have withered and died,  
Or fled with the spirit above.  
Friends, brothers and sisters are laid side by side,  
But none have saluted, and none have replied!

Unto Sorrow? the dead cannot grieve,  
Not a sob, not a sigh, meets my ear,  
Which compassion itself could relieve.  
Ah, sweetly they slumber, nor hope, love, nor fear,  
Peace, peace is the watchword, the only one here.

Unto Death, to whom monarchs must bow?  
Ah! no, for his empire is known;  
Ah! here are trophies enough.  
Beneath the cold sod, and around the dark stone,  
Are the signs of a sceptre that none may disown.

The first tabernacle to Hope we will build,  
And look for the sleepers around us to rise;  
The second to Faith, which ensures it fulfilled,  
And the third to the Lamb of the great sacrifice,  
Who bequeathed us them both, when He rose to the skies.

### SCOTTISH WIT AND HUMOR.

BY THE EDITOR.

It was, we think, the celebrated Dr. Johnson who originated the saying that a joke could not be got into a Scotch head without a surgical operation. It is a pity that some one of his Scotch contemporaries did not retort by explaining that it was only one of his own heavy English jokes that rendered such a proceeding necessary. Scotch wit is dry and caustic, but it is keen. It is not apt to cause laughter, but sometimes it cuts like a Damascus blade. It is, however, in humor which manifests itself in a certain playfulness of speech and action, in the midst of what may be regarded by the superficial observer as "awful solemnity," that the Scotch especially excel.

The peculiarities of Scottish life and character are very completely depicted in the well-known volume of Dean



Ramsay. As the ministry of the last generation occupied a commanding position, it is but natural that they should in this volume receive a great deal of attention. The General Assembly was regarded as the most august body in the world, but its members could not fail to appreciate the quiet sarcasm of the old minister in the Canongate who always prayed, previous to the meeting, that the Assembly might be so guided as "*not to do any harm.*"

A minister near Peebles, who had strong feelings on the subject of matrimonial happiness, was in the habit of thus addressing parties who came to be married: "My friends, marriage is a blessing to a few, a curse to many, and a great uncertainty to all. Do ye venture?" After the pause he repeated with great emphasis: "Do ye venture?" No objection being made to the venture, he said, with a deep sigh: "Let us proceed!"

In old times preaching was expected to be strictly logical, and no doubt in the hands of ministers of inferior ability, the treatment of Scriptural themes sometimes became very mechanical. Many anecdotes illustrative of this infirmity are still related. There was an old clergyman who held forth on "the broken covenant until the people longed for a change. The elders waited on him to intimate their wish. They were solemnly examined as to their knowledge of the subject, found deficient, and dismissed; but after a while they returned to the charge, and the minister gave in. Next Lord's day he read a large portion of the history of Joseph and his brethren, as the subject of a lecture. He paraphrased it, greatly, no doubt, to the detriment of the original, but much to the satisfaction of the people, for it was something new. He finished the paraphrase, 'and now,' says he, "we shall proceed to draw some lessons and inferences; and, first, you will observe that the sacks of Joseph's brethren were *ripped*, and in them was found the cup; so your sacks will be ripped at the day of judgment, and the first thing found in them will be the broken covenant;" and having gained this advantage, the sermon went off in the usual strain, and embodied

the usual heads of elementary dogmatic theology."

A similar story is related concerning a minister whose staple topics of discourse were "Justification, Adoption, and Sanctification." Into every sermon he preached he managed by hook or by crook to force these three heads. Having been requested to preach on the text, "Is Ephraim my dear son? Is he a pleasant child?" he soon managed to bring the question into the usual formula by adding: "Ephraim was a pleasant child—first, because he was a justified child; second, because he was an adopted child; and third because he was a sanctified child."

Instances of brilliant wit on the part of the Scotch clergy are not wanting. In some parts of the country it was customary for the minister to bow from the pulpit to the members of the noble families of the district as they entered the church. On one occasion, when the Countess of Mar alone occupied the family pew, the Rev. Dr. Wightman, probably from bashfulness, omitted the usual bow. The lady, who was very beautiful, met him a few days afterwards, and rallied him for his lack of courtesy. The good doctor immediately replied: "I beg your pardon, my lady, but you must surely know that angel-worship is not permitted by the Church of Scotland;" and lifting his hat, he made a low bow and passed on.

Some humorous stories are related concerning answers given during the catechisings. A minister asked a catechumen: "What sort of a man was Adam?" "O," he replied, "just like other folks." The minister pressed for a more definite answer. "Well!" said the catechumen, "he was just like Joe Simson, the horse-jockey." "How so?" asked the minister. "Well! nobody got anything by him and many lost."

Lawyers are as ready with repartee in Scotland as they are supposed to be in other countries. John Clerk, afterwards Lord Eldon, was arguing a Scotch appeal before the House of Lords. His client claimed the use of a mill-stream by prescriptive right. Mr. Clerk spoke broad Scotch, and argued that "*the watter* had rin that way for forty years. Indeed, naebody could tell how long the



*watter* had rin that way," etc. The chancellor, amused at the Scotch pronunciation, inquired in a bantering tone: "Mr. Clerk, do you spell water in Scotland with two t's?" "Na, my Lord," was the reply, "we dinna spell watter with twa t's, but we spell manners with twa n's."

Lord Kames, a celebrated judge, was fond of making experiments in agriculture. He was, however, occasionally too sanguine. "John," said he one day to his old overseer, "I think we will see the day when a man can carry as much chemical manure in his waistcoat pocket as will serve for a whole field." "I will na doubt it," responded the cautious Scotchman, "but if your lordship carries the manure in your waistcoat pocket, ye may bring home the crop in your great coat pocket."

The Scotch are very proud of their country and their race, and there is a lurking prejudice against the English which occasionally comes to the surface. Several English gentlemen visited the battle-field of Bannockburn, where Robert Bruce defeated an army of English invaders in A. D. 1314. An old Scotchman showed the visitors the various points of interest, and was finally offered a crown-piece for his pains. "No! No!" was the reply, "this place has cost your nation too much already."

An Englishman who had resided a long time in Scotland was travelling in Germany. Meeting a Scotch gentleman, he assumed his dialect, and pretended to be Scotch. On going away he took leave of his Scotch friend and said: "Well, sir, next time we meet I hope you will receive me as a countryman." "Weel," was the reply, "I'm jest thinkin', my lad, ye're nae Scotsman; but I'll tell ye what ye are—ye're just an improved Englishman."

A doubtful story is related of a Scotchman who insisted that all men of genius were born in Scotland. "Look at Burns and Sir Walter Scott!" he said. "Where can you find their equal?" An Englishman inquired: "What do you say to 'Shakspeare'?" "Well!" was the reply, "his talents would justify the inference that he was of Scotch extraction."

The Scotch people differ greatly among themselves in language and

social habits. There is in fact a greater difference between Highlanders and Lowlanders than there is between the latter and the English. If there is one peculiarity which all classes of Scotchmen have in common, it is to be found in the caustic wit and dry humor which we have attempted to illustrate. As a rule the Scotch are not inclined to boisterous fun, and it is possible that their sense of the ludicrous is not as strong as it is in some other nations; but in the directions which we have indicated it would be hard to find their equals. Their national emblem is the thistle, and he who grasps it roughly will be sure to feel the sting.

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### JANNES AND JAMBRES.

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BY THE EDITOR.

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We are apt to suppose that the early Christians, in one respect at least enjoyed a great advantage over ourselves. In their days, we imagine, there can have been no conflicts between professed Christians concerning the nature of genuine Christianity. At present there are many sects which, instead of contending in unison against the common enemy, sometimes seek to undermine and hinder each other. Men are sometimes heard to say: "I would join the church, but I do not know which church is right!" and even professed Christians are disturbed in spirit, and long for the clearness and certainty which they suppose must have been characteristic of the apostolic age. When we think of the days of the apostles and their immediate successors, our fancy naturally paints a picture of a "golden age" in which Christians dwelt together in unclouded faith and charity.

A brief examination of Scripture and early church history, is, however, sufficient to show us that there never was such a period of absolute unity and undoubted faith. Even the authority of the apostles was by no means universally recognized and they had to contend against false teachers of every kind. It is believed that Simon Magus, to whom Peter refused church membership on account of the wickedness of



his heart, established a spurious form of Christianity, which swept over the world like a hurricane, but had almost as soon spent its force. Yet he was but one of the numerous false teachers of his age. Sects arose like mushrooms in a summer night. Men without character denied the commission of the apostles, and pretended to have received special revelations from the Lord Himself. Pretending that they had discovered in the Scriptures a secret meaning which they alone could reveal, they corrupted the Gospel and led the people to the most fearful wickedness. They did not do this ignorantly, but with the obstinacy of those who sin against light and knowledge. The apostle Paul therefore compares them with certain similar opponents of the great law-giver of Israel. "*As Jannes and Jambres withstood Moses,*" he says, "*so do these also resist the truth: men of corrupt minds, reprobate concerning the faith,*" II Timothy 3: 8. This illustration takes us back to a period more than 1500 years before the Christian era. As we cannot find the names of Jannes and Jambres in the Old Testament it is, however, evident that the apostle must have derived his information from other sources, and the question as to what they were has called forth an immense amount of research and conjecture. Origen, who wrote in the third century, supposed that St. Paul was in possession of certain ancient Jewish books which were afterwards lost; while another of the early church-fathers supposes, with greater probability, that the fact was derived from a Jewish tradition which the apostle knew by inspiration to be true. That such a tradition existed we are informed by the most eminent of Jewish writers. It was said that Jannes and Jambres were the magicians whose pretended miracles were so utterly discomfited by the superior power which Moses possessed by virtue of his Divine commission.

The account of this miracle is given us in the seventh chapter of the book of Exodus. It is said that when Moses and Aaron insisted that Pharaoh should let Israel go free, the Lord commanded them to perform a miracle before the king. So Aaron cast down his rod and it became a serpent. Then Pharaoh

summoned his magicians, whose leaders, says the legend, were two brothers Jannes and Jambres, and they by their arts performed divers enchantments. They also cast down their rods and they became as serpents; but the serpent of Aaron swallowed up those that appeared at the bidding of the sorcerers.

This Scriptural history was greatly extended by legend and tradition. It was said that these wicked brothers were the sons of Balaam who afterwards attempted to curse Israel, at the desire of Balak. This is very improbable on account of the time which elapsed before the children of Israel reached the land of Balak and for many other reasons; but it is evident that they were influenced by a similar spirit. Balaam has been called the Judas Iscariot of the Old Testament—a man who knew the Lord, and who had been honored by Him as a means of communicating His will to those who sat in darkness, but who suffered his wretched covetousness to overcome him to such an extent that he was willing to go directly against his conscience. The magicians of Egypt acted in a very similar manner. They had most probably been Moses' teachers or schoolmates, and had with him perused the ancient records that told them of the only true God. With him they may have learned how to perform wonderful works, not for money or any kind of personal gain, but for the purpose of advancing the glory and knowledge of Jehovah. But the king and people were sunken in idolatry, and these magicians yielded to the temptation of keeping their knowledge to themselves for the purpose of advancing their own personal interests. When Pharaoh called them they ought to have told him the truth; but instead of doing so they determined to resist the power of God with their enchantments. Their object was evidently to gain money and popularity, while they seemed utterly unmindful of the coming judgment. Thus, while they were wise in one direction they were blind in another; they were therefore compelled to suffer the most intense mortification in consequence of their failure. If the tradition is true, they were drowned with their master in the depths of the Red Sea.



We now understand what St. Paul means when he adduces Jannes and Jambres as types of those false teachers who in all ages have risen up to afflict the church, and to bring misery upon countless thousands.

Like Jannes and Jambres, they have corrupt hearts. Of course, this may be as little known to their acquaintances as it was to the Egyptians, and indeed the fact may not be fully appreciated by themselves.

The old doctrines of Christianity are for them too searching, or at any rate their rebellious nature yearns to be delivered from all authority. They would like to command the faith and consciences of others, while they themselves are free. Like the sorcerers of Egypt, they desire the reputation, at least, of possessing a knowledge of spiritual things on account of the power which it will bring them. Now, this desire in itself shows a corrupt heart. Whatever may be his professions, the man who seeks in this way to gain control over the consciences of his fellows thereby manifests a wicked nature.

Such persons, like the magicians of Egypt and like Balaam in the wilderness, deserve to be called *reprobate*—a word which, though often used to designate wickedness in general, the apostle applied to those who are destitute of true reverence for those things that belong to Christ's kingdom. They may, indeed, claim to possess the faculty in the highest degree, but men often most boldly claim things to which they have not a single right. The true Christian for instance shrinks from trying to explain Scripture in a *new* way—if he imagines he has discovered the meaning of a passage of Scripture and finds upon research that the great and good Christians of former ages have not understood it so—it will be to him a strong proof that he must be mistaken; for to imagine that he alone, after the church has existed for more than 1800 years, should have discovered the true sense of the Bible manifests, to say the least, insufferable vanity, and a lamentable want of reverence. The true Christian remembers that Christ does not want sects—that He prayed no less than four times in His intercessory prayer for unity in His church; but the false teacher

glories in doing that from which the earnest Christian shrinks. He is proud of his ability to twist the Scriptures to suit his purposes; he delights in rending congregations and families, if he can but gather around him a circle that will glorify him and accept *his* words as the word of God. This wild seeking for popularity and personal influence is even more characteristic of those who seek to destroy the faith of Christians than it was of Jannes and Jambres. The magicians of Egypt resisted the truth in deference to the commandment of a king whose word was law; but the false teachers of the present day decide upon such a course of their own free will—therefore, theirs shall be the greater condemnation.

Take, for instance, the foul so-called religion of Mormonism; which has well been so often exposed that it seems impossible that any one should still believe in it. It does not deserve the name of a religion—Judaism and Mohammedanism are infinitely superior. Even the Chinaman, who burns his joss-sticks before his idol, is more to be respected than the Mormon who becomes the slave of lust in the name of religion. Is it not evident that the men who could establish such a sect must have been “men of corrupt minds, reprobate concerning the faith”? And can we not see that it is the lust of power and popularity that induces men of intelligence to deceive and enslave ignorant multitudes under the pretense that they are infallible prophets of Almighty God?

Is it not wonderful how such delusions spread? There are times when, like some fearful epidemic, they cast their malignant influences over a whole country before Christians awake to a sense of the pressing danger.

Sometimes it seems as though the church was about to be utterly destroyed. But after all the danger is apparent only. Notwithstanding all the boastings of false teachers, the Scriptures tell us “their folly shall be made manifest.”

Some one has compared the work of the champions of falsehood to the palace of ice which was built, many years ago, by the Empress Anne of Russia. It was a very cold winter, and the em-



press conceived the strange idea of furnishing work for the poor, and at the same time amusing herself, by erecting on the frozen river Neva a magnificent palace, to be built solely of massive blocks of ice. Every art of the architect and sculptor was brought into requisition, and when it was finished it was the most beautiful edifice that was ever seen in the land. There were state-ly domes and massive towers—imposing halls and extensive corridors—all glittering like diamonds in their icy loveliness. The very furniture was carved out of solid ice. Then the whole land rang with the fame of the icy palace. The highest nobility held balls and parties in its cold and slippery halls, and hundreds there contracted diseases that caused their death.

The empress was in raptures with her work, but, alas! sooner than she had expected, there came a warm spring day; the icy towers began to melt and crumble; then the ice on which they stood gave way, and the whole mass tumbled into the river and was seen no more.

In the same way falsehood may rear magnificent structures that for a while entirely overshadow the more humble dwelling of Truth. They look very inviting—they glitter with every grace with which the art of man can deck them—and thousands hasten to them to their soul's destruction. But when we examine them we find, that they are cold and destitute of true Christian life. Perhaps when we least expect it, they begin to disappear before the rays of truth, and at last nothing is left but the remembrance of the folly of their founders.

These truths are exemplified in the age of Moses, in that of St. Paul, and in our own. The folly of Jannes and Jambres was proven by the futility of their attempts to resist the power of God. It was as though they had attempted to stem the tide, to breast the avalanche, or to turn the hurricane from its onward course. Their magic was brought to shame; their enchantments could not save their country from its plagues, nor deliver the monarch from impending death. Their whole conduct was marked by wicked folly, and met with a fearful retribution.

History also relates how the folly of the opponents of the apostles was made manifest. These false teachers were accounted great men in their day; the number of their deluded votaries might be counted by thousands; but where are now the false systems which they labored so hard to establish? Not one of them has remained to tell the tale of its early history. Their writings are lost—their very names are forgotten; while the names of the fathers of the church still, in the language of the prophet, "shine with the brightness of the firmament."

The application to the age in which we live is easily made. Every person who has given the subject the least attention must have observed, that no blessing rests upon those who seek to subvert the truth of Christ, and by precept or example endeavor to prevent the onward progress of His kingdom. Their folly is made manifest, for with all their opposition, the old truth remains unshaken. Does not all this plainly show the vanity of fighting against God?

At last, we are told, we are all to stand before the judgment bar of God, where no excuses or prevarications will avail. There at least, the corrupt heart and the reprobate mind will be visible in all their naked deformity, and the wicked folly of the enemies of truth will be clear even to those whom they so shamefully deceived. May God preserve us from the sin of Jannes and Jambres, so that we may escape their fate at the day of judgment!

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### IOWA'S GRACE DARLING.

Kate Shelley, to whom the Iowa Legislature has given a gold medal and \$200, is only fifteen years old. She lives near Des Moines, at a point where a railroad crosses a gorge at a great height. One night there was a furious storm, and the bridge was carried away. The first that the Shelleys knew of it was when they saw the headlight of a locomotive flash down into the chasm. Kate climbed to the remnant of the bridge with great difficulty, using an improvised lantern, and the engineer's voice answered her calls; but she could



do nothing for him and he was drowned. Then she remembered that an express train was almost due, and she started for the nearest station, a mile distant. A long, high bridge over the Des Moines River had to be crossed on the ties—an easy thing to do in calm daylight, but perilous in stormy darkness. Kate's light was blown out, and the wind was so violent that she could not stand. So she crawled across the bridge, from timber to timber, on her hands and knees. She got to the station bedraggled and exhausted, but in time to give the warning, though she fainted immediately.

### WHAT IS TIME?

*Selected by a Friend of the Guardian.*

I asked an aged man—a man of cares,  
Wrinkled and bent and white with hoary  
hairs.

"Time is the warp of life" he said—"Oh!  
tell

The young, the gay, the fair—to weave it  
well!"

I asked the ancient, venerable dead,  
Sages who wrote, and warriors who bled.  
From the cold grave a hollow murmur flow'd,  
"Time sow'd the seed we reap in this abode!"

I asked a dying sinner, ere the tide  
Of life had left his veins—"Time," he replied  
"I've lost it!" "ah! the treasure"—and he  
died!

I asked the golden sun and silver spheres,  
Those bright chronometers of days and years,  
They answered—"Time is but a meteor  
glare!"

And bade us for eternity prepare.  
I asked the seasons in their annual round,  
Which beautify or desolate the ground,  
And they replied—no oracle more wise  
"'Tis folly's blank and wisdom's highest  
prize."

I asked a spirit lost—but oh! the shriek  
That pierced my soul—I shudder while I  
speak,

It cried, "a particle—a speck—a mite  
Of endless years—duration infinite!"  
Of things inanimate, my dial I

Consulted—and it made me this reply—  
"Time is the season fair of living well  
The path of glory, or the path of hell."

I asked my Bible—and methinks it said,  
"Time is the present hour,—the past is fled,  
Live, live to-day—to-morrow never yet  
On any human being, rose or set!"

I asked old father Time himself, at last  
But in a moment he flew swiftly past.  
His chariot was a cloud, the raging wind  
His noiseless steeds, which left no trace be-  
hind,

I asked the mighty angel who shall stand  
One foot on sea and one on solid land,  
By heaven I swear, the mystery is o'er  
"Time was, he cried—but Time shall be no  
more!"

### THE SECRET OF GENIUS.

"They talk," said Tom Marshall to an intimate friend, "of my astonishing bursts of eloquence, and doubtless imagine it is my genius bubbling over. It is nothing of the sort. I'll tell you how I do it:

"I select a subject, and study it from the ground up. When I have mastered it fully I write a speech on it. Then I take a walk, and come back, and revise and correct. In a few days I subject it to another pruning, and then recopy it. Next I add the finishing touches, round it off with graceful periods, and commit it to memory. Then I speak it in the fields, in my father's lawn, and before my mirror, until gesture and delivery are perfect. It sometimes takes me six weeks or two months to get up a speech. When I have one prepared I come to town. I generally select a Court day, when there is sure to be a crowd. I am called on for a speech, and am permitted to select my own subject. I speak my piece. It astonishes the people, as I intended it should, and they go away, marveling at my power of oratory. They call it genius, but it is the hardest kind of work."

### HOW TO JUDGE MEN.

Don't judge a man by his family relations, for Cain belonged to a good family.

Don't judge him by the clothes he wears. God made one and the tailor the other.

Don't judge him by his speech, for a parrot talks, and the tongue is but an instrument of sound.

Don't judge a man by his failure in life, for many a man falls because he is too honest to succeed.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

Judge him not by his acts alone, but by the motive of those acts.



AT THE LAST.

The stream is calmest when it nears the tide,  
And flowers the sweetest at the eventide,  
And birds most musical at close of day,  
And saints divinest when they pass away.

Morning is lovely, but a holier charm  
Lies folded close in evening's robe of balm;  
And weary man must ever love her best,  
For Morning calls to toil, and Night to rest.

She comes from Heaven and on her wings  
doth bear  
A holy fragrance, like the breath of prayer;  
Footsteps of angels follow in her trace,  
To shut the weary eye of Day in peace.

All things are hush'd before her as she throws  
O'er earth and sky her mantle of repose;  
There is a calm, a beauty, and a power,  
That morning knows not to the evening hour.

"Until the evening" we must weep and toil,  
Plow life's stern furrows, dig the weedy soil,  
Tread with sad feet our rough and thorny way,  
And bear the heat and burden of the Day.

Oh! when our sun is setting may we glide,  
Like summer evening, down the golden tide,  
And leave behind us as we pass away,  
Sweet starry twilight round our sleeping clay.

*Selected.*

FIDELITY.

Never forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless, is the time to try friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. They only deny its worth and power who have never loved a friend, or labored to make one happy. The good and the kind, the affectionate and the virtuous, see and feel the heavenly influence.—*Selected.*

JOHN LIVINGSTONE preached a single sermon in Scotland that brought five hundred souls to Christ. But some of his people had been in prayer the whole night before. If you want to see God do wonders among you, pray and wait.

BEWARE OF UNKINDNESS.

When we look back on this life from the heights of the heavenly world, we shall doubtless marvel that the dearest friends, who would have died for one another if need be, could consent to give each other so much pain with little unkindnesses. How strange it will seem, then, that we were so exacting in matters so unimportant; that we were so careless of the sensitive places in a fond heart and touched them so roughly; that we were so ready to answer an impatient word with a more impatient one; that we were so forgetful of the little ministries of love that are worth so much more when unsolicited; that we were not more patient and sympathetic with unstrung nerves and childish fears. God help us who are trying to lead Christian lives, that we may not have to wait for the other world to see these things in their true light.

THE TRUE WIFE.

Oftentimes I have seen a tall ship glide by against the tide as if drawn by some invisible bowline, with a hundred strong arms pulling it. Her sails unfilled, her streamers drooping, she had neither side wheel nor stern wheel; still she moved on stately, in serene triumph as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome steam-tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam-tug untwined her arm, and left the ship, it would wallow and roll about, and drift hither and thither, and go off with the reflux tide, no man knows whither. And so I have known more than one genius, high-decked, full-freighted, idle-sailed, gay-pennoned, but that for the bare, toiling arms, and brave, warm-beating heart of the faithful little wife, that nestles close to him, so that no wind or wave could part them, he would have gone down with the stream, and have been heard of no more.—*Oliver Wendell Holmes.*

Aim at pleasing God in all things, and you will never go far astray.



*CHURCH MOORINGS.*

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"O yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the sea captain, "I want to see that. As soon as you reach Philadelphia present that to some Christian Church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I can get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."—*Presbyterian.*

*NOT BY MIGHT.*

Often among men it has been the gentlest, most quiet ministrations which have produced the greatest results. When Edward had starved Calais into surrender, and held the city which he had so long besieged, it was in his power to destroy it; but the people preserved their city and preserved their lives "not by might." He said that he would spare the city if six of the citizens would give themselves into his hands; and six of the leading men came out, stripped of their raiment, every man with a halter about his neck. They bore the keys of the city; they threw themselves at the king's feet; they gave themselves unreservedly into his hands and asked for his mercy. They were answered with a call for the executioner. There were his knights and there his great army, but they had no power over him. He was the monarch and all power was with him. Then Philippa knelt at his feet and cried: "Ah, gentle sire, now pray I and beseech you, with folded hands, for the love of our Lady's Son, to have mercy upon them."

And the king answered: "Lady, I would rather you had been elsewhere. You pray so tenderly that I dare not refuse you; and though I do it against my will I give them to you." So the lives of the men were spared, the peace of the city was saved, and the honor of the king and the English people was preserved; "not by might nor by power but by the spirit of a woman's prayer."—*Alexander McKenzie.*

*PECULIARITIES OF LANGUAGE.*

The Germans call a thimble a "finger-hat," which it certainly is, and a grasshopper a "hay-horse." A glove with them is a "hand-shoe," showing evidently, that they wore shoes before gloves. Poultry is "feather-cattle;" while the names for the well-known substances, "oxygen" and "hydrogen," are in their language "sour stuff" and "water-stuff." The French, strange to say, have no verb "to stand," nor can a Frenchman speak of "kicking" any one. The nearest approach, in his politeness, he makes to it, is to threaten to "give a blow with his foot,"—the same thing probably to the recipient in either case, but it seems to want the directness, the energy, of our "kick." Neither has he any word for "baby," nor for "home," nor "comfort." The terms "upstairs" and "downstairs" are also unknown in French.

A young man once picked up a sovereign lying in the road. Ever afterward, as he walked along, he kept his eyes steadily fixed on the ground, in the hope of finding another. And, in the course of a long life, he did pick up, at different times, a good amount of gold and silver. But all these days, as he was looking for them, he saw not that heaven was bright above him, and nature was beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought the treasure, and when he died, a rich old man, he only knew this fair earth of ours as a dirty road to pick up money from, as you walk along.

THE greater your privileges, the greater your debt.



## NEVER ALL DARK.

"It is dark," said baby Nell,  
 "The sun has gone away ;"  
 "But God will send the stars to us,"  
 Said little sister May.  
 "He never lets it be all dark,  
 'Cept for a little while ;  
 And then I guess He hides His face,  
 So we can't see Him smile !"

Dear child, what comfort comes to me,  
 Through these few simple words ;  
 Sweeter they are than melody  
 Of early singing birds.  
 "Never all dark," I softly say,  
 "But for a little while,  
 And then, somewhere behind the cloud,  
 There gleams a hidden smile."

*The Sunday School Times* has these true words of encouragement for workers in small, poor and discouraging fields :

"A man often deserves more credit for holding on to a dwindling school, or a scanty teachers' meeting, or a thinning class, than if he held on where things moved briskly and numbers were at their highest. Any worker, in a live Sunday-school or in a dead-and-alive one, ought to do his best to secure an *improvement* in his charge ; but the poorer the condition of the school the greater the need, and hence the possible value of his work. It is a shame for a Sunday-school worker to close a school, to suspend a teachers' meeting, or to give up a class, on the ground of its sickliness. The writer once visited a poverty-stricken home, where he saw an emaciated little child lying in evident neglect on an uncleanly bed. Asking the mother if a physician had seen that child, he learned that nothing was being done for the little one. "And why not?" he inquired. "Ah! it's a sickly one. It's not worth the raising," was the cold-blooded response. *That* mother didn't propose to waste her strength on a dead and-alive little one. And she was of much the same spirit as a Sunday-school worker who abandons his charge because of its sickliness.

CHARITY, courteousness, condescension and kindness, are required and produced by real religion.

## ANSWERED PRAYERS.

I prayed for riches and achieved success.  
 All that I touched turned into gold. Alas!  
 My cares were greater and my peace was less  
 When that wish came to pass.

I prayed for glory ; and I heard my name  
 Sung by sweet children and by hoary men.  
 But ah! the hurts, the hurts that come with  
 fame!  
 I was not happy then.

I prayed for love, and had my soul's desire ;  
 Through quivering heart and body and  
 through brain  
 There swept the flame of its devouring fire ;  
 And there the scars remain.

I prayed for a contented mind. At length  
 Great light upon my darkened spirit burst.  
 Great peace fell on me, also, and great strength.  
 Oh! had that prayer been first!

*Ella Wheeler.*

How easy it is to purpose good things, great things! How difficult it is to achieve that which is good and great! When we recognize anew our failure in the line of our noblest endeavors, or of our highest opportunities, we are prompt to feel and to say that this shall never be again. But it *is*—again, and again, and yet again.

"The wave is mighty, but the spray is weak!  
 And often thus our great and high resolves,  
 Grand in their forming as an ocean wave,  
 Break in the spray of nothing."

It is good to purpose wisely. It is better to perform faithfully.—*S. S. Times.*

## A GOOD EXAMPLE.

Etta had just returned from Sunday-school, and was delighted. "I have just planted my fifty-second P!" she exclaimed.

"Your fifty-second pea!" said her mother. "Why, don't you know that this is not the time of year to plant peas?"

"Oh, I don't mean peas to eat, but P's for 'Present.' The superintendant says I have fifty-two P's for 'Present,' and no A's for 'Absent.' He says I have planted one P every Sunday for one year ; and now I am going to begin on the second year."



## OUR CABINET.

### THE ZWINGLI FESTIVALS.

Many of the Reformed Churches have recently celebrated the four hundredth anniversary of the birth of Ulric Zwingli. It has been the privilege of the editor of *THE GUARDIAN* to participate in a considerable number of these festivals, some of them held in cities and others in the country. He has also been compelled to decline many invitations which it would have been delightful to accept if other engagements had not stood in the way. Wherever he went he found the church profoundly interested in this celebration. The churches were beautifully decorated, and the people heard with thankfulness what God had done for their fathers in the days of old.

We think these festivals cannot fail to have an excellent effect. While there is no disposition to exalt the Swiss Reformer to a position which does not of right belong to him, the example of his heroic self-sacrifice is of special advantage to the church of the present age. We are too apt to undervalue our religious privileges, and to manifest an unwillingness to make sacrifices in their behalf. As Dr. Chapin says: "This is an age in which religion delights to walk in velvet slippers." In Zwingli we have an example of a man who renounced earthly advantages of the highest order and cheerfully suffered and died for the cause of truth. The history of such a man is a reproof to the indolence and cowardice of many modern Christians, and should encourage us to choose "the shame of Christ" in preference to all the glory of the world.

The church of the present generation does not fully realize how much it owes to the Swiss Reformation. At a time when superstition had almost everywhere taken the place of religion and the church seemed about to fall into heathenism, the wonderful eloquence of Ulric Zwingli led men to the recognition of the nature of true worship. When

Protestantism appeared about to rush into wild fanaticism, he stood like a rock in his defence of the Holy Scriptures as our only rule of faith and practice. In Germany the church was compelled to depend for protection on the princes, who at once assumed to a position which the bishops were compelled to vacate; but in Switzerland the republican form of government rendered it necessary that more attention should be devoted to ecclesiastical organization. Hence we have "the free church in the free state." Protestant Synods were there for the first time convened, and a system of church government introduced which rendered the Reformed Church especially suited for the work of missions. It was by its missionary enterprises in foreign lands that it also became "the church of the martyrs."

The chief glory of the Reformed Church appears to us to be the fact that it constantly intones the presence of the Holy Spirit as the medium of heavenly gifts and graces. In this way we learn to appreciate the fact that the spiritual is real and abiding while the material is temporary and evanescent. Thus we come to know that though Christ is in heaven and we on earth we are nevertheless "flesh of his flesh and bone of his bone." It is true that this doctrine was elaborated by Calvin and Ursinus, but these men built on the foundation which had been laid by Ulric Zwingli.

The state celebrates the birthdays of its greatest men. That of Washington will be observed as long as the republic endures. Is it not proper that the birthdays of the heroes of the church should also be kept in proper remembrance? Four hundred years have passed since Zwingli was born in an obscure Alpine village. Since that time great changes have occurred. Nations have come into existence and become extinct. Is it not wonderful that on a continent whose name was hardly known to Zwingli we should unite in



doing honor to his memory? Surely, in a sense which the great Reformer did not anticipate, his dying words have received a prophetic fulfillment, "They may kill the body, but they cannot kill the soul."

### COSTLY BOOKS.

A bookseller in New York offers for sale copies of the first four editions of the works of Shakspeare, printed between 1623 and 1685. These books are very rare, and are not without present value. They vary greatly from each other, and each has many typographical errors. All these variations must be considered by those who would minutely study the obscure passages of the greatest of poets. For this reason the librarians of great public libraries would regard these volumes as a precious addition to their stores, and there are also many private individuals who would be proud to possess them.

The price demanded for these volumes is four thousand five hundred dollars, which, it is claimed, is considerably less than the same books brought at public sale some time ago. To most persons it would seem the extreme of folly to pay such an enormous price for four old books, and in a general way this judgment would be correct. Yet there is another point of view from which the subject may be regarded. There are millionaires in New York who would not hesitate to pay three or four times as much for a horse that was supposed to be a little faster than all others. This is folly too, of course, but how many people there are who would consider the purchase of these rare volumes as a piece of unmitigated foolishness and yet are filled with envy for the men who are able to spend a much larger sum in buying fast horses. And yet of these two pieces of folly the latter is probably the greater. The virtuoso who purchases the first editions of Shakspeare will, at any rate, escape the risk of breaking his neck.

God's goodness will live when all friends die, therefore it should be the object of our dependence and confidence.

### OUR BOOK TABLE.

ROBERT OF MARSEILLES; OR, THE CRUSADE OF THE CHILDREN. *From the German of H. Kletke. Translated by Rebecca H. Schively. Philada. Lutheran Publication Society, 1883. Price \$1.00.*

This is a pleasant story based on the legend of the Children's Crusade, as related by ancient chroniclers. The author has made the most of his materials, and the book gives a vivid picture of the period when even children were fired with zeal to recover the Holy Land from the hands of the Saracen. Though it is probable that the details of the Children's Crusade have been greatly exaggerated by early historians, the legend is so romantic that it cannot fail to be interesting to all classes of readers.

Miss Schively is an excellent translator. Her English style is so charming that the reader can hardly resist the impression that the story is original. The translator has, indeed, appended some original chapters on the history of the crusades, which are by no means the least valuable portion of the book. The facts have been gathered from the best authorities, and are related in a manner that is both interesting and instructive.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE FOR JANUARY, 1884.

The present number appears to us to be more than usually interesting. An illustrated article on "Edinboro Old Town," by Andrew Lang, has pleased us greatly as depicting with great accuracy scenes which we have had the privilege of personally visiting. "The Bread Winners," a story which has attracted much attention, is concluded. Other interesting articles are "Dr. Sevier," by Geo. W. Cable; "Husbandry in Colonial Times," by Edward Eggleston; and "The Log of an Ocean Studio," by C. C. Buel. The frontispiece is an excellent portrait of General Sherman.

HALF HOURS WITH THE LESSONS OF 1884. *By Twenty-four Presbyterian Clergymen. Phila., Presbyterian Board of Publication. Price \$1.50.*

This is a handsome volume, consisting of brief discourses on the International lesson series of the present year. The eminence of the authors vouches for the excellence of their productions. To earnest Sunday School workers the volume must prove exceedingly valuable.

To the Presbyterian Board our thanks are also due for copies of the "Westminster Question Book" and "Westminster Lesson Questions" for the present year.

THE MOUNTAIN BOY OF WILDHAUS. *A Life of Ulrich Zwingli. By Rev. David Van Horne, D. D. Philadelphia: Reformed Church Publication Board, 1884.*

In the preparation of this volume Dr. Van Horne has performed a genuine service to the Reformed church. As our people have become interested in the career of the Swiss Reformer, it is but natural that they should desire to know more about him than can be



learned by means of the discourses which were delivered at the recent Zwingli festivals. In this volume the story is told in a manner that cannot fail to be interesting. We seem to behold the lofty mountains of Switzerland, and to feel the fresh breezes of that glorious land. We heartily commend the "Mountain Boy of Wildhaus" to our readers, and hope the book may be extensively circulated.

**THE GOLD SEEKER.** *From the German, by the Rev. Levi C. Sheip, A. M. Philada.: Lutheran Board of Publication, 1883. Price 80 cents.*

This new volume of the "Fatherland Series" possesses the best qualities of its predecessors. It tells the story of two brothers, one of whom, fired by the lust of gold, left a beautiful home in Germany and went to California where he endured great privations and experienced many stirring adventures. We will not destroy the treat that is in store for our youthful readers by giving an outline of the story. The moral is, "Be contented and you are fortunate." Mr. Sheip's translation is excellent, and fully reproduces the spirit of the original.

**LIGHT IN THE DARKNESS.** *A story of the Franco-German War. Translated from the German by Alice F. Burk. Phila.: Lutheran Publication Society, 1883. Price 90 cents.*

This book, which, like the preceding, is included in the Fatherland series, claims to be the autobiography of a French girl, who, in the midst of the terrors of war, was brought to the knowledge of the Lord. Though of a more sombre cast than most of the other books of this series, it is full of stirring incidents, and the lessons which it teaches are of the highest order.

**ST. NICHOLAS** for January is on our table. It is fully up to its predecessors in quality and quantity of matter and illustrations. We know of no better magazine of the kind than it. It is well adapted for the entertainment and instruction of children and youths. Published by The Century Co., New York.

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"PLEASE, sir, I suppose somebody put a good thought in the best boy's heart when he was growing!" Such was the explanation given by a boy to his superintendent why the subsequent careers of two boys who began life in much the same circumstances were so far severed: the one being good and the other bad; the one being happy and honored, the other being miserable and neglected. So long as the statement of holy writ is "out of the heart proceed evil thoughts," how careful parents and teachers should be in implanting germs in the minds of children which will produce not only purity of thought but truth of speech and action!

Above all how watchful should they be that the light of their own example as followers of Christ should not be eclipsed by any inconsistency of conversation or conduct!—*Sunday School World.*

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SOME men are too talkative by half, and remind us of the young man who was sent to Socrates to learn oratory. On being introduced to Socrates he talked so incessantly that Socrates asked him double fees. "Why charge me double?" said the young fellow. "Because," said the orator, "I must teach you two sciences; the one how to hold your tongue, and the other how to speak.—*C. H. Spurgeon.*"

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### HEREAFTER.

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"What I do thou knowest not now, but thou shalt know hereafter."—*St. John 13: 7.*

Christian when the storm clouds gather  
Dark and wild upon thy way,  
And thy faithless heart is longing  
For the glorious light of day;  
Though thou canst not pierce the shadows  
That around thy footsteps lie,  
If in faith thou journey forward,  
They will vanish by and by.

Though the bitter cup of sorrow  
To thy lips be often pressed,  
Yet as each succeeding morrow  
Brings thee nearer to thy rest,  
Though thou may not see the fountain  
Whence these streams of Marah flow,  
Never let thy courage fail thee,  
For "thou shalt hereafter know."

If thy curious mind would fathom  
That which God alone may know;  
If thy troubled heart would query  
Why the ways of God are so;  
Why the losses and the crosses  
Which around thy pathway lie,  
Be content to meekly bear them  
In the hope that by and by,

Where shall dawn the glorious morning  
Of the bright eternal day,  
When the mist and cloud and darkness  
That enwrap thee pass away,  
Thou shalt see the perfect beauty  
Of the place of life and love,  
In its fulness emanating  
From the Father's throne above.

See and know the glad fruition,  
From the labors and the tears  
Spent within the Master's vineyard,  
Through the weary lapse of years;  
Then press on the path of duty,  
Though thou may not see below  
Why uncertainties surround thee,  
Yet "thou shalt hereafter know."

—*Selected.*



LESSON V.                      FOURTH SUNDAY AFTER EPIPHANY.                      Feb. 3, 1884.  
PAUL'S SECOND MISSIONARY JOURNEY.—Acts 15: 35, to 16: 10.

Commit to memory verses 9-10.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

Ch. 16: 1 Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a certain woman which was a Jewess, and believed, but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him;

and took and circumcised him, because of the Jews which were in those quarters; for they knew all that his father was a Greek:

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia;

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

OUTLINE: { 1. DIVISION INTO TWO BANDS. V. 35-41.  
2. MISSIONS IN ASIA MINOR. V. 1-8.  
3. THE MISSIONARY CALL FROM EUROPE. V. 9-10.

GOLDEN TEXT: Come over into Macedonia, and help us. V. 9.

#### INSTRUCTION.

Verse 35. Antioch, where the dispute arose. 36. Visit our brethren—in the cities of Asia Minor (chaps. 13-14). 37. To take John Mark; Barnabas was his uncle. 38. Not good to take him—because he had turned back on one occasion (chap. 13: 13.) 39. Contention—this led to the missionaries taking different routes, and preaching to more people. To Cyprus—the native place of Barnabas. Verse 1. Derbe and Lystra, (see chap. 14: 6); there the Apostles had preached and wrought miracles on the first journey. Father a Greek, and uncircumcised. 2. Well reported—that is, Timothy was highly esteemed as a pious

youth. 3. Him would Paul have; Timothy's call to the ministry came through his pastor Circumcised, so as to avoid Jewish prejudices and make his preaching acceptable to Jews. Ordained=ordered. 6-9. The countries here mentioned were in Asia Minor. A vision—perhaps in a dream. Jesus revealed His will to Paul, as by a picture. Macedonia—an extensive country of Greece, where Alexander the Great once reigned. Come over—across the water, to Europe. Help us—bring the gospel to our country. A call for missionaries. 10. Endeavored to go—obedient to the heavenly vision.

#### QUESTIONS.

Verse 35. Where was Antioch? What name originated there? What did the Apostles do there, after the Synod?

36. What did Paul and Barnabas resolve to do? In what cities, especially? Why did they wish to go?

37. What relation was John Mark to Barnabas? Was Barnabas's desire a natural one?

38. Why did Paul object to John? Did he receive him into highest favor afterwards? (See Col. 4: 10, Philemon 24, and 2 Tim. 4: 11. Mark is profitable to me for the ministry).

39. Whither did B. and Mark go? Why?

40. Whom did Paul take? Did the Church show that it agreed with Paul's decision?

41. Where is Syria? In which of these countries was Paul's native city, Tarsus?

Verse 1. Had the Apostles been in Derbe and Lystra before? What pious youth was there? Who was his mother? To what nation did his father belong?

2. What was Timothy's reputation?

3. Who called him to be a minister? Did he respond to the call? What did Paul first do with him? Was it necessary to salvation? Was it a help to his ministry among Jews?

4. What decrees did they make known?

5. What effect had their preaching?

6-9. Mention the countries through which they passed? Where are they? Why did not the Spirit suffer them to tarry in these countries at that time? (He wanted the gospel carried to Europe).

9. Tell about Paul's vision? Where is Macedonia? What great king once reigned there? What did the man in the vision say? How "help" them?

10. Did the Apostles respond? To what division of the world was the gospel thus brought? Who called them in the vision?

#### CATECHISM.

Ques. 105 What doth God require in the fifth command?

Ans. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound, or kill my neighbour, by myself or by another; but that I lay aside all desire of revenge: also, that I hurt not myself, or wilfully expose myself to any danger. Wherefore also the magistrate is armed with the sword, to prevent murder.



## LESSON V.

Feb. 3, 1884.

## Fourth Sunday after Epiphany.

In the lesson for January 6th, we learned that the Synod of Jerusalem sent Paul and Barnabas and their companions back to Antioch, to make known the decision of the vexed question. This lesson takes up the thread of the history, and tells how the missionaries carried out their instructions.

35. *Paul and Barnabas continued in Antioch teaching and preaching.* No doubt they laid chief stress on that *gospel liberty* so clearly enunciated by the Synod, putting no difference between Jewish and Gentile converts.

Many others also labored with them in the same spirit. From Galatians, 2nd chapter, we learn that *Peter* joined them there. He was in perfect accord with Paul in regard to circumcision, and showed his fellowship with Gentiles by eating with them, contrary to the prevalent Jewish opinion and practice. But certain disciples came from Jerusalem, and persuaded Peter to desist from such fellowship with Gentiles. Whereupon Paul sharply rebuked Peter for his vacillation; for his conduct was not in keeping with his faith and knowledge. Peter accepted the rebuke meekly, "for he was to blame," and no hard feelings did he cherish against Paul, but alludes to him as *our beloved brother Paul*. (2nd Peter 3: 15).

36. *Let us go and visit our brethren.* This was several months after the synod. "The proposal was characteristic of one whose heart was ever full of the care of all the churches." He wished to learn of the spiritual growth of the members.

This second missionary journey originated in a desire to revisit all the cities where the gospel had been preached by Paul and Barnabas and churches founded. The missionaries were not to spend a peaceful life at Antioch, but were to "endure hardness as good soldiers" of the Cross.

The purpose of the second journey was to see how the Christians fared—to encourage, instruct and confirm them in their faith. "We are reminded here of the importance of *continuing a religious work* when once begun. Here is an example of church visitation, and its happy effects. Weak resolutions and

expiring faith need to be rekindled in confirmations at home or in missionary settlements abroad."

*See how they do;* this ought to be the motto of all preachers and teachers. "Paul was not content to measure his work *by the number of conversions*, but sought to strengthen converts in the faith, and assure himself of their well-being." (2 Cor. 11: 28).

37-39. *Barnabas determined to take John Mark. But Paul thought not good.* \* \* *The contention was sharp between them.* An unhappy dissension occurred at this time, which shows that the Apostles were "men of like passions" as other men, as they said to the Lycaonians. Barnabas wished to take his nephew, John Mark, along. Paul did not approve of it, because Mark had turned back on a former occasion. He was a city youth, tenderly brought up, and was not adapted to the arduous labors of a missionary.

Barnabas resented Paul's opposition, and took his nephew and sailed to Cyprus.

"We cannot suppose that Paul and Barnabas separated like enemies, in anger and hatred. It is very likely that they made a deliberate and amicable arrangement to divide the region of their first mission between them, Paul taking the continental, and Barnabas the insular part of the proposed visitation.

Of Barnabas we hear no more after this. Tradition relates that he was martyred at Salamis, in Cyprus, and that his dying injunction to Mark was to "go without delay and rejoin Paul." Mark obeyed, and became the beloved and trusted companion of Paul.

40. *Paul chose Silas and departed.* The church at Antioch evidently thought Paul was in the right, and recommended him unto the grace of God, but expressed no censure upon Barnabas.

Thus good resulted from the dispute; for *two bands of missionaries* now went forth, instead of one.

We know nothing of the results of the efforts of Barnabas and Mark, except that Paul afterwards spoke of Mark as his "fellow-laborer," who was "profitable for the ministry," and one of the causes of his own "comfort."

41. *Paul went through Syria and Ci-*



licia. Syria lay north of the Holy Land; and Antioch was one of its chief cities. Paul traveled through this country, and then went north-west through Cilicia, of which *Tarsus*, his native place, was a chief city. In all these places he was engaged in *confirming the churches*.

1-2. The next places on his route were *Derbe and Lystra*, cities of *Lycaonia*, (see chap. 14: 6), where they had preached on the first journey. In one of these cities dwelt *Timothy*, the son of Eunice, and grandson of Lois. He was half Jew and half Greek. His reputation was so good, that Paul determined to call him *to the ministry*. But being of mixed extraction, and uncircumcised, it would be vain for him to rise and speak in the synagogues. The Jews would never listen to his preaching. In order to remove this stumbling block, Paul circumcised Timothy.

3. This was not necessary for his salvation or piety, but would make him an acceptable missionary among the Jews. Thus we see that "no innocent prejudice was ever treated roughly by Paul. To the Jew he became a Jew. to the Gentile a Gentile; he was 'all things to all men, if by any means he might save some.'" Paul made a wise choice when he called Timothy.

4 *They went through the cities*—that is, Paul, Silas, Timothy, and perhaps others with them. They showed their loyalty to the Synod by making known its decisions—thus encouraging heathens to come to Christ, and forbidding Jewish believers to insist upon circumcision.

5. By this means *the Churches were established and increased daily*.

6. *Throughout Phrygia and the region of Galatia*. *Phrygia* was the largest province of Asia Minor. *Galatia* was east of it. It was the land of the *Gauls*, the same people which settled in France, etc. To them was addressed the Epistle to the Galatians.

*Forbidden to preach in Asia*—that is, *Ionia*, the west coast of Asia Minor, the seat of "the seven churches in Asia," Rev. 1: 4. Ephesus was its capital. In all this region the gospel was afterwards preached with great success. But at this time a more important and a wider field was opened before Paul, in the extensive country of Macedonia.

7. *Mysia and Bithynia* were also in Asia Minor; here they were also forbidden to linger. *The Spirit suffered them not*.

8. *To Troas*—a city on the Hellespont, south of ancient Troy, celebrated in Homer's "Iliad."

#### THE MISSIONARY CALL FROM EUROPE.

9. *A vision appeared to Paul in the night*: the appearance of a man, who was known to be of Macedonia, by his dress and language. This was a country of Greece, made famous by Philip and his son Alexander the Great. It was destined to be the first country of *Europe* in which the gospel was preached by Paul and his companions.

*Come over and help us!* This is the *great call for missions*. From all portions of the earth a similar call comes to the church. *Help us*; we are living in error and sin. Give us the gospel light.

10. *We endeavored to go*. It is evident from this that Luke was with the missionaries; *we* endeavored, he says. *The Lord called us!* Such was their faith in the vision.

"This vision has rightly been recognized by the church as interpreting the unuttered cry of heathendom for help. And it has been abundantly shown that it is *death* to a church or a Christian either not to hear this cry, or having heard it, not to heed it."

It appears that Luke, "the beloved physician," joined the missionaries at Troas. Whilst in Galatia Paul contracted a severe illness, (Gal 4: 13-15); and Luke hearing of this, hastened to join Paul and watch over his health.

In this lesson we see how God employs *imperfect instruments* to do His perfect work. The missionaries were not without *faults*, though free from what the world calls *sins*.

"The faults of these men would scarcely be noticed in men of ordinary goodness. They seem great only by contrast with their great *purity, goodness and virtue*."

In Timothy's life we see, (1), the blessedness of *early family training in the Scriptures*, and, (2), that faithfulness at home will lead to usefulness in wider spheres.

Are we *helping* the heathen, by sending missionaries to them?



## LESSON VI.

## SEPTUAGESIMA.

Feb. 10, 1884.

## THE CONVERSION OF LYDIA. Acts 16: 11-24.

Commit to memory verses 13-15.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there: And she constrained us.

16 And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

OUTLINE: { 1. THE GOSPEL CARRIED TO EUROPE. V. 11-15.  
2. HEATHEN SUPERSTITION VANQUISHED. V. 16-18.  
3. MISSIONARIES PERSECUTED. V. 19-24.

GOLDEN TEXT: Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. V. 14.

## INSTRUCTION.

11. *Loosing from*—setting sail. *Samothracia*—an island in the *Ægean sea*. *Neapolis*—a maritime city of Macedonia. 12. *Philippi*—the city of Philip, king of Macedon. *Chief city*; or, the first city at which they arrived. *A colony*—a place occupied by Roman soldiers and people, although in Macedon. 13. *Prayer was wont to be made*—or a place of prayer was there. *Spake unto the women*—before services began. 14. *Lydia*—destined to become the first believer in this part of Europe. *Purple*—the most valuable color, obtained from shell-fish. *Thyatira*—in Asia Minor. *Worshipped*—was a proselyte to Jewish religion. *Lord opened*—persuaded. 15. *Her household*—servants and children, an instance

of family religion. *Come into my house*—an example of hospitality. 16. *Went to prayer*—perhaps some days afterwards. *Divination*—was, or pretended to be, inspired by the spirit of the *Pythian Apollo*; a case of one possessed by an evil spirit. *Soothsaying*—pretended foretelling of the future; a fortune-teller. 17. She had a right knowledge of the missionaries. 18. *Come out*—the evil spirit cast out. 19-20. *Rulers*—civil officers. *Magistrates*—military officers. 21. *Customs*—religious acts. 22. *Their*, that is, the clothing of the missionaries. 24. *Inner prison*—where they would be doubly secure. *The stocks*—fastened their feet to beams of wood.

## QUESTIONS.

Of what vision had we an account in last lesson? What did the missionaries resolve to do?

11. Where was Troas? (See last lesson). What does "loosing from" mean? Where and what is Samothracia? Neapolis?

12. What can you tell about Philippi? Of Macedonia? What is meant by colony?

13. Whither did the Apostles go on the Sabbath? To whom did they speak? Was this formal preaching, or conversation?

14. What woman is specially mentioned? In what business was she engaged? What can you say about purple? From what city had she come? Of what religion was she a proselyte? What is meant by opening the heart?

15. What Sacrament was administered? Who else were baptized? Of what is this an instance? What invitation did she extend? Of what is this an example?

16. Of what was the girl possessed? Ex-

plain. What is soothsaying? How did she bring gain?

17. What was her testimony? Was it correct? Did Jesus wish evil spirits to proclaim the Gospel?

18. How was Paul affected? What command did he give? To whom addressed? What was the effect on the evil spirit?

19-20. Tell what her masters did. Give difference between rulers and magistrates. Does religion trouble men who are in wicked occupations?

21-22. What is meant by customs? Of what nation were these people? Tell what the multitude, or mob, did. Whose clothes were rent? What else was done to them?

23. Where were they cast? Did they have a hearing first?

24. Where did the jailer put them? How did he secure them?

## CATECHISM.

Ques. 106. But this command seems only to speak of murder.

Ans. In forbidding murder, God teaches us, that He abhors the causes thereof; such as envy, anger, and desire of revenge; and that He accounts all these as murder.



## LESSON VI.

Feb. 10th, 1884.

## Septuagesima.

V. 11. *Therefore* — because of the vision recorded in our last lesson; in obedience to the call for help.

*Loosing from Troas* — the seaport of Asia where Paul had seen the vision. "In two of the greatest epic poems ever written, the *Odyssey* of Homer and the *Aeneid* of Virgil, the hero starts from the same place." Now a greater hero, on a better errand, sets sail for the shores of Europe.

*With a straight course* — a fair wind enabling them to go straight ahead. *Samo-thracia* was an island of the Aegean sea, 38 miles from the coast of Thrace, and about midway between Troas and Neapolis — new town.

12. *Thence to Philippi*, about ten miles from Neapolis. Philippi was built by Philip of Macedon. The city has long since disappeared, and its site is occupied by a small village named Filiba. The adjacent plain is memorable in Roman history as the place where the republicans were conquered by the imperialists. Here the last battle was lost by the republicans of Rome, when Brutus and Cassius yielded to Antony and Augustus.

The Emperor of Rome made this city a *Colony*. It thus became at once a border garrison of Roman troops, and a perpetual memorial of the triumph of imperialism over republicanism. And now a Jewish Apostle came to the same place, to win a greater victory than that of Philippi, and to found a more durable empire than that of Augustus. It is a fact of deep significance that *the first city* at which Paul arrived on his entrance into Europe should be that Colony which was more fit than any other in the empire to be the representative of the power and greatness of imperial Rome.

13. *On the Sabbath we went \* \* by a river side*. There was no synagogue in Philippi, but only one of those buildings called *proseuchæ*, or places of prayer. These were generally outside the gate, and because of the frequent "washings" among Jewish worshippers, they were "by the river side."

*And spake unto the women which resorted thither*. The congregation consisted chiefly of women; and these were

not all of Jewish birth. 14. *Lydia* was<sup>a</sup> proselyte from heathenism, and engaged in the mercantile business. The purple was worn by emperors, kings, and the richest people.

In such an humble assembly was the gospel first preached in Europe. Lydia's heart was touched by the Spirit, and she was at once baptized and her *family* also. The Apostle often mentions, in his epistle, "the Church that is in thy house."

In exchange for their spiritual gifts, she offered her *hospitality*, and accepted no refusal. Thus the gospel obtained a home in Europe. How humble its beginnings! How calm and tranquil its progress at first! But a Church was gradually built up, to which an Epistle was afterwards written.

"How minute the *seed*, a conversational service with a few women outside the gates of Philippi! How great the *tree*, European Christendom!" Matt. 13: 31-32. *Abbott*.

The first congregation in Europe was thus started in the house of a woman. "Considering the little regard which the Jews had for women as persons to be conversed with and taught, it is noteworthy how large a part women play both in the Gospel history and in the Acts. It was one effect of Christianity to place woman in her true position."

Lydia was a native of *Thyatira*; in Philippi, her new home, she may have received her name Lydia, or the Lydian. The *purple* dye was procured from a shell fish. The heathen writers mention the art of dying purple as common among the Lydian women.

Notice the progress of truth in Lydia's heart. (1). She had been a heathen. (2). Then she became a proselyte to the Jewish faith, became one "which worshipped God." (3). She "heard" the gospel; "the Lord opened her heart," and she "attended unto the things which were spoken by Paul." (4). She was baptized, and brought her household into communion with Christ. (5). Exercised a generous hospitality: *constrained* the ministers to become her guests. (6). She based her hospitality upon her *fidelity to the Lord*. For His sake she ministered unto His servants.

16. *We went to prayer* — to the place of prayer, where they had first met



Lydia. The incident recorded did not occur on the first visit to the proseucha, but some time afterwards.

A certain damsel possessed with a spirit of divination; literally a spirit of Python. "Python was the serpent that guarded Delphi, and which was slain by Apollo, and hence that god was called Pythius. In the temple of Apollo the organ of the oracle was always a woman, said to be inspired by the god. The heathen inhabitants of Philippi accordingly regarded this woman as inspired by Apollo.

The gospel was now brought into conflict with *heathen superstition*. In the gospel we read of persons possessed with evil spirits. In the case of the girl at Philippi we read of something similar. It is called a spirit of *divination*—the power of knowing and foretelling the future. The devils knew Jesus; they "believe and tremble." These "demons," according to the heathen, were to be worshipped; but Christianity identified them with *devils*, which were to be cast out.

This girl seemed to possess knowledge beyond that of mankind. The heathen supposed she was inspired by some spirit. Apollo was the so-called god of music, oratory, etc. He had, it was said, slain the serpent Python; hence his name. Now this girl, being accustomed to speak in an enraptured manner, was said to have a spirit of the Pythian Apollo. "Sometimes those who were possessed were of the highest condition; sometimes they went about the streets like insane impostors of the lowest rank. It was usual for the prophetic spirit to make itself known by an internal muttering or ventriloquism."

The same followed Paul and us, and cried: The one before us followed the Apostles, and proclaimed their character and mission. Paul would not tolerate this. He called on the demon to come out of her; and his command was given in that Name which causes demons to tremble and obey. *He came out of her*. As at Jericho and Gennesareth, the demoniac at Philippi was restored "to her right mind." Her natural powers resumed their course, and the gains of her owners were gone. And this was the offence of the missionaries; the gospel of Christ destroyed the wicked traffic of

impostors and getters of unlawful gain. Hence the rough treatment which follows.

The girl was a "mixture of fraud, clairvoyance, insanity, and devil." The heathen regarded the insane as inspired, because there were occasional flashes of sense out of a clouded intellect.

19-21. Violent rage on the part of these masters was the result. Their influence with the people was gone, and they had no hope of future gain. Revenge was sought. They dragged the missionaries into the forum, where the courts were usually held. Some charge must be trumped up: "these men are throwing the city into confusion; moreover, they are Jews, and they are attempting to introduce new religious observances, which we, being Roman citizens, cannot legally receive and adopt."

22. The missionaries were *stripped of their garments, and beaten with rods*, and then thrust into prison and firmly secured. 23-24.

One would think that the gospel-cause had failed. But no; we shall see that in that very prison souls would be won for Christ.

Notice the effects of the gospel upon different people. It first secured the conversion of Lydia. Then secondly, it relieved the distressed damsel from the influence of the evil spirit. Thus the gospel not only converts, but comforts and relieves. But it also provokes the opposition of bad men. The men at Philippi loved gain more than truth.

The gospel destroyed their traffic: they perceived that their hope of gain was gone; and therefore they took to persecuting the missionaries.

Wherever the gospel is truly followed by a community, but little money is spent on sinful indulgences. Saloons are closed, dens of infamy are not frequented; and the keepers of these places take to denouncing and persecuting Christians for destroying their business. "These men (Christians) do exceedingly trouble our city."

AN old Spanish saying full of sense and of general application:—"Grandfather farmer; father trader; son gentleman; grandson beggar."



## LESSON VII.

## SEXAGESIMA SUNDAY.

Feb. 17, 1884.

## THE CONVERSION OF THE JAILER. Acts 16: 25-40.

Commit to memory verses 29-34.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of

the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

OUTLINE. { 1. ANSWER TO PRAYER AND PRAISE. Vs. 25-26.  
2. THE GREAT QUESTION AND ITS ANSWER. Vs. 27-34.  
3. HONORABLE RELEASE OF THE MISSIONARIES. V. 35-40.

GOLDEN TEXT: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. V. 31.

## INSTRUCTION.

26. *Earthquake*—caused by God's presence and power, in answer to prayer. *Doors opened, and bands loosed*—a miraculous intervention.

27. *Keeper drew sword*—intending to commit suicide. *Supposing*, etc.; and he would have been held responsible. 28. *No harm*—the gospel forbids all injury to self. 30. *Brought out*—i. e., out of the inner prison and stocks.

*What must I do*—the question of every awakened soul. *Saved*—not from Roman punishment merely. 31. The great *command* "believe;" the *promise*—"thou shalt be saved."

33. An act of kindness; also *household baptism*. 34. *Meat*=food. *Rejoiced*—forgot his troubles in view of the great salvation. 35-36. An unjust and cowardly proposal. 37. Paul refused to accept liberty unlawfully. 38. *Magistrates feared*—because they were guilty of an outrage. 39. A proper apology made, and a public release from prison. 40. *Went out*, with honor and triumph. *Departed*—Paul and Silas. But Luke and Timothy remained as pastors.

## QUESTIONS.

Verse 25. Tell about the imprisonment of Paul and Silas. What did they do at midnight? Who listened?

26. What occurred? What caused it? What effect had this upon the doors? In answer to what was this miracle performed?

27. What did the awakened keeper draw? Was suicide common among the heathen? Why did he intend to kill himself?

28. What command did Paul give? What reason did he give for the prohibition?

29. How did the jailer now conduct himself? Repeat his great question. What hearts ever ask it? Had he heard that "these men shew the way of salvation?" (V. 17.)

31. Repeat the gospel command. The promise. To whom offered?

32. Into what was the prison converted?

33. What washing did the missionaries re-

ceive? Who received "the washing of regeneration?" Who besides?

34. Whither did the jailer take them? What did he give? What caused his joy?

35-36. What message did the rulers send next morning? Did the earthquake convince them of the innocence of the missionaries?

37. What reply did Paul make? Was it a specially heinous offence to beat a Roman citizen? Did the law forbid public disgrace like this? Was Paul willing to go out privily? What did he say the haughty rulers must do?

38. Tell the cause of the officers' fear?

39. Did they come? Were they humbled now? What did they do? Could Paul have caused their disgrace and punishment at Rome? Did he? Can you thus forgive?

40. Whither did Paul and Silas go? What next? Who remained with the Church?

## CATECHISM.

Ques. 107. But is it enough that we do not kill any man in the manner mentioned above?

Ans. No; for when God forbids envy, hatred, and anger, He commands us to love our neighbor as ourselves; to show patience, peace, meekness, mercy, and all kindness towards him, and prevent his hurt as much as in us lies; and that we do good even unto our enemies.



## LESSON VII.

Feb. 17, 1884.

## Sexagesima.

In the last lesson we had the account of the founding of the Church in Philippi, followed by the casting out of a demon and the imprisonment of Paul and Silas. This very hindrance turned out to the furtherance of the Gospel.

25. *Paul and Silas prayed, and sang praises.* They had learned in whatever place they were, therein to be content. They now rejoiced that they were counted worthy to suffer for Christ's sake. They not only prayed, but sang *praises*—glorified God whose servants they were. They remembered with joy the "Lord our Maker, who giveth songs in the night" (Job 34: 10). Racked with pain, sleepless and weary, they were heard at midnight, from the depth of their prison-house, praying and singing hymns to God. *And the prisoners hearkened.* No wonder the prisoners listened; for singing and prayer in prisons was a new thing; but has been common since Christianity has taught its disciples to pray for "all prisoners and captives."

It is probable that the hearts of many of those unhappy bondsmen were "prepared that night to receive the gospel; that the tidings of *spiritual liberty* came to those whom, but for the captivity of the Apostles, it would never have reached; and that the jailer himself became their evangelist and teacher."

26. *There was a great earthquake.* This was God's answer to their prayer. It was heard and felt by all within the prison—the earthquake-shock, the opened doors, the loosened chains.

27. *Drew out his sword, and would have killed.* The effect produced on the jailer's mind is fully related. Awakened in a moment, his first thought was of his prisoners; and seeing the doors of the prison open, and supposing that the prisoners were gone, aware that inevitable death awaited him, he thought that suicide would be better than disgrace, and drew his sword.

Philippi is famous for its suicides. There Cassius and Brutus ended their lives rather than be taken prisoners. Had it not been for the Apostle, the jailer would have followed their evil example.

28. *Do thyself no harm!* This is God's

command to all despairing hearts. In many ways men do themselves harm: by sinful indulgences, and by self-inflicted death. It is a crime against God, who gave life and being. Trust in God is the only safe prevention against thoughts of self-murder.

*We are all here*—such was Paul's reason for demanding the sheathing of the sword. No prisoner has fled; and you need fear no disgrace.

29. *Then he called for a light*—the ordinary lamp which could be carried to him. *And sprang in*—into the interior of the prison where the captives were.

*Came trembling, for fear.* He connected all that had occurred with the two prisoners, Paul and Silas, and as they were not fled away, a change of feeling came over him, and he at once judged them to be more than other men.

*Fell down before Paul and Silas,* because he recognized that they were under the protection of One who was more than mortal. He would now show all reverence to these messengers of an unearthly King. It is probable that, when they were committed to prison, he had heard of their being religious teachers; and it is possible that he had learned something of the character of their teaching, and of their miraculous power over the demoniac slave-girl.

30. *And brought them out*—from the inner prison into the court of the jail, and there he asked that "celebrated question which has formed the text of so many an earnest and impassioned exhortation in such varied language during eighteen centuries."

*What must I do to be saved?* he asked. It is a mistake to suppose that the jailer's inquiry had reference merely to temporal danger. He was in no peril; for his prisoners were safe. "The awakening of his conscience, the presence of the unseen world, the miraculous visitation, coupled with some confused recollection of *the way of salvation* which these strangers had been proclaiming—were enough to suggest that inquiry which is the most momentous that any human soul can make: *what must I do to be saved?*" The Apostolic answer is the very essence of the gospel:

31-32. *Believe on the Lord Jesus Christ;* such is the direction; to which



is added the great *promise: thou shalt be saved*; and not thou alone; the life eternal is for *all thy house*. And doubtless every man in the prison was startled, as he listened to these glad tidings of great joy, so new to their ears.

33. *Took them, and washed their stripes*. Immediately upon his conversion, the jailer became *humane*, and washed their wounds. The evening before he had thrust them into a dungeon without any care for their bruises. Now he only thinks of relieving their bodily distress, since his anguish of mind had been turned into joy.

*And was baptized, he and all his*. At once he and all his family were baptized. There was, doubtless, a well or fountain within the prison, or in its surrounding yard, where both washings took place.

“He washed, and was himself washed; they from their stripes, he from sins.” — *Chrysostom*.

The voice of Paul, saying, do thyself no harm, roused the jailer's mind out of the stupor of fear. The Stoic philosophy taught men to commit suicide whenever life was no longer agreeable. The jailer had imbibed that teaching, enforced by so many illustrious examples. Now he heard the gospel, which forbade self-murder. Why should a *prisoner* feel pity for a pitiless jailer? That was something strange and unusual. He was aware that these two men claimed to be servants of God, and “showed the way of salvation.” Perhaps he had heard them preach during the several weeks of their sojourn.

The earthquake convinced him that Paul and Silas were servants of the true God. Hence his question was perfectly natural. I have often sinned against that God, and now intended to slay myself. I am lost. *What must I do to be saved?* This is the most important question for the sinner. It concerns not only his *happiness* here and hereafter, but his *character, life, usefulness*.

Notice the change in the jailer: (1). He had been a heathen; (2). He had no sympathy for the Apostles when they were thrust into prison. His occupation may have made him brutal. “No more hopeless case for conversion can be readily conceived.” Notice the change: (1). He at once believed the gospel (2). and was baptized, and (3). became ten-

der and gentle, and did all he could to relieve Paul and Silas. Truly conversion is a radical change of a sinner!

35–37. Morning broke on the eventful night. “In the course of that night the greatest of all changes had been wrought in the jailer's relation to this world and the next. From being the ignorant slave of a heathen magistracy, he had become the religious head of a Christian family. A change also had come over the minds of the magistrates.” They now sent word to *let these men go*. To this message Paul gave an ever memorable reply, (1). *they have beaten us*, and that, too, without a hearing or trial. (2). Publicly—so that Christ's servants were disgraced in the community. (3). *Being Romans*—and therefore not lawfully subject to be beaten or imprisoned thus (4). *Do they thrust us out privily?* Nay, verily. The Roman law had been violated; it must be vindicated. They have violated their office; let them apologize for it.

38–40. *Great fear came upon the rulers* Rome would punish them severely, if these citizens should appeal. Therefore they came, and publicly rectified their great wrong, so far as they could. They *besought and desired* now, instead of commanding and abusing.

The Apostle might have taken revenge by complaining to Rome, but forgave his enemies, and sought the congenial company of the Church; and then renewed his missionary journey, leaving others to care for the Church at Philippi. Luke and Timothy remained and cared for the little flock, of which the jailer was a member.

All Roman citizens were exempted from stripes and torture. Cicero says: “It is a crime to bind a Roman citizen, a crime to scourge him.” Paul was a citizen by birth, and could say: “I was free born.” It was right that he and Silas should demand a *public vindication* of their innocence, for the sake of the Gospel. It was in their power to save the Gospel from reproach, and they used the opportunity.

“Songs in the night” are a proof of faith, and a sign of the morning, when joy cometh. The New England Thanksgiving Day was originated in a *time of great distress*. God's people must not forget to sing *praises*.



## LESSON VIII.

## QUINQUAGESIMA SUNDAY.

Feb. 24, 1884.

## THESSALONIANS AND BEREANS. ACTS 17: 1-14.

Commit to memory verses 2-4.

1 Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also:

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

OUTLINE: { 1. SUCCESS AMONG GREEKS. Vs. 1-4.  
2. OPPOSITION FROM ENVIOUS JEWS. Vs. 5-9; 13-14.  
3. GOOD RESULTS OF SCRIPTURE-READING, Vs. 10-12.

GOLDEN TEXT: These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were true. V. 11.

## INSTRUCTION.

4. *Consorted*—cast their lot. *Devout*—worshippers of God, instead of idols. 5. *Lewd fellows*—literally, wicked men about the marketplace; idlers. *Jason*, with whom Paul and Silas lodged. A relative of Paul (Rom. 16: 21). 7. *Contrary to \* \* Cesar*—because they

called Christ a *King*. 9. *Security*—to keep the peace. *Berea*—in Macedonia. *Whether those things were so*—inquired, not in doubt, but in the spirit of faith. 14. *As it were*—even unto the sea

## QUESTIONS.

Verse 1. What is the subject of the lesson? Is a *likeness*, or a *contrast*, drawn between the Thessalonians and Bereans? Where is Amphipolis? Apollonia? Thessalonica?

2. Where did Paul go? How many Sabbaths did he preach? Had he any text-book except the Old Testament?

3. Whom did he preach to them? What two aspects of Christ's life did he present? What all is included in "suffered"? What was the *conclusion* of his sermon? (That Jesus of Nazareth is the Messiah.)

4. Did any believe? What evidence of their faith is given? What class of heathen became disciples? Who else? Were any epistles written to these Christians? Which?

5. What feeling filled the unbelieving Jews? Whom did they *take unto themselves*? Who are meant? What did the mob do? Who was Jason?

6. What did they do with him? What charge did they bring against the disciples?

Is it true, in a good sense, that Christians have revolutionized the world?

7. How did they do contrary to the decrees of Cesar? Is Jesus an *earthly* king?

8. Who troubled the people? Does the introduction of the gospel always excite the minds of heathen?

9-10. Who went security for Paul and Silas? Whither were Paul and Silas sent? Where is Berea?

11. What can you say of the Bereans? How did they receive the word? Did they search the Scriptures with a doubting spirit?

12. Was the gospel accepted? Did the citizens create an opposition? Who, especially, believed?

13-14. From whom did the opposition come? Whither was Paul sent? Were the Jews particularly opposed to him? Who remained as pastors in Berea? Of what are the Bereans a good example? (Of all diligent students and scholars of the Bible.)

## CATECHISM.

Ques. 108. What doth the seventh command teach us?

Ans. That all uncleanness is accursed of God, and that therefore we must, with all our hearts, detest the same, and live chastely and temperately, whether in holy wedlock, or in a single life.



## LESSON VIII.

Feb. 24th, 1884.

## Quinquagesima.

1. *Passed through Amphipolis and Apollonia.* These were the intermediate stopping places from Philippi to Thessalonica. In these two places Paul and Silas did not tarry. There may have been no synagogues there in which to begin their labors. Hence they hastened on to *Thessalonica*, which was from early times a commercial centre. Before the building of Constantinople, it was the capital of Greece and Illyricum, and even now Salonika is the second city of European Turkey. It was an appropriate place for one of the starting points of the gospel in Europe; and "from them the word of the Lord sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place," says Paul in 1 Thess. 1: 8. It became a leading city in Christian history, and so continued for many centuries; and even in the middle-ages was called "the orthodox city."

*There was a synagogue of the Jews.* The first scene to which we are introduced in this city is entirely *Jewish*. It is not a small meeting of proselyte women by the river-side, (as at Philippi) but a crowded assembly of true-born Jews intent on their worship, among whom Paul and Silas now make their appearance.

2. *Paul went in unto them.* Here he preached Christ crucified. The Old Testament *Scriptures* were the ground of his argument. He recurred to the same subject again and again. On three successive Sabbaths he argued with them. The *three points* on which he insisted were: (1) that He who was foretold in prophecy was to be a *suffering* Messiah; (2) that after death He was to *rise again*; (3) that the crucified Jesus of Nazareth was indeed the Messiah who was to come, v. 3.

4. *And some of them believed and con-sorted.* At first the gospel was received with favor. *Some of them believed*, and joined Paul and Silas. It is not said "many" but *some*; this refers to *Jewish* converts. But the *Greeks*, who had become proselytes to God, turned in a *great multitude*. Also a great many of the *chief women*. Hence we may call the Church of Thessalonica emphatic-

ally a *Gentile-Christian* Church, like that at Antioch.

"When Paul spoke of Jesus to the *Jews*, it is noticeable he never appealed to His *miracles*, but always referred them to their own *Scriptures* of the Old Testament, every letter of which they valued as divine; and then, after calling their attention to this or that well-known and often-read type or prophecy of Messiah, he would turn to the life and death of Jesus, every detail of which at least the well-instructed of the foreign synagogue well knew, and would ask them, Was not *this One*, after all, the Messiah, the Christ?"—*Schaff*.

*Opening and alleging, explaining* the sense of the Old Testament, by rightly interpreting their prophecies.

The epistles to the Thessalonians give us some additional information respecting Paul's course during this ministry, and its results. He labored by night that he might not be a charge upon the infant Church (1 Thess. 2: 9); and set them an example of purity and industry (10-12). His ministry was accompanied with the power of the Spirit, and produced the fruits of the Spirit (1 Thess. 1: 3-5).

5. The turning of such multitudes of Gentiles to the Christian faith aroused *envy* in the bosom of the Jews, who raised a mob of worthless idlers lounging about the markets. The point of attack was *the house of Jason*, one of Paul's relatives, where the missionaries lodged. But the Apostles were absent at the time; and hence the mob drew Jason unto the rulers, v. 6.

Some charge, or indictment, must be brought; and this was agreed upon: Christians are *turning the world upside down*! They change religious customs, and revolutionize the thoughts, religion and daily life of mankind. Now if the Christians had been disturbers of the peace, they would have given occasion for the charge. But of all men they were the most peaceful, both in their manner of preaching and in their behaviour.

But their message was certainly destroying the old foundations of ignorance, superstition, idolatry and vice, and creating a new world, wherein righteousness and truth should prevail.

*Turning the world upside down.* "It



speaks much for the spread of Christianity and its powerful influence, that words like these should come from the lips of enemies." "They uttered a great truth without knowing what they said. The religion of Christ is revolutionary. Its aim is to overthrow selfishness, cruelty, idolatry, and all forms of immorality. What human depravity has accomplished, Christianity seeks to abolish."

"The gospel turns the world upside down, because *the wrong side is up*, and the gospel has come to put the moral world *right side up*. Whatever wrong is now enthroned, whatever sin is now popular, whatever evils seem to rule men, whatever falsehoods are flourishing, the gospel will cast down; and nothing can be settled till it is settled right: and there can be no peace till righteousness and love and truth rule the world, and all wrongs and oppressions, all falsehoods, all evils are cast down and destroyed."

"He hath put down the mighty from their seat, and exalted them of low degree." Blessed are they that mourn, for they shall be comforted. The meek shall inherit the earth. The humble shall be exalted.

7-8. *The specific charge was that of disloyalty; they recognize another King besides Cesar, (the Emperor of Rome), and ruler of Macedonia. Undoubtedly they had proclaimed Jesus as King of kings. But this was not rebellion. Jesus had taught that men should render to Cesar the things that are Cesar's, and unto God the things that are God's. Faith in and obedience to King Immanuel, is not contrary to loyalty towards earthly rulers.*

9-10. *Taking security of Jason, they let them go. Jason went security for the Apostles, either by giving hostages, or a sum of money; and that same night Paul and Silas left the city. But the gospel remained, and the Church continued to exist and prosper there; whilst the word of God was carried to other cities.*

*Unto Berea; these were more noble, and received the word with all readiness of mind. We come now to a more noble class of Jews. Berea contained a colony of them; and into their synagogue*

Paul went, as was his custom. The Jews here were of a nobler spirit. Their minds were less narrowed by prejudice, and they were more willing to receive the gospel—a great contrast between them and those of Thessalonica. The Bereans not only listened to the Apostle's arguments, but they examined the Scriptures to see if his arguments were *justified by prophecy*. As we now compare *Old Testament prophecy* with *New Testament fulfilment*. This they did *daily*; and "this was the surest way to come to a strong conviction of the gospel's Divine origin. Truth sought in this spirit cannot long remain undiscovered." They that seek shall find.

12. *Many of them believed—that is, many of the Jews. To their number was added a large number of honorable men and women of Greek origin.*

13. *Jews of Thessalonica came thither also, and raised an opposition even in Berea. Their hatred was against Paul chiefly; and hence the brethren sent him away, and thus allayed the storm, v. 14. By sea he went to Athens; but Silas and Timothy abode as pastors of the Church at Berea.*

In the Bereans we have an example for all men. Let parents and children, teachers and scholars, diligently follow it. Search the Scriptures daily. None have ever done so with candor, and with the spirit of prayer, without being convinced of the truth of Christianity, and without submitting to its influence.

They that seek shall find. "This truth is confirmed by the fact that the great body of earnest seekers after the meaning of God's Word who seek only for the truth, *substantially agree* on the great doctrines of God's Word; and the great mass of sincere Christians differ less from one another in doctrine than they do in personal appearance and dress." "The genuine, honest spirit of inquiry is ever allied to true gospel teaching."—*Schaff*.

Search the Scriptures, that you may be *certain* in regard to your faith and convictions. "Uncertainty about religious truth, where certainty is attainable, is unmanly."—*Bushnell*.

The Scriptures are like those lands beneath whose soil are many mines of gold, silver and precious stones. Deep study will discover the precious truth



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## HOW BEAUTIFUL THE MORNING STAR.

*"Wie Schoen Leuchtet Der Morgenstern."*

(TRANSLATED BY "PERKIOMEN").

NOTE.—Philipp Nicolai is the author of this famous German Choral Hymn. It was during the raging of a fearful pestilence, in 1599, that he wrote it. It was subjected to various changes, which by no means improved, but rather degraded it to a popular song. In 1831, A. Knapp restored it to its original form and spirit. He calls it the richest of all German Hymns, and compares it to the 17th Chapter of St. John's Gospel. The author built it on the 45th Psalm.

We have tried to preserve both the unction and the meter of its primitive, Christian form.

How beautiful The Morning Star  
Of Grace and Truth shines forth afar,  
In Bethlehem arisen!  
Fair David's Son of Israel's seed,  
My Bridegroom and my King indeed,  
To Thee my heart is given!  
Lovely, Kindly, Fair and Mighty;  
Vast and Knightly; Rich in treasure,  
And exalted beyond measure!

My Golden Crown of whitest Pearls  
Art Thou: A Son born of two Worlds;  
A King of lineage highest!  
My heart holds Thee as Sharon's Rose;  
A stream of milk and honey flows,  
Thou through Thy Word suppliest.  
Thou mine; I Thine; Shout Hosanna!  
Heav'nly Manna, decks my table!  
To forget Thee, who is able?

Inflame within my inmost heart,  
O Thou, my Lord and God, a spark  
Of Thy love's holy fire;  
And aid me, that I may alway,  
Engrafted in Thy Body stay,  
To glow with new desire!  
On Thee: Sweetly; Celestial ray,  
My soul would stay; Till it has found  
Thee, Whose love doth within abound.

I seem to see God's smiling face,  
If e'er Thy kindly eye of Grace  
But glance on me benignly.  
O Jesus Lord, my Treasure-trove!

Thy Spirit, Word, Flesh, Blood; The love  
Inflames my soul Divinely!  
Draw me; Kindly; to Thy embrace!  
'Tis by Thy Grace, that I am won;  
Relying on Thy Word I come.

My Father God, Defender mine;  
Thou lovedst me before all Time,  
In Jesus Christ 'Thine only;  
Thy Son He pledg'd His troth to me,  
That I to Him a Bride should be;  
Then why should I be lonely?  
Praise Thee! Hail me! Heav'nly Living  
He'll be giving, me hereafter;  
Where I'll ever praise my Master.

Praise God upon ten thousand strings,  
Until the joyful Worship rings,  
And echoes all around me!  
I would show to my Saviour dear,  
Beyond all else that's far and near,  
The captive charm which bound me.  
Singing! Ringing! Ever Lauding,  
And applauding; tell the story  
Of Him, The Great King of Glory!

My glad heart beats so loud and fast,  
For Thee, O Lord, my "First and Last,"  
'Beginning and The Ending!  
Soon wilt Thou raise me 'mong the Blessed,  
And I'll be borne into Thy Rest,  
To grasp Thy Hand extending.  
Amen! Amen! Hail Thou fairest  
Crown, the rarest! Stay not! Haste Thee!  
That I may at last embrace Thee!

## HISTORY OF THE HYMNS.

BY REV. H. M. KIEFFER.

### V.—CLOSING HYMNS.

The hymns which we sing in the evening, particularly those with which the evening service of the Lord's day are concluded, seem always to possess a peculiar charm and power. And this seems to be the case, because to every thoughtful mind and reverent heart the close of the day is, perhaps more than any other time, the natural hour for calm thought and reverent devotion.



Evening is the season of rest, of reflection, of quiet meditation. Then the day's work is done; its harrowing cares are over. Darkness comes over the face of the earth; the stars come out in the sky, and both mind and heart, as by an irresistible impulse, run up toward God the Creator of all; while feelings of thankfulness for past mercies possess the soul, and thoughts come into the mind of the approach of that night which, sooner or later, must envelop us all in its impenetrable gloom, and that great and endless day of God which shall know no setting sun.

The evening of the Lord's day is, in a double sense, a time well suited for devotional purposes; and the hymns which we then sing should be, as we believe they for the most part are, sung heartily. The evening hymns we are accustomed to sing in church—how sweet they are! How they seem to give expression to our otherwise pent-up and voiceless feelings of adoration and praise to our Heavenly Father! Then, if at any time during the Lord's day, we should join heartily, earnestly and prayerfully in the sacred songs of Zion. Have you never noticed what a power the last hymn of a worshipping congregation has over both mind and heart? If it be an appropriate evening hymn, and is sung to some well-known melody—how it lingers about one for days afterward! You find yourself humming it, perhaps audibly, perhaps only inwardly, "making melody in your heart unto the Lord," while you are walking home from church. If you live in the country and have several miles to drive home in your carriage, as you roll along under the light of the full moon or thro' the gloomy forest, you find yourself or your wife or children breaking out involuntarily in the strains still floating in your mind and memory, as if wafted to you from God's assembled people. You will find that same parting song of Zion following you during the week with its sacred melody as a breath from heaven. The wife at her work in the house hums it, the husband perchance whistles it as he shoves his plow or follows his plow, while, even when silent, the sacred echo of the song is heard far back in the mind or deep down in the heart.

Whoever writes a good evening hymn confers a great blessing on God's people throughout the world. Difficult as is the composition of a true hymn of any kind, the preparation of a good closing, evening hymn seems to be particularly a matter of rare accomplishment. We have, as you may have perchance already observed, very few good hymns, suitable to the close of the Lord's day, as will be found on consulting any hymn book. We propose in this, our last paper on this subject, to call attention to a few of the best.

We have already noticed the beautiful composition—"Abide with me: fast falls the eventide"—which is indeed an evensong of surpassing beauty. Then, there is the good old hymn, "I love to steal awhile away," which has been in use among Christians of every denomination for more than fifty years. Of this hymn it is related that it was written in answer to the fault-finding of a meddling gossip. It was written by Mrs. Phoebe H. Brown, who lived near the village of Ellington in Connecticut, and it was first published in the year 1824. Mrs. Brown was, at the time of the composition of this hymn, a careworn mother of a large family of children. It was her custom every evening, when the weather permitted, to set her house in order about the hour of sunset, and, leaving the children alone at home, to go out by a well-worn path to a quiet and secluded spot by a neighboring mountain stream, and there hold sweet communion with God beneath the overarching trees. There she was wont to pour forth her soul in supplication for her children, herself and her friends; to tell over her sorrows and trials, and seek grace and strength sufficient unto her need. One summer evening on her return home from her leafy closet, she learned that a neighbor woman, a great gossip, had been for some time watching her, and had been sharply criticising her apparent neglect of her family. Deeply pained at this, she sat down and wrote an apology for her conduct in the form of a poem which was soon adopted as a hymn:

"I love to steal awhile away  
From every cumb'ring care,  
And spend the hours of setting day  
In humble, grateful prayer.



I love in solitude to shed  
The penitential tear,  
And all His promises to plead,  
Where none but God can hear.

I love to think on mercies past,  
And future good implore;  
And all my cares and sorrows cast  
On Him whom I adore.

\* \* \* \* \*

Thus, when life's toilsome day is o'er,  
May its departing ray  
Be calm as this impressive hour,  
And lead to endless day."

This she entitled "An apology for my twilight rambles," and addressed it to her lady critic, who, let us hope, was profited as well as reproved. One of the little ones, for whom this Christian mother prayed in her leafy seclusion by the brookside, was the Rev. Samuel R. Brown, D. D., who was for many years an efficient missionary in Japan. It may also be interesting to know that the author of this hymn had been in early youth a servant girl; her life, from nine to eighteen, being spent in poverty and slavish drudgery. She never went to school, seldom got to church, and learned to write after she was married. She is one of many persons whose lives have so forcibly illustrated the truth that it often pleases God to use the humblest instruments to accomplish His purpose, and that "out of the mouth of babes and sucklings He has perfected praise."

In very striking contrast with the lowly origin of the above hymn, we may here mention that masterpiece of evensong, "Sun of my soul, Thou Saviour dear." Scarcely ever can one join with God's people in the use of this hymn without feeling himself brought into fellowship with the most gentle and loving spirit of its renowned author, as well as being lifted up into an atmosphere of sweetest communion with our Lord and Saviour. There is something so pure, so exquisitely tender in this sacred song—it brings Christ so near—that we feel quite certain, even before we know anything of its author, that it must have been written by a man not only of the finest scholarship, but also of the deepest piety. In this our natural expectation we are not disappointed. The author of this hymn, the Rev. John Keble, was indeed a man

of the highest scholarly attainments, ennobled and purified by the power of Christian faith to a rare degree. If ever "sweetness and light" were ever harmoniously blended in the character and life of any man in this poor world of ours, John Keble was that man. In the absence of all information as to the immediate circumstances which gave rise to the hymn we have in hand, it will be at least interesting to our readers to know something of its author.

John Keble was born on St. Mark's day (April 25), 1792, at Fairford, Gloucestershire, England. His father was rector of the Episcopal church in this village during a period of fifty years. Himself a good scholar, the elder Keble did not send his son away to school while very young, but conducted his early education himself, and he did his work so well that his son John was elected a scholar in Corpus Christi College, Oxford, at the unusually early age of fifteen. He obtained a fellowship in Oriel College in his nineteenth year, and the year previous to this he received double first class honors, a distinction which had been obtained only once before in the history of the university, and then by Sir Robert Peel. He also gained the university prizes, and "achieved the highest honors of the university at an age when others frequently were but on the threshold. During his days at Oriel College he had for his fellow-students some whose names became subsequently widely known throughout all Christendom: for the college at the time when Keble entered it, was the center of all the finest ability in Oxford. Sir John Taylor Coleridge had been his fellow-scholar at Corpus Christi, and at Oriel he was surrounded with such men as Copleston, Davison, Whately, Arnold (of Rugby fame), Pusey, and Newman. Not only in point of scholarship was he distinguished amongst such men as these—"he was more remarkable for the rare beauty of his character than even for his academic distinctions." Great purity of spirit, sweetness of disposition, simplicity, humility, characterized him throughout his college days, and ever afterward. When he entered on the pastoral work, he was renowned for his great kindness to the poor and the un-



wearied interest he took in the sick and unfortunate. Late at night he would be seen, lantern in hand, on his way to or from the home of some poor, sick or sorrowing cottager. There was in him not only great culture of the mind, great illumination of the intellect,—but also great culture of the moral nature: not only “light,” but also “sweetness,” without which all intellectual light is, after all, only darkness indeed! One feels this to a remarkable degree in all his writings. Whatever may be said of his theological opinions, there can be no doubt as to the great piety of the man. His “*Christian Year*,” a volume of sacred song which will be found in nearly every cultured home, has had probably a wider circulation than any other book of this century. Between 1827 and 1872 one hundred and fifty editions were printed. In all the sacred songs in this volume one feels the chief excellence to be this same exquisite gentleness of touch, this same deep, tender, saintly sweetness which so attracted to him all with whom he came in contact while he was yet alive. “The real power of ‘*The Christian Year*’ lies in this—that it brings home to the reader, as few poetic works have ever done, a heart of rare and saintly beauty. We may well believe that ages must elapse ere another such character shall again concur with a poetic gift and power of expression which, if not of the highest, are yet of a very high order.

All this the reader feels as he reads this beautiful hymn. He feels that he is here very close to the heart of a man whose walk was close with God. Unbounded trustfulness in Christ—“the perfect love which casteth out fear”—are felt to thrill the soul as the congregation sings, ere it goes down from the house of God at the eventide, while the darkness of night is gathering around—

“Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near;  
O may no earth-born cloud arise  
To hide Thee from Thy servant’s eyes!

When the soft dews of kindly sleep  
My wearied eyelids gently steep,  
Be my last thoughts how sweet to rest  
Forever on my Saviour’s breast.

Abide with me from morn to eve.  
For without Thee I cannot live;  
Abide with me when night is nigh,  
For without Thee I dare not die.

If some poor wandering child of Thine  
Have spurned to-day the voice divine,  
Now, Lord, the gracious work begin;  
Let him no more lie down in sin.

\* \* \* \* \*

Come near and bless us when we wake,  
Ere through the world our way we take;  
Till in the ocean of Thy love  
We lose ourselves in Heaven above.”

We come now, finally, to the chief of all closing hymns,—the good old long-meter doxology, “Praise God, from whom all blessings flow.” For now nearly two hundred years this single stanza has probably been sung oftener and by more people than any other composition with which we are acquainted. It is the chief of all the doxologies, and it is not likely that it will be soon outworn or superseded by any other. It never grows old. It never wearies. It is perennially fresh and sweet. It is very intimately associated with the most sacred scenes and hallowed memories of the past. And it bids fair to be the favorite closing hymn of all of God’s people to the end of time. Did you ever stop to consider who wrote this dear old doxology, or to inquire how long it has been in use?

It was written by Thomas Ken, a bishop of the English Church, about the year 1697, that is, nearly two hundred years ago. Now, if you ask who Thomas Ken was, let me ask you, do you not remember having read in Macaulay’s *History of England* about seven English Bishops who were once imprisoned in the Tower of London, and afterward brought to trial for treason, because they had refused to read in their several churches the famous Declaration of Indulgence to Roman Catholics which King James II had published? These seven men were, the Archbishop of Canterbury, Lloyd, Turner, Lake, Ken, White and Trelawney. They refused to read the king’s declaration, not only because they were opposed to Roman Catholicism, but especially because they felt that the king, by his arbitrary action, was compromising the spiritual freedom of the church. After a long consultation, they drew up a paper in which, with every assurance of loyalty, they ventured politely to state their reasons for declining to read the Declaration. This paper they pre-



sented to the king on their knees. On reading it James flew into a terrible rage, called them rebels, and eventually ordered them to the Tower, there to await their trial for treason. The whole city of London was aroused in behalf of the bishops, who were regarded as martyrs for the common cause. Followed by an immense crowd of people who cheered loudly, and repeatedly cried, "God bless you!" they with difficulty were conducted to the Tower, where, before the gates closed upon them, the very guards bared their heads before them and craved their benediction and blessing. You may remember also how, subsequently, they were brought to trial and acquitted, and how wild all the country was over the good news.

Now, one of these was Thomas Ken, at that time Bishop of Bath and Wells; and I have mentioned the above circumstance partly in order to *locate* the author of our good old doxology historically, and partly also to show what kind of a man he was. That he was a man having in him the stuff of which martyrs are made, is evident not only from the above narrated facts, but also from what is elsewhere related as belonging to his early history. In 1679 he had been appointed chaplain to the Princess Mary, wife of William of Orange, and for a short time lived in Holland. In 1680 he returned to England, and was made chaplain to the king, Charles II. Having his residence at Winchester, in 1683 the king and his court of fine people of questionable morals once paid a visit to Ken, and it had been arranged that his house should be the abode of the famous Nell Gwynne, the king's favorite. But Ken at once objected to this arrangement, refused admittance to her, and compelled her to look for lodgings elsewhere. One would naturally think that such an act would have been visited by the king's certain and severe displeasure, as no doubt Ken expected it would: but strange to say, it indirectly led to his promotion to the office of a bishop. For, only the next year after the above occurrence, when there fell a vacancy in the See of Bath and Wells, and different names were proposed for the place, King Charles said one day, "Where is the good little man that re-

fused his lodging to poor Nell?" and resolved that he and no other should be Bishop of Bath and Wells.

I have his picture before me as I write. A smooth shaven face—high forehead, strong chin, long, well-developed nose, and a very pleasant expression in general. Ken was plainly a man to be loved. One only wonders why he never married. But he was a bachelor,—travelled considerably, and always carried his shroud in his valise with him wherever he went, and whenever he took seriously sick, he at once put it on. This may well illustrate that part of his celebrated evening hymn, where it says:

"Teach me to live, that I may dread  
The grave as little as my bed."

He is also celebrated as one of the "non-juring bishops" who refused to take a new oath when William of Orange came in—an act which cost him his bishopric, and led to his retirement, in which the rest of his days were spent.

But—good Bishop Ken will best be remembered to the end of all time, not as one of the seven bishops once imprisoned in London tower, nor as a "non-juror," nor as a chaplain of King Charles II., but as the author of the noble song of praise to the King of Kings and Lord of Lords, "Praise God from whom all blessings flow." As one of the fathers of modern English hymnology, he has always held high rank. Scarcely even Keble himself, though possessed of much rarer poetic gifts, surpassed him in his own sphere. He wrote a volume of prayers for the use of the scholars of Winchester College about the year 1674. To this volume were added three hymns of his composition—one for the morning, one for the evening, and one for midnight. Of these, the first two are household words wherever the English tongue is spoken. The morning hymn is familiar to all:

"Awake my soul, and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth and joyful rise  
To pay thy morning sacrifice."

The evening hymn is equally well known:



"All praise to Thee, my God, this night,  
For all the blessings of the light;  
Keep me, O keep me, King of Kings,  
Beneath Thine own Almighty wings.

Forgive me, Lord, for Thy dear Son,  
The ills which I this day have done;  
That with the world, myself and Thee,  
I, ere I sleep, at peace may be.

Teach me to live, that I may dread  
The grave as little as my bed;  
To die, that this vile body may  
Rise glorious at the awful day.

\* \* \* \* \*

O when shall I, in endless day,  
Forever chase dark sleep away;  
And praise with the angelic choir,  
Incessant sing and never tire?"

This is, indeed, a very beautiful hymn, endeared to us all by long use; but, as it was originally written, when composed for the boys at Winchester School, it contained just one more verse, and *this last verse was our long-meter doxology*: "Praise God from whom all blessings flow." This last verse, in course of time, became separated from the rest of Ken's morning hymn, and was assigned to service as the leading doxology in all churches of all denominations the world over. If Thomas Ken had never been chaplain to the king, a bishop and a non-juror, and had done nothing more in all his life, save only the composition of this last verse of his evening hymn, his life, even so, would have been well spent, and a lasting source of blessing to all the world. Pray, do not forget good Bishop Thomas Ken when you sing:

"Praise God from whom all blessings flow,  
Praise Him all creatures here below:  
Praise Him above, ye Heavenly Host—  
Praise Father, Son, and Holy Ghost."

Norristown, Pa., Jan. 23.

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### A DAY AT VENICE.

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BY THE EDITOR.

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It is a long ride from Milan to Venice and we find it growing dark as the train reaches the end of the long bridge that connects the city with the mainland, and the guard calls out "Venezia!" A moment later we find ourselves in the

station, a handsome building brilliantly illuminated. Following the crowd we soon stand on a massive stone platform in front of the building; but now we can go no further. A few steps further would immerse us in the deep waters of a broad canal. We now appreciate the fact that we are now in the city of the sea, which has so often formed the theme of imaginative poets and enthusiastic travellers.

In front of the station we saw a long row of black gondolas. Having been advised to stop at the "Hotel Monaco," we called out the name, and immediately the whole line of gondoliers shouted, "Monaco! Monaco!" Then the gondolier representing that particular hotel moved out of the line and took his position at the foot of a flight of steps where we could conveniently enter his boat. Just as we were about to start a picturesque beggar held the boat to the shore and demanded alms, and we had to throw him a copper coin before he would let us go. The Venetians call these fellows "*gransieri*," or crab-catchers, and if tourists are crabs, they certainly understand their business in catching them. In almost any other city the trade would be stopped by the police, but here it is a regular institution, and everybody recognizes the claim of the crab-catcher.

As we floated down the Grand Canal, passing long rows of large buildings, called in courtesy palaces, literally rising out of the water, it would have been the correct thing to remember what the poets have said concerning "beautiful Venice." We tried to think of Childe Harold but could only remember the lines which then seemed peculiarly appropriate:

"In Venice Tasso's echoes are no more,  
And silent rows the songless gondolier;  
Her palaces are crumbling to the shore,  
And music meets not always now the ear."

Our gondolier was provokingly silent, and the night threatened to be as dark as it ever was in the days when the secret vengeance of the republic plunged its victims into the canal. But surely we hear a strain that sounds familiar. The whole canal appears full of little musicians singing a song which they might have learned in America. It is



a band of mosquitos who have come forth to welcome us to their capital. The Italians insist that these little pests were originally natives of America. If this is true, it may be regarded as a kind of retribution. If we have given them mosquitos, have not they sent us organ-grinders?

Our hotel was on the Grand canal, within a few steps of the celebrated square of St. Mark's. It was kept by two Austrians who secretly yearned for the old times when the Germans were lords of Venice. They confidentially informed us that in those days the city was a great naval station, but that now it was only the shadow of its former self. We had no doubt that the patriotic Italians of the city would have told us a very different story.

We had hardly finished our supper when the "*portier*" of the hotel called us aside and with a great show of mystery informed us that he had a few Austrian cigars for sale, which were, in his opinion, better than any thing in Italy. He had a friend, he said, on one of the Trieste steamers, by whose aid he had smuggled them into the country. We examined a specimen, and found it long and clumsy in appearance, with a straw extending through it lengthwise, for the purpose of securing a free draught. The man seemed greatly disappointed when we refused to purchase. It was not every day, he said, that we could have an opportunity of purchasing smuggled cigars in Italy.

The square of St. Mark's was but a few steps distant from our hotel, and there we spent the greater part of the evening. It is a brilliant sight. Before you is the grand church of St. Mark, with the palace of the doges, looking like an enchanted pavilion from the Arabian Nights. Around you are shops as abundantly filled with all that is rich and rare as they were in the days when Venice held the commerce of the world. The square is occupied by a well-dressed multitude, representing almost all the nations of the east and west. On Summer evenings a band plays in the square, and the people gather in large numbers to listen to the music. Chairs are furnished to the audience for about one cent each, and coffee and other light refreshments are

provided at very moderate prices. It seems very strange to Americans to sit in a public square and drink coffee or eat ice-cream, but it does not take long to become reconciled to the ways of foreign countries. Certainly, foreigners enjoy themselves in ways which in this country we have not yet learned. Many of them work hard during the day, but in the evening they seem to cast all care aside. There is no tendency to boisterousness or disorder of any kind, and all classes delight in music, which must, however, be excellent in order to be tolerated.

We confess that Venice looks splendid in the evening. In fact it looks best by artificial light. Like theatrical scenery it is well calculated to dazzle the eye but appears faded and colorless when exposed to the brilliant light of day.

We do not propose to describe the sights which we saw in Venice. This was well done, less than two years ago, by a contributor to the Guardian, who was the companion of our visit. Of course, we stood upon that sympathetic swindle, the "*Bridge of Sighs*," which is in fact nothing but a covered passage from a criminal court to a criminal prison, built long after the romantic period of Venetian history had passed away. Then we visited the palace of the doges, crept along secret passages, and descended into the horrible dungeons in which the Council of Ten immured its victims. We were entertained, like other travelers, with old and doubtful stories concerning Marino Faliero and other historical personages, and were shown the window of the cell, under the leaden roof, in which Silvio Pellico was made to suffer at a comparatively recent period. We visited St. Mark's and about a dozen other churches, leaving the remaining one hundred to be viewed on some convenient occasion in the distant future. The extreme heat rendered the coolness of the churches pleasant, but we have no doubt that on a chilly winter day the soulless splendor of their huge marble monuments would be almost insufferable. In almost every church there is a picture of St. Laurence suffering martyrdom on a gridiron, and we can almost appreciate the feelings of the traveller who said he could "never look on these pictures without envying



the saint who seemed to be toasting so comfortably amid all that frigidity."

Our guide was a German—a native of Tyrol. His name we have forgotten. The Italians found it unpronounceable and called him "Omelet," which was something like the original, and to this name he took most kindly. He had been many years in Italy and had married an Italian wife, but was still warmly attached to the old Austrian regime.

We have no doubt the "Omelet" was a rogue. He tried hard to induce us to purchase curiosities, and was especially anxious that we should bear away some specimens of Venetian glass, unmindful of the fact that it would probably have been broken long before we reached our native land. When, in one or two instances, he succeeded in his purpose, we could tell by the twinkle in his eye and his intelligent glances that he expected to visit the shopkeeper before long to secure "his little divvy."

"Omelet" told us a story which may have been true, and which at any rate illustrates the vicissitudes of great families in Italy and elsewhere. During the Middle Ages the Dandolos were the foremost family of Venice. In A. D. 1204 the blind doge, Henry Dandolo, when he was ninety-four years old, commanded the army which took Constantinople. Very recently the only representative of the Dandolo family was so poor that he became a supernumerary at one of the theatres. He married a ballet-girl of the humblest class who, "Omelet" said, was a relative of his wife. They had one son, Henry Dandolo, who by the early death of his parents was left in extreme poverty. Then a poet, having been informed of his pitiable condition, appeared before the city council and urged upon them, for the sake of the honor of the city, not to suffer the last of the Dandolos to become a pauper. His plea was successful, and the boy is now being educated at the expense of the city.

During the day which we spent in Venice we visited palaces, monasteries, and picture-galleries until we grew weary of all this faded splendor. The scene was still brilliant, but much of the tinsel that once shone like gold had been rubbed away. Now it all appears

like a dream. It is difficult to recall to memory the peculiarities of a city which is so utterly different from every other.

In the evening we left Venice, and soon entered the region of the Apennines. It is a wild and desolate country, and the mountains on our way were pierced by no less than forty tunnels. Late at night we reached Florence. It was a city which we had long desired to visit, but it was not until next morning that we could say, with Bayard Taylor:

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—"All is won!  
I sit beneath Italia's sun;  
Where olive orchards gleam and quiver  
Along the banks of Arno's river."

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### FAIRY TALES AND WHO FIRST TOLD THEM.

BY R. LEIGHTON GERHART.

#### *Part First.*

There are doubtless many of the readers of the GUARDIAN who enjoy a good fairy tale more than any other kind of a story, and many others, who, though they have grown old enough to prefer something of a more substantial character, can yet recall the time when listening to the tale of Little Red Riding Hood, or Jack the Giant Killer, or Hop-o-my-Thumb was one of the chief delights of the nursery. To all it will be interesting to learn that, within the past few years, a great many wonderful discoveries have been made concerning these old fairy tales, which every one has been greatly surprised to learn; and, strange to say, too, the very, very oldest, and some of those that appear to be the silliest, are turning out to be the most remarkable. Hundreds of these stories have been found in Scandinavia and Scotland, India and Persia, Russia and China, amongst the wild races of America, and the savage tribes of Asia and Africa, and, indeed, all over the world. Amongst all these different people they have been in existence for thousands of years, and that, too, without having ever been written on paper, or printed in a book, simply by being handed down by word of mouth from parent to child. At this very hour, in Scotland, it is said, if you go into the



homes of the poorer classes, you can have an exhibition of the manner in which this is done. For there the old grand-dame sits down and tells the story of some witch or hobgoblin, just as she received it from her mother or grandmother; and if, by chance, she makes a mistake, or strays off the right path altogether, there is always sure to be some one present, either amongst the girls and boys, or the older folks, who is ready and eager to correct her, and not only give the event that follows next in order, but supply the very words in which it should be told. And so they have been preserved for dear knows how long with so much care as if every one was fully aware that the time was surely coming when the young and old of to-day would find the way to put them to some good use.

The large majority of the stories that we have been familiar with all our lives, have thus been preserved. They were not composed for our amusement a few years ago, but are as old almost as the hills, and a great deal older than the oldest cities that are now crumbling to ruin in Europe and Asia. Not all tales of the fancy which are now written and published are of this character, to be sure, for many are being composed now and are entirely new, but all the old standard tales such as the Sleeping Beauty, Beauty and the Beast, and those I have already named, with Mother Goose's Melodies, the Arabian Nights, the stories told by Grimm, many of those related by Hans Christian Andersen, those about King Arthur and the Knights of the Round Table, and those of the Nibelungenlied, with which many of you are doubtless familiar. They are not called fairy tales, however, but folklore, because they seem to be peculiarly the property of the common people, and were not originated by scholars. Nor are they related to-day in the exact form in which they first appeared. For, notwithstanding the utmost care exercised to preserve them, they have undergone great changes. Sometimes, no doubt, the narrator deliberately gave a new turn to the series of events he was recounting, or supplied a new character where he thought it was needed. Sometimes parts of different stories would in

some way be run together, or get intermingled one with another. Numbers, however, have survived all mishap, and have been very perfectly preserved, while, notwithstanding the changes that others have undergone, they all still retain distinct traces of what they were in the long gone past.

It also surprises one very greatly to learn that each nation was telling very many of the same stories that were being told at the very same time by the others, and that they had been so telling them for many, many centuries. This fact was so singular that it could not but occasion a great deal of surprise, and the attempt to explain the coincidence has led to results that have placed the folklore of these nations in a very different position from that which it held before. For you must remember that all of these nations were not only separated from each other by distance, but that each spoke its own language, had its own religion, social laws and customs, and in every way constituted an independent nation,—that they had very little intercourse with each other, and seldom met except on the battle-field, or when one went to raid on the territory of another. If it had been otherwise, there would have been no room for surprise, for the simple explanation that one nation derived its folklore from another would have done away with the mystery at once. But such an explanation will not do, and it has been abandoned almost as soon as it was offered. No, there is another reason given, and one which far better meets the difficulties of the case, though it rather increases than lessens our astonishment. But before I give that, let us compare several of these stories so that we may be quite certain that there is no mistake about the resemblance. I will begin with a story that is, no doubt, familiar to many of you, for it belongs to Grimm's famous collection of German fairy tales, and is known by the name of Faithful John.

Once upon a time there lived a prince who fell desperately in love with a beautiful maiden whose portrait he found hanging in his father's gallery. Having once seen the portrait he cannot be withheld from going to seek her. Loading a ship with costly presents and



gifts of all sorts, with which to tempt the maiden to become his wife, he begins his journey accompanied by his devoted friend and servant, Faithful John. After many adventures, the prince sets out on his return home, having been very successful in his enterprise, for the lovely maiden has become his wife, and sails with him. As they draw near the end of their journey, three crows light on the yard-arm, and Faithful John, who understands the language of birds, overhears them talking about three great dangers which await the prince as soon as he lands.

On reaching the shore, a fox-colored horse would spring to meet him, which on his mounting into the saddle, would immediately gallop away with the prince, and never return. No one can save the prince except by shooting the horse. But if any one does this and then gives the true explanation of his strange conduct, he will be turned into stone from the toe to the knee. If this danger is escaped, another awaits the prince; a bridal shirt will be offered him, woven apparently of gold and silver, but in reality of sulphur and pitch, which will burn him to death if he dares to put it on. Whoever takes the shirt with his gloved hand and casts it into the fire, will save the prince; but if he knows and tells him why he has been served such a trick, the faithful friend will be turned into stone from the knee to the heart.

If this peril is averted, a third remains to be encountered; for during the dance that follows the feast given in honor of the prince's return home, his bride will suddenly turn pale and fall to the floor as if dead, and unless some one draws three drops of blood from her bosom, she will die; but if he does this and dares to give the reason, he will be turned into stone from head to foot. Faithful John at the hazard of his life resolves to save his master, and succeeds in killing the horse and burning the shirt with no greater harm to himself than a dreadful scolding. But when he attempts to save the bride in the only way in which it can be done, the prince, who is already much enraged against him, orders him to be put to death.

At the scaffold, Faithful John explains his motive, and while the prince

is entreating his forgiveness is turned into stone. Filled with vain remorse, the prince has the statue placed near his bed, and daily invokes from on high the power to restore it to life.

After the lapse of many years, he becomes the father of two beautiful little boys; and one day as he is uttering his usual prayer for the restoration of his servant, the statue speaks, and says that it can be brought back to life if the prince will cut off the heads of his sons, and sprinkle the statue with their blood. The prince obeys, the servant is restored to life, and when he places the heads of the children on their bodies, the little ones spring up and play as merrily as ever; so the poor father has his prayer granted without losing his children.

Now let us take a journey over land and sea to that far off and mysterious country, India, where the people differ from the Germans, not only in their manners and customs, language and religion, but also in the very color of their skins and shape of their bodies. And here we find the following story, which while differing from the one just related in the names of its leading characters, and in many particulars, yet bears an astonishing resemblance to it.

There once lived in India a prince named Rama, who in a dream which he had one night was visited by a most charming princess. Though warned by his faithful servant Luxman of the terrible dangers and difficulties that awaited him should he be so foolhardy as to attempt to gain possession of this lovely creature, he resolves to search the world over until he finds her. Luxman accompanies his master, whom he has served from boyhood with unfailing devotion, and has the pleasure of seeing him surmount all dangers, and not only find the beautiful lady, but win her hand in marriage.

After a time the prince, who has become homesick, sets out on his return to his native land. As they journey along, Luxman, who understands the speech of birds, overhears two owls conversing together, and learns, to his dismay, that three dangers await his beloved master, one from the rotten branch of a banyan tree, another from an insecure arch, and a third from the bite of a deadly serpent, called the cobra. From the first and



second Luxman will just save his friends by dragging them forcibly away; but the serpent, the owls said, Luxman would kill with his sword,

"But a drop of blood shall fall on her forehead. The servant will not care to wipe off the blood with his hands, but shall, instead, cover his face with a cloth that he may lick it off with his tongue; and for this Rama will be angry with him, and his reproaches shall turn his poor servant into stone."

"Will he always remain stone?" asked the lady owl.

"Not forever," replied the husband, "but for eight long years he will remain so."

"And what then?" demanded she.

"Then," answered the other, "when the young prince shall have a son, it shall come to pass that one day the child shall be playing on the floor, and, to help itself along, shall clasp hold of the stony figure, and at the touch of the baby's hand the servant shall come to life again."

Then the owls flew away, and Luxman hurried to rejoin his friends, thinking of the sad fate that awaited him, and puzzling his mind with plans and devices by which he might escape it. All, however, turns out as the owl predicted; and when Luxman sees the deadly serpent approaching the princess, as she and her husband refresh themselves with sleep under the deep shadows of a forest tree, he knows that his life must be forfeited to his devotion. He had prepared himself for the worst, by writing on a roll of paper a record of the owl's talk and of his life-long faithfulness to his master. This roll he now takes from his bosom and lays beside the sleeping king. Then seizing his sword dispatches the cobra. The prince starts up just as Luxman is licking the blood from his wife's forehead, and very naturally misunderstanding the act overwhelms his servant with stinging reproaches; Luxman is immediately changed into stone.

Then, and not till then, does Rama discover the roll of paper; and when he reads in it the startling facts recorded there, and has brought to mind the unnumbered acts of love and friendship which his faithful servant has, since his earliest youth, constantly shown toward

him, he is overcome with shame and grief, and falling at the feet of the silent and senseless statue, clasps its stony knees, and weeps bitterly. Eight years pass on, and at length a child is born. A few months more, and, in trying to walk, the little one stretches out its tiny hands, and catches hold of the foot of the statue, and immediately Luxman comes back to life, and, stooping down, seizes the little baby in his arms and kisses it.

Now, with all the striking points of difference between this story and the one that precedes it, no one can fail to see that, not only in the moral which each teaches, but in the general unfolding of the plot, the two are the same. Yet one is told in Germany and the other in India. The difference is just of that kind which might readily be brought about if some one should attempt to tell in the advanced years of his life a story which he learned in infancy, which though in a general way maintaining its hold on his mind has lost so much of its clearness that in his effort to relate it, he recasts it in a somewhat different form. The most striking features of the story he remembers, the rest has faded away, and so he chooses new names, changes this part and that, adding something here and there from his own imagination; but with all this, still reproducing the old story that he learned in infancy. Perhaps we are not far wrong in supposing that somewhat similar causes actually produced this difference.

In Spain, Egypt, India, Scotland, and other countries a number of myths are found which have for their common point of interest, a wonderful thief, whom no walls are thick enough to withstand, no treasures too closely hidden to be discovered, and no one wise enough to outwit. The Egyptian story is as follows: A certain carpenter whom the king had employed to build a treasure-house in which he could hide the wealth that he had wrung from his people by extortion, reveals the secret on his death-bed to the younger of his two sons. The boy tells his brother, and the two resolve to rob the king. They are at first very successful, and carry off much wealth. But when the king discovers that his riches are



diminishing, he sets a trap to catch the thief, and the younger brother is so unfortunate as to fall into it. At his own request the elder brother cuts off his head and carries it away with him. The king, astonished at finding a headless body in the trap, bids his guards impale it on the wall, laying strict charge upon them to bring before him any one whom they might hear mourning for the dead man. When the mother sees her son's body exposed in this cruel manner, she threatens to tell the king everything unless the corpse is brought back to her. Seeing no way of escape from this dilemma, the elder brother undertakes to steal the body from the guards. Loading several asses with skins full of wine, he, approaching the guard, slyly loosens the string of two or three wineskins, and allows the wine to trickle out upon the ground. The soldiers, seeing so much good wine running to waste, carelessly desert their post, and while apparently doing their utmost to soothe the distracted owner, cunningly catch the liquor in their cups. This is just what the master thief wanted them to do, and he soon has the pleasure of seeing them stretched out at full length on the ground, lost to all the world in drunken sleep. Then the sly rogue takes down the body of his brother and hastens home with it. Again and again the king tries by means of various devices to entrap him, but without success. In the end he is so won by admiration for the skill displayed in frustrating all his best laid schemes, that he bestows the hand of his daughter in marriage upon the very man whose life he had so zealously sought.

Now turn from this to the story as told in Scotland. The thief here is called the Shifty Lad. He has learned his craft from the Black Rogue himself, whom, however, he outwits and puts to death. Then he engages himself to a carpenter, whom he induces to break into the king's storehouse. Discovering the theft, the king consults his seneschal, the superintendent of his household, and is advised by him to place a hogshead of soft pitch near the entrance of his treasure-house. The plan is successful, for the following night the carpenter, in making another venture, sinks into the pitch, and cannot be extricated. So the

Shifty Lad, who cares nothing for any one but himself, stepping in his shoulders, enters the treasure-house, and after removing as much wealth as he can carry, heartlessly slices off the head of his master, in order to save himself from discovery, and then makes off with it, leaving the body sticking in the pitch. The seneschal, whose counsel is asked a second time, advises the king to have his soldiers set the body aloft on the points of their spears, and in this position carry it through the streets of the city, in order to detect the criminal by the signs of grief which he may show at the sight of the body of his companion. As they pass the house of the carpenter, his wife screams with grief when she thus unexpectedly catches sight of her husband's dead body. But the Shifty Lad, with his usual cunning, succeeds in escaping detection by dealing himself a slight blow with an axe, and then deluding the soldiers into the belief that the outcry of grief was occasioned by his accident. The body is then hung on a tree, the soldiers receiving strict orders to arrest any one who should attempt to remove it. But the Shifty Lad is quite equal to the emergency. Driving before him a horse loaded with two kegs of whisky, he approaches the guard as though he wished to steal by them, and when they catch the horse's bridle, he runs off, leaving the whisky in their hands. The soldiers cannot resist the temptation to drink, and are consequently soon wrapt in profound sleep. The Lad then returns, and without difficulty removes the body of his master. The story ends with the marriage of the Shifty Lad and the daughter of the king.

In the story as told in India, there are two brothers, named Gata and Karpara, who break into the king's treasure-house not only to obtain his riches but also to steal his daughter. The elder of the two is caught and hung, but not until he has had an opportunity to request his brother to carry off and save the princess. Karpara's body is then exposed for the purpose of catching his accomplice. The guards are duped in very much the same way in which the Shifty Lad tricks the soldiers, and Gata succeeds in stealing the body of his brother. He burns it



in accordance with the funeral customs of his country, and mourns for his brother by dashing on the ground a Karpara, or pot of rice, and then bewails his loss, exclaiming, "Alas for my precious Karpara!" words which the soldiers naturally apply to the broken pipkin and lost rice. The king makes every effort to catch the thief, but, following the advice of the princess, the two go off into a foreign country where they dwell together in safety.

The points of resemblance and of difference between these stories are of exactly the same nature as those found in the tales of Faithful John, though the character of the Master Thief seems to be much more universally known. While the deeds he performs in one land often differ very widely from those related of him in another. Yet the leading traits of his character are always preserved, and we cannot escape the conviction that we are dealing with the same person. So it is with many other stories.

There are tales in many lands of sleeping maidens like Briar Rose; of men endowed with supernatural strength and skill, who travel over the world working prodigies of valor, like Hercules, Samson, St. George, and Jack the Giant Killer, of young men and maidens like Cinderella, who though endowed with surpassing wit and beauty, are condemned by tyrannical relatives to sit in dust and ashes, or hide themselves in obscurity, and who arise and show themselves at intervals, only to return, however, impelled by a power over which they have no control, to their former obscurity; of young knights and princes, who go to the rescue of lovely ladies, guarded in the most awful and mysterious manner from all intrusion, and who succeed in their attempts though scores and hundreds of others as brave as they have perished in the effort. We have not only the wonderful horse Pegasus, and the wonderful horse of the Alhambra, but the wonderful horse of the Arabian Nights, and the wonderful horse ridden by Sculloge, the Irish hero, when he sets out to find the sword of light which will ransom his soul from the power of the devil. We have the harp of Hermes and Orpheus, the harp which Jack stole from

the Ogre whose castles he found in the skies, the pipe of the piper Hamelius, and also the fiddle which in Grimm's tales forces the Jew to dance a hornpipe amongst the briars and brambles; all of which musical instruments, however they may differ in kind, possessing the marvellous power of the harp of Hermes and Orpheus. Many different nations tell of a wonderful heaven-tree whose roots are in heaven and whose branches reach to the earth, by which ascending heroic men have again and again mounted the skies and brought down to earth some gift greatly needed by the human race. We have the fiery shirt of sulphur and pitch offered to the prince in the story of Faithful John, the fiery shirt which is given to Hercules and which burns him to death, and the fiery shirt in the tales of Arabian Nights. And, alas for all! We have not one William Tell only, but many. In Denmark, in England, in Norway, in Finland, in Russia, in Turkey, and in Persia, the hero appears under various guises. The wild Samoyeds relate the story, chapter and verse, of one of their own marksmen; while all the different stories correspond in the account of a marvellous archer, who, at the command of a tyrant shoots an apple or a very small object from the head of a boy, who is generally his son. In the English ballad of William of Cloudes the dauntless bowman says:

"I have a sonne seven years old,  
He is to me full dere;  
I will tie him to a stake—  
All shall see him that be here—  
And lay an apple on his head,  
And go six paces him free,  
And I myself with a broad arrowe  
Shall cleave the apple in tow."

The Danish tale resembles that of Switzerland almost exactly, with this difference that in the former the archer belongs to the army of the king, who overhears the vain fellow boasting of his ability to shoot an apple from the head of his son, and who then, in a fit of tyranny, compels the poor father to make good his boast. As in the Swiss version the archer hides a second arrow amongst his clothing, and when asked to give the reason for such strange conduct, replies as Tell did to the demand



of the cruel Gesler. So, to our keen regret, though the patriotic people of Switzerland point to the very tree under which their hero stationed his son, the story must be classed with the folklore.

And now for our answer to the question, How is this striking resemblance to be accounted for?

Long before the ancient Greeks and Romans had any existence, long before the Hindus inhabited India, or the Persians took up their abode in Asia, there dwelt in Central Asia a mysterious people, known to us now as the Aryans; and from them it is believed by the most eminent students of philology and ethnology, these wonderful and charming myths originally came. We know little about these strange people; even their name has passed into oblivion. They lived thousands of years ago. A mighty people they were, though knowing little of the arts and sciences of civilization. Their religion was of a very low order, and is known to us as fetich. They were chiefly engaged in pastoral pursuits, though dwelling in towns and cities. As they multiplied in numbers, and the land they inhabited became too densely crowded to afford them room to live comfortably together, immense bodies of them said farewell to their native land and moved westward and southward, to found new homes for themselves in Europe, India, and Asia. As hundreds of thousands of people to-day are emigrating to the shores of America, driven hither by the crowded state of Europe, so they were doubtless driven from their own country. Of course they carried with them the religion, the laws, the manners and customs of their fatherland. They carried with them, too, the myths known to us now as folklore, some developed almost as fully as we have them at present, but others in the form of mere germs or principles.

As the years went by, as generations followed generations, as they grew in refinement and learning, their manners, customs, language and religion, slowly but surely underwent a great change. They forgot the name of the land from which they had sprung, and their origin became a deeper mystery to them than it is to us. But under all the changes wrought by time, they still preserved to

a great extent uninjured much that they had possessed at an earlier day, and amongst their possessions are the curious myths that we have been examining. Handed down from parent to child, without ever having been recorded in books, expanded gradually or contracted, they continued to exist, until at length the great master scholars of our day were led to examine them; and then, lo! and behold, the trifling nursery tales of our own babyhood, are discovered to be almost as old as the hills, and more full of instruction than any we ever dreamed of.

It may seem incredible to some that this answer can be the correct one. But there is none other that meets the difficulties of the case so well, or is so strongly supported by weighty arguments. If a few stories were found in one land which strongly resembled or exactly corresponded to a few found in another, we would readily conclude that in some way the one had transmitted them to the other. But when instead of a few we find a thousand, owned in common by a dozen different nations, such an opinion goes to pieces at once. It is doubtless true, too, that different people, widely sundered sometimes think of the same thing, and that different races and tribes of men have much in common that they learned from no teachers but their own. In such instances, however, there is found to be a common cause which leads to such a result. But what common cause could ever lead nations living far apart from each other to relate a story about the Giant who had no Heart in His Body, or some other oddity or monstrosity just as great? What could lead them, each in an independent manner to invent ladders reaching from earth to heaven, coats and caps which rendered the wearer invisible, tables which covered themselves with dainties at the word of command, shoes which gave the wearer the speed of the wind, swords which no armor could withstand, and a thousand other marvels just as great? There is only one explanation of the mystery; at one time these nations, now so widely separated, lived together as one people, and when as time advanced large hordes of them were led to seek out for themselves new homes, they



carried with them into far distant lands the folklore, now so widely known throughout the world. But why were these myths told? What first suggested them to these primitive people? That is indeed a difficult question, but in the next chapter I will attempt to answer it.

### SOME PLAIN TALK ABOUT JESUS.

BY REV. C. Z. WEISER, D.D.

*The name above every name.*

What elevates His name so high?

Perhaps you think, because that name was given of God, through the angel.

That seems to be a reason, indeed. It was whispered into Joseph's ear, as a secret of God.

But, was not the name of "John" also given to the Baptist, on the authority of heaven? So also was the Patriarch Abram's name changed of God to "Abraham." And Jacob's to "Israel." And many other names originated in heaven.

So you see, that Paul must have some better reason for placing the name of "Jesus" so high up, than this, since, on such ground, he could only locate it with that of other favorites of heaven—not above.

It may appear to some, that it is because that name "Jesus" had never been borne by any other character, that it takes so high a rank.

But "Jesus" is only another form for "Joshua." And we all know, that there had been Joshuas before Jesus came.

The reason why the name "Jesus" is so lofty, and so highly revered, is given us by the angel. "And thou shalt call His name Jesus; for He shall save His people from their sins." The person and the high office of Christ gave His name such a prestige, you see. The person always makes the name great; and never is the contrary the fact, that the name makes the person great. Parents sometimes think so, and go in search of a "big name," thinking that such a name will confer greatness on the child. A mistake!

God called His Son "Jesus"—that is "Saviour," because He is the Person, and His is the Office, "to save." We are elsewhere told, that there is no other name given to men, whereby we may be saved!

If any man wants his sins forgiven, he can only get rid of them and their consequences through the all-prevailing name of Jesus.

If any man wishes to pray to God, he can only hope to have the ear of God to listen, through the pleading of the name of Jesus.

If any man should get into heaven, he can only expect to enter through the name of "Jesus," as the door.

Now, as there is no other name, that will prove so efficient, it is easy to say, why the name of Jesus should be above every other name, either in heaven or on earth.

I rejoice, that this precious name is "given unto men." It is ours, as it were. It is the grand property of the world. All mankind may use it. And by its proper using, men and women and children may be saved.

But there is another reason why that name "Jesus" is above every other name that was ever, or will be ever borne. I do not think that this reason is brought before men as it should be. It is this: Apart from His Divine Sonship and Messiahship, I hold that Jesus Christ was the greatest, grandest, and noblest character that ever appeared among mankind. If I can get you to see or believe that I am sure you will no longer wonder why His name should also be lifted up, and above all other names, in heaven and in earth.

Let us compare Jesus as the Divine man with other men:

There were great law-givers and legislators. Moses, Solon, Lycurgus, Confucius, and others. But did ever one publish a grander code of laws, or aim at establishing a nobler empire, than did Jesus Christ?

All men confess, that if mankind would accept His code of morals and religion, paradise would be regained.

Ought His name, then, not go above the names of all other law-givers and legislators, at least?

There have been great warriors and generals in the world. Alexander,



Cæsar, Napoleon, Washington, and others.

But did ever one attempt to inaugurate a life-long warfare against self, world, Satan? Against death and hell?

Jesus did that! And gained the victory too!

Ought not His name, then, go above that of all warriors and generals, too?

There have been philosophers and wise men in the world, Socrates, Plato, Solomon, and others.

But did ever any of these, or all together, exceed Jesus in wisdom?

Ought not the name of Jesus, then, go above all the wise men that ever lived?

There have been great orators and poets in the world. Cicero, Demosthenes, Webster, Homer, Horace, Milton, Shakespeare, and others.

But of Jesus, it is said: "Never man spake as this man."

Ought not His name, then, go above all the orators and poets that ever spake or sang?

There have been good and saintly souls on this earth. Enoch walked so close to God, that God reached out and took him up to heaven. He sent a chariot of fire to bring home His old prophet.

But Jesus could challenge His bitterest enemies in these words: "Which of you can convince me of sin?"

Ought not His name, then, to be above all the names of the best men that ever lived?

There are grand names given to the angels—to Cherubim and Seraphim, to the Archangels, Gabriel and Michael, and countless others.

But these are all the servants of Jesus. Every knee that is in heaven, or in the earth, or under the earth, St. Paul says, "shall bow before Him."

Then may we well bow too, before His glorious name, to-night! Well may we adore at His humble manger—big and little. What is the birth day of any mortal, aside Christmas-tide, the anniversary of the birth of Jesus Christ? Why the mere mentioning of the name of Zwingli, Calvin, Luther, Wesley, seems to be almost profane! compared with the name of Jesus, "The King of Kings and Lord of Lords." All men are as the clouds of earth aside of the sun. Angels veil their faces, and

fling their crowns at His feet, we are told.

One would think, that He can hardly be pleased with our poor songs, since He is constantly worshipped by the Heavenly Host in Divine Hallelujahs and Hosannas. And yet He is. He is the humblest of beings, and despises not the praises of mortal lips. He took in the shouts of the crowd on His way to Jerusalem, riding on an ass. He said the stones would cry out if men and children were silent.

And such praises He still wants from our poor, lisping, stammering tongues.

If ever the heavenly choirs and the songs of earth unite in one, it must be on Christmas tide, when the angels came down on the plains of Judea, and shouted: "Glory to God in the Highest, Peace on Earth, and Good-will to Men!"

If ever we be ready to join them, when we go hence, we must attune our hearts and tongues to those strains here.

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### FAITHFUL PRINCES.

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In 1537 Wolfgang, Prince of Anhalt, whose name is attached to the Augsburg Confession, was deposed by the emperor for his religious opinions, and his land given to a Spanish favorite. When the news of his deposition arrived, the prince rode to the centre of the town of Bernburg, and there, in the midst of his afflicted people, sang Luther's hymn: "A mighty castle is our God!" Subsequently he disguised himself as a miller, and worked for some time in a mill at Koran; but by the treaty of Passau he was reinstated in his dominions amid the sincere rejoicings of his people.

In 1548 the emperor Chas. V. imprisoned the elector John Frederick of Saxony. Afterwards he removed from office all the Protestant ministers in Saxony, and exiled them from his empire. Some of these visited the elector in his imprisonment, and told him their story. With tears streaming down his face he inquired: "Has the emperor also exiled you from the kingdom of Heaven?" "No!" was their reply. "Then," responded the elector, "ye must not be afraid—the kingdom yet remaineth!"



## OUR CABINET.

### A SILVER WEDDING.

We have seen it stated that the Rev. H. Dalton, pastor of one of the German Reformed churches in St. Petersburg, Russia, recently celebrated the twenty-fifth anniversary of his pastorate. On this occasion the congregation placed at his disposal a fund of ten thousand dollars, the interest of which is to be applied to charity as he may direct. At the same time they also voted him an annuity of one thousand dollars beyond his regular salary. A neighboring university honored itself and him by conferring upon him the degree of Doctor of Divinity.

Dr. Dalton is a very eminent man, and deserves all these honors. In our opinion his congregation is, however, at least equally honored. A church which so fully appreciates the labors of a faithful pastor is certainly deserving of the highest praise. Under such circumstances, the union of pastor and people must be productive of unnumbered blessings, and its twenty-fifth anniversary well deserves to be called A Silver Wedding.

### TUTEN-BERRIES.

We return thanks to a valued correspondent for the following interesting letter which will explain itself. With regard to the question at issue we have only to say that we "stand corrected," and that we hope to enjoy the privilege of enjoying his hospitality. It will not be difficult to convince us of the "superior flavor" of the fruit which our correspondent so highly praises.

MY DEAR DR. DUBBS — I am prompted to make a comment or two on a portion of your very readable article in the February GUARDIAN, "Old Times and New. I too know something about the "Ground Cherry," "Jerusalem Cherry," or "Jews' Cherry." You speak of it as one kind of small fruit which was once exceedingly popu-

lar, but it is now rarely eaten except by children. "Now I am inclined to think that you have not been delivered from the error under which I so long lay. Not one of the three names you have quoted is the correct one. But I do not cast any blame, remember, since we were all taught to say: "Juden-kirschen," by the elders. But the proper name is: "Tuten-kirschen," nevertheless. "Tuten" means "pouches," and it is in a pouch, in which every such berry is held. It is not at all Jewish, or Jerusalem-kinned.

And while I am making a criticism, let me go a step further. I take exception to your saying that they are now rarely eaten except by children. I am over fifty, and prefer a Tuten-berry tart, or pastry, to a mince-pie, or plum-pudding! Besides, I stand in very close relation to a lady who can "do up" one of my favorite dessert in such a way as to remind you of "ye olden times," see if she can't!

The Tuten-berry is grown "as thick as hops" over all this region, just as it used to be. They are gathered ripe, and dried for winter use. Our house has no supply just now; but if ever you call here during the fall, we will convince you, that it is still rather "extensively cultivated," and that it has not in the least lost any of its "superior flavor" either.—Very truly your friend in the

*Old Times and New.*

### WASHINGTON'S WEALTH.

A correspondent inquires: "Was Washington a rich man!" Yes! we answer. According to the standard of the times, he was a very wealthy man. At the time of his death, he was possibly, with one or two exceptions, the richest man in America. His will, which has been printed in *fac-simile*, is a formidable document. In it he disposed of tracts of land which would have sufficed to form a handsome principality. The assessed value of his



estate was \$700,000, but the land was rated at a very low figure, and this sum at the present day very inadequately represents his estate. Charles Carroll of Carrollton was, perhaps, wealthier; and Elias H. Derby, a merchant of Salem, Mass., had \$900,000, but it is doubtful, if Washington's land had been rated at even the full market price of the day, whether either of them would have possessed as much wealth as Washington. The greater part of his estate he had received by marriage.

Washington enjoyed high social advantages. He was connected with the first families of Virginia, which was the most aristocratic of the colonies. No one in America had more to lose if the struggle for Independence had proved unsuccessful. His devotion to the cause was therefore at once recognized as sincere, and his personal example, it has been said, was worth an army.

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### OUR BOOK TABLE.

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JEWISH ARTISAN LIFE IN THE TIME OF JESUS.  
*By Prof. Franz Delitzsch, D.D. Phila., Lutheran Publication Society, 1883. Price 40 cts.*

This is a precious little volume by one of the foremost, scholars of the age. At first sight we were surprised to see it included in the "Fatherland Series," which is generally devoted to stories of a type which has become familiar to all our youthful readers. On further examination we were delighted to find that the style is so clear and withal so vivacious that every intelligent boy will find it pleasant and instructive reading. A book such as this is worth dozens of those which are generally found in Sunday School libraries.

ST. NICHOLAS FOR FEBRUARY comes to us laden with illustrations and interesting stories. It is truly a midwinter number. The frontispiece is entitled—"A Mid-winter Night." It is a wood engraving by Elridge Kingsley. Accompanying it is an article; "An Engraver on Wheels," which gives an account of wood engraving in general. Published by CENTURY Co., New York.

THE LIFE OF ZWINGLI. *By Jean Grob. New York, Funk & Wagnalls. Price 25 cts.*

Of all the memoirs of the Swiss Reformer which have been called forth by the recent festival, this is no doubt the cheapest. It is really wonderful that the publishers can furnish so much reading matter for so small a price. The book was originally written in German by the Rev. Jean Grob, pastor of the Reformed Church at Milwaukee, Wis., and has been well translated by Revs. I. K. Loos

and G. F. Behringer. It is readable and we think reliable, though we regret to say some portions of the original which were supposed to be of a controversial nature have been omitted by the publishers. The book is bound in paper only, but it has two hundred pages and is well printed.

THE CENTURY FOR FEBRUARY contains a large variety of interesting articles. Among these are Gustave Courbet; Merinos in America; The Cruise of the Alice May; and Portraits of Dante. The illustrations are superb, and as a whole this number is, we think, equal to any one of its predecessors. The frontispiece is a reproduction of one of the most celebrated works of the great painter Rembrandt.

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### A VALIANT SHEEP.

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A man-eating tiger of immense proportions, at one time the pride of the Calcutta collection, was once killed under circumstances that covered it with ridicule. It happened that a fighting ram, belonging to a soldier in one of the regiments cantoned in the neighborhood, became so extremely troublesome, that the colonel ordered it to be sent to the Zoological Gardens. Yet there it was as troublesome as ever; and being no curiosity, though excellent mutton, it was decided to give it to the great tiger. So ferocious was this creature supposed to be that it had a specially constructed cage, and its food was let down through a sliding grating in the roof. Down this, accordingly, the ram was lowered. The tiger was dozing in the corner; but when it saw the mutton descend, it rose, and after a long, sleepy yawn, began to stretch itself. Meanwhile, the ram, who had no notion that he had been put there to be eaten, was watching the monster's lazy preparations for his meal with the eye of an old gladiator, and, seeing the tiger stretch himself, supposed the fight was commencing. Accordingly, he stepped nimbly back to the farthest corner of the cage—just as the tiger, of course, all along expected he would do—and then, *which the tiger had not in the least expected*, put down his head and went straight at the beast. The old tiger had not a chance from the first; and, as there was no way of getting the ram out again, the agonized owners had to look on while the sheep killed the tiger!—*Phil. Robinson.*



## LESSON IX.

## FIRST SUNDAY IN LENT.

March 2, 1884.

## PAUL AT ATHENS. ACTS 17: 22-24.

Commit to memory verses 29-31.

22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our

being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**OUTLINE:** { 1. THE GOSPEL VERSUS FALSE PHILOSOPHY.  
2. THE TRUE GOD VERSUS IDOLS.  
3. THE CALL TO REPENTANCE.

**GOLDEN TEXT:** In Him we live, and move, and have our being. V. 28.

## INSTRUCTION.

Read carefully vs. 15 to 21. PLACE: Athens, capital of Greece; the most famous city in the world for poetry, philosophy and art. Paul's "spirit was stirred when he saw the city wholly given to idolatry."

22. Mars' Hill—the seat of justice, where sat the Supreme Court of Athens. Too superstitious—very careful about religion; full of reverence for the gods, so-called. 23. Your devotions—your sacred objects, altars, images, &c., more than 30,000 of them, it has been said. The Unknown—a confession of ignorance of the true God. Ignorantly—without knowing His name, character or will. Him declare I—this is the mission of the preacher. 24-25. God that made—(1) the Creator. (2) Lord—Ruler. (3) Dwelleth not in temples—is incomprehensible and omnipresent. (4) Neither is worshipped, &c.—but in spirit. (5) Needs

nothing—but is the Giver of all good. 26. (6) Made of one blood—the Creator of mankind, also. The unity of the race is asserted. (7) Determined the times—God's Providence and Government are here affirmed. 27. Should seek the Lord: (8) Men's duty is thus set forth; to seek God, and not worship idols. (9) God's nearness to men is expressed by not far from us. 28. Our dependence on Him is set forth in v. 28. Your own poets—he now appeals to Aratus, one of their own poets. So said also Cleanthus, and several other poets. 29. A denunciation of image-making; see 2d Commandment. 30. Winked at—overlooked, passed by without punishing. But now repentance is demanded. 31. Christ is to judge the world. Assurance—the resurrection is God's evidence in favor of Christ's Judgeship.

## QUESTIONS.

Have you read Acts 17: 15 to 21? In what city do we find the Apostle now? Tell what you know about it. Tell how Paul was affected by seeing the city given to idolatry.

22. How did Paul come to stand on Mars' Hill? See v. 19. Where was it? What was held there? How did he begin his address? What is meant by superstitious? Had it a bad meaning originally?

23. What reason did he give for his remark? What is meant by devotions? Were there many such objects in Athens? What inscription was upon a certain altar? Of what was that a confession? Do the heathen know God? How did they worship Him? What is the preacher to declare?

24. Was the world eternal? (No). Did it make itself? Did it come by chance? Who made it? What do we call God in the first part of the Creed? (Maker, &c). What is He still? Where does He dwell?

25. How is He rightly worshipped? Does He need sacrifices of fruit and animals? Who gives life, and all things?

26. What does he next affirm? Who created man? Do all men come from one earthly father? Who was he? What is meant by determining times and bounds?

27. What is man's duty? Is it possible to find Him? (Yes). Is He near, or far away?

28. How do we live? From Whom did we receive life? Did He give, and does He continue, our power of movement? For what are we dependent on God? Mention some Greek poets who taught the same.

29. What is forbidden in the 2d command? What ought we not even to think?

30. What is it to wink at a thing? What does God command?

31. Why repent? How will He judge? By Whom? What assurance of this is given?

32. What effect did the preaching of the resurrection produce? Tell what division took place. What did the latter class say?

33. What did Paul do? Did the Athenians miss their opportunity?

## CATECHISM.

Ques. 109. Doth God forbid, in this command, only adultery, and such like gross sins?

Ans. Since both our body and soul are temples of the Holy Ghost, He commands us to preserve them pure and holy; therefore He forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto.



## LESSON IX.

March 2, 1884.

Athens, the capital of Attica, in Greece, was named from *Athenæ*, the goddess Minerva, and was founded by Cecrops about 1556 B. C. It was in its greatest glory about 400 B. C., and contained about 150,000 inhabitants; of whom by far the larger part were *slaves*.

In this city *four* schools of Philosophy had their headquarters: 1. The *Peripatetics*, (followers of *Aristotle*), 2. The *Academics* (disciples of *Plato*), 3. The *Epicureans* (followers of *Epicurus*), 4. The *Stoics* (disciples of *Zeno*).

Paul came into no conflict with the Aristotelian or Platonic philosophy. These two systems of thought continue to influence the world to this day.

Against the Epicureans and Stoics Paul's address was aimed. The Epicureans were *atheists* and *materialists*, believing that the world was the result of *Chance*—"a fortuitous concourse of atoms."

The Stoics were *pantheists*, believing that the universe is god; that there is no god but the combined *forces* and *laws* which are manifested in the existing universe.

Neither of them believed in a future life, the immortality of the soul, nor in a personal moral Governor and Judge. So far they were agreed. But their *moral* (*ethical*) systems were utterly opposite. "The highest aim of the Epicurean was to *gratify* himself: the philosophy of Pleasure. The Stoics, on the other hand, considered the great end of man to be the attainment of a *lofty superiority to both pleasure and pain*, and of a stern *indifference* both to the cravings of self and the feelings of others."

The Epicurean said: eat, drink and be merry; for to-morrow we die; and are then dead forever. The Stoics believed that at death man returned to the original material of creation, as a drop of water becomes absorbed in the ocean.

It was the mission of Paul not only to preach to Jews, who had the Old Testament Scriptures, but especially to the heathen, who were people sitting in gross darkness. In some places he found these in a state of ignorance and degradation. But in Athens he met the most

cultured audience ever addressed by him. In that city art and philosophy had reached their perfection—a perfection never since surpassed. There the gospel now came into conflict with *classical culture, philosophy* and a cold, sneering *skepticism*. We shall see that part of the audience *mocked*, and part *procrastinated*, saying: we will hear thee again! But they never had that privilege.

Here we have also an instance of an *interrupted sermon*.

Preaching to a people who knew nothing of the Old Testament, Paul could not take a text from the Scriptures. But he found a text at hand; the inscription on one of their altars was: "to the unknown God." And in the course of his sermon he quotes a passage from their own literature. "For we are his offspring."

Thus he met the cultured heathen on their own ground.

His place of standing was the seat of Justice, where criminals were tried, convicted and sentenced to suffer the penalty of Justice. There he tells of the *Great Judgment!* And he calls on his hearers to repent that they might escape.

But he does not *begin* with the judgment. He lays a foundation first, by telling them of the Creator, Ruler and Governor of the world. Let us first analyze his sermon, and then come to the application.

Here Paul came into conflict not only with heathen religion, but also with *Philosophy*, or human wisdom at its best. With Epicureans and Stoics he disputed, as he had hitherto with Jewish legalists. At length he was brought to Mars' Hill, where sat the Supreme Court of Athens: and there he had the privilege of preaching the gospel.

"The Greek religion was a mere deification of human attributes and the powers of Nature." Nature and man were in reality the objects of worship. Under outward forms of beauty the most shameless sins were practiced in the name of religion!

22. Paul stood in the midst of Mars' Hill. No place in Athens was so suitable for a discourse upon the mysteries of religion as Mars' Hill; and Paul



was able, by his previous training, to meet these philosophers on their own ground. Of course a mere *outline* of all that he said is given in our lesson.

1. *Ye men of Athens, &c.* Your altars to unknown gods prove, first, your *desire to worship*, and secondly, your *ignorance* in worshipping. He did not denounce them as *superstitious*, in the sense in which we now use that word. *Very careful in religion*, very devoted. After erecting altars to every known deity, so-called, they had misgivings lest some god were slighted; and they erected an altar to the *unknown God*. On this confession of ignorance Paul seized, and then preached the *true and living God*.

2. *God that made the World.* In contrast with their *idols*, made by men's hands, and placed in temples, God is the *Creator of the World*; he is also and continues to be its Ruler and Governor, (*Lord*); and is so great that He fills heaven and earth, and dwelleth not merely in temples.

3. God does not *need anything* from men's hands—such as sacrifices. On the contrary He is the *Giver* of all life, &c.

4. *He hath made of one blood, &c.*; is the Creator of all *mankind*; and, besides, all men are brothers, springing from one source, (*made of one blood*). Over the human family, divided into so many branches, God has been exercising Providential care—*determining their times and bounds*, v. 26.

5. *They should seek the Lord, and find Him.* Man was made *capable of knowing* God, and ought not to have fallen into the follies of idolatry. *They should seek God*; for He is near to all His creatures.

6. *In Him we live, and move, and exist.* Man's union with and dependence upon God are next affirmed. *By Him we first came into being, received life. In Him we still continue to have that life.* He shows that some of their own countrymen knew this great truth. "For we are also His offspring."

The quotation is from *Aratus*, probably of Tarsus, Paul's native place.

"From Zeus begin we; never let us leave His name unloved. With Him, with Zeus, are filled

All paths we tread, and all the marts of men,  
Filled, too, the sea, and every creek and bay;  
And all, in all things, need we help of Zeus,  
For we, too, are His offspring."—*Aratus*.

*Cleanthes* sang in the same strain:

"Most glorious of immortals, many-named,  
Almighty and forever, Thee, O Zeus,  
Sovereign o'er nature, guiding with Thy hand  
All things that are, we greet with praises,  
Thee 'tis meet that mortals call with one  
accord.

For we Thine offspring are, and we alone  
Of all that live and move upon this earth,  
Receive the gift of imitative speech."

7. *We ought not to think that the Godhead is like to gold, &c.* Thus Paul denounces *idolatry*. No graven image of God is to be made; for He is a Spirit.

8. *The times of this ignorance God winked at*; He mercifully overlooked their errors. But now demands that men give up their follies, and repent; for a great judgment is to be executed; and it will be done in *righteousness*.

9. And the greatest and best announcement is then made. He preached to them Christ, *the Man whom God hath ordained to be Judge* of all men. Doubtless he told of His life and death, and proclaimed Him as the Saviour; for His *resurrection from the dead* was given as the assurance, evidence, or proof of His Messiahship and Judgeship.

*When they heard of the resurrection, some mocked.* Paul was here suddenly interrupted. Some broke out into laughter and derision. Others, not liking to come to an immediate decision, said: *we will hear thee again of this matter.*

Vs. 33-34. Delays are dangerous. *Paul departed from them.* But some fruits there were. *Certain men clave unto him, and believed.* Two believers are mentioned by name. *Dionysius* was probably one of the judges. *Damaris* was, doubtless, a distinguished woman in the city, and her name was deemed worthy of being recorded as a believer in Christ.

It is in Athens that unassisted human nature attained its highest point of culture and religion; and there the gospel message was the same as to the most degraded people: *repent, prepare for judgment.* Christ will judge in *righteousness*. Flee to Him for refuge.



## LESSON X.

## SECOND SUNDAY IN LENT.

March 9, 1884.

## PAUL AT CORINTH.—Acts 18 : 1-17.

Commit to memory verses 9-11.

1. After these things, Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3. And because he was of the same craft, he abode with them, and wrought, (for by their occupation they were tent-makers.)

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, *that Jesus was Christ.*

6. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood be upon your own heads: *I am clean*: from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11. And he continued *there* a year and six months, teaching the word of God among them.

12. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13. Saying, This *fellow* persuadeth men to worship God contrary to the law.

14. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

15. But if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters.

16. And he drave them from the judgment-seat.

17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things.

## OUTLINE :

1. To Jews first, then to Gentiles. 1-8.
2. The Laborer Encouraged. 9-11.
3. An Indifferent Ruler. 12-17.

GOLDEN TEXT : I am with thee, and no man shall set on thee, to hurt thee ; for I have much people in this city.

## INSTRUCTION.

1. *Corinth* was the capital of Achaia, and was one of the most populous and wealthy cities of Greece ; and equally luxurious and dissolute—"the *Paris* of antiquity." 2. *Aquila and Priscilla*, Jews, originally from Pontus, but lately from Italy. *Claudius*, Roman emperor from A. D. 41 to 54, expelled all Jews from Rome. 3. *Craft*=trade, occupation. *Wrought*=labored for a living. *Tent-makers*=made tents of skin or cloth. It was neither improper nor a disgrace for Paul to work. 5. *Pressed in spirit*=borne away by an unusual impulse, deeply impressed. 6. *They blasphemed*=spoke with contempt of Jesus. *Unto the Gentiles*=he is called "the Apostle of the Gentiles." 7. *Justus*=a Greek who embraced the Christian religion. *Joined hard*=was

very close to. 8. *Crispus*, another convert, of great influence, because formerly ruler of the Synagogue. *All his house*=another instance of household religion. 9-10. *Then spake the Lord*=Jesus gave Paul comfort and directions. *I have much people*=many will become My disciples. 11. A longer ministry than Paul usually devoted to one place. *Gallio*, brother of philosopher Seneca, a mild and amiable ruler. *Achaia* usually signified all of Greece, but later meant only that province, of which Corinth was the capital. 14. *Lewdness*, a gross offence. 15. *Words and names*; he would not concern himself about Jewish matters. 17. *Sosthenes* afterwards became a Christian. (See 1 Cor. 1 : 1-2).

## QUESTIONS.

1. What can you tell about Corinth? Who now came to preach there?

2. Whom did he meet there? Tell about him and his wife. Why did they come from Italy? Who was Claudius?

3. At what trade did these three newly-made friends work? Was it improper for the Apostle to work for his own support? What was his trade? Did his companions become believers in Christ?

4. How did Paul spend his Sabbaths in the city?

5. What helpers arrived? How was Paul affected? What testimony did he bear so earnestly?

6. Did the Jews accept Jesus as Messiah? What act did Paul perform? What words did he speak? To whom did he then turn? What is his title?

7. Into whose house did he next go? Was he a believer? Near what place was this?

8. Who was the next convert? Did many follow his example? Were any members of the family excluded from baptism?

9-10. What occurred on a certain night? What did the Lord say Paul should *not* do? What *should* he do? What comforting assurance did He give? What reason did the Lord give for continued preaching?

11. How long did Paul remain in Corinth? Was this longer than usual?

12. Who was deputy? Tell about his disposition, etc. What did the Jews do at that time?

13. What charge did they bring against Paul? Was it true? (No).

14-16. Who prevented Paul from making his defense? Did Gallio think a defense unnecessary? What did he say to the Jews? Did he concern himself about either the Jewish or the Christian faith?

17. What was done to Sosthenes? What did he afterwards become? Did Gallio protect Sosthenes from the mob? Should he not have done so? Is *indifference* to earnest matters a credit to any man?

## CATECHISM.

Ques. 110. What doth God forbid in the eighth command?

Ans. God forbids not only those thefts and robberies which are punishable by the magistrate, but He comprehends under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbor; whether it be by force, or under the appearance of right, as by unjust weights, ells, measures, fraudulent merchandise, false coins, usury, or by any other way forbidden by God; as also all covetousness, all waste and abuse of His gifts.



## LESSON X.

March 9, 1884.

*After these things Paul departed.* He left Athens, not because of persecution, but on account of the *indifference* and *skepticism* of its inhabitants. His teaching found no acceptance there. Though once and again near this city on his *third* missionary journey he did not re-visit it.

*Came to Corinth.* It was situated on the Isthmus, between the two parts called Hellas and Peloponnessus, and was the largest city in Greece, and, even more than Athens, it was the centre of Greek life.

Corinth was inhabited by a *mixed* population. It was very wealthy, luxurious, effeminate and dissolute. "It was the *Paris* of the ancient world, devoted to pleasure, and so notorious for profligacy that to *Corinthianize* was a current term for the practice of licentiousness."

The lusts of the flesh were *deified*, and worshipped under the name of *Venus*.

"It was to Corinth, with its mongrel and heterogeneous population of *Greek* adventurers and *Roman* bourgeois, with a tainting infusion of *Phœnicians*—this mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, trades people, hucksters, and agents of every form of vice—a colony without aristocracy, without tradition, without well-established citizens—that the toil-worn Jewish wanderer made his way. He entered Corinth as he had entered Athens—a stricken and lonely worker; but here he was lost even more entirely in the low and careless crowd.

"Yet this was the city from which and to whose inhabitants he was to write those memorable Epistles which were to influence the latest history of the world. How little we understand what is going on around us! How little did the wealthy magnates of Corinth suspect that the main historic significance of their city during this epoch would be centred in the disputes conducted in a petty synagogue, and the thoughts written in a tent-maker's cell by that bent and weary Jew, so solitary and so wretched, so stained with the dust of travel, so worn with the attacks of sickness and persecution! How true is it that the living world often knows

nothing of its greatest men!"—*Farrar*.

But even in dissolute Corinth, as we shall see, the Gospel was to be eminently successful in rescuing the people from lives of shame and sin.

2-3. *Found a certain Jew named Aquila.* Paul having no congregation at hand to give him support went to work and earned his own livelihood, in company with a man and his wife—exiles from Rome by the decree of the Emperor. *Tent-making* was the occupation of these three companions. If Aquila and Priscilla were a help to Paul in business, he was a still greater help to them in spiritual matters. Through his conversations with them they learned of the Saviour, and became disciples.

4. *He reasoned in the synagogue every Sabbath.* Paul did not, like so many sojourners in cities, spend his Sabbaths in gaiety and sight-seeing, but went into the synagogue, and persuaded Jews and Greek proselytes to embrace the gospel.

5. He was soon afterwards joined in the work by *Silas and Timothy*. Thus he was greatly encouraged, and preached with fervor and power. The one theme of his sermons was that Jesus of Nazareth is the Messiah, whom the Jews expected.

6. *But the Jews opposed* this teaching, and blasphemed the name of Christ. Whereupon Paul shook his raiment, as an expressive act of shaking off the guilt of their condemnation. Henceforth he would have nothing to do with them. He had done his duty, and was not to blame for their ruin. *I will go unto the Gentiles!* Among them he hoped to win disciples to the Lord.

7. *He departed thence, and entered into a certain man's house.* Probably Justus had already confessed faith in Jesus, and offered shelter to Paul.

8. *And Crispus, the chief ruler of the synagogue, believed.* The most prominent man among the Jews thus turned to the Lord; and his entire household followed his example, and were baptized; as did also many of the Corinthians.

9. *Then spake the Lord in a vision, &c.* He gave Paul special encouragement to continue his labors there. Here was a mission; here there would be a



great work of grace. Therefore do not fear but speak incessantly. To comfort him He said, v. 10: *I am with thee, and no man shall hurt thee.* Many people in that city were to be saved. They could not be satisfied with their corrupt idolatry, but would turn to something pure and good. "There may be more hope of success among a dissolute and profligate people, than among proud, cold, and skeptical philosophers. Paul had little success in philosophic Athens; he had great success in dissolute Corinth."

11. *He continued a year and a half*—longer than he usually labored in one place; though he spent three years in Ephesus.

12 *Gallio was the deputy of Achaia.* "He was everybody's *sweet Gallio*—so mild and gentle was he."

After the Romans had conquered Greece, they divided it into two provinces Macedonia and Achaia. Each was governed by a *proconsul* (deputy). Gallio was the brother of the philosopher *Seneca*, and was of a remarkably mild disposition.

During his rule the Jews raised a tumult against Paul, and brought him before Gallio. But he would not listen to their charges, or to Paul's defense of himself. Consequently he failed to hear the Gospel, thereby depriving himself of inestimable blessings.

If any *crime* had been committed, he would have taken note of it, he said. But he would not have anything to do with Jewish *questions of words and names*, or with their law. The fact is, he despised the Jewish race and religion, and knew nothing about Christianity. By *names* he may have referred to the question whether *Jesus* was to be called *Christ*, or not. And so he drove them out of court.

17. The Greeks took this as an indication that they might with safety attack the Jews. *They beat Sosthenes*, right before the eyes of Gallio; and *he cared for none of these things!* Yet a ruler ought to have protected the lives of his subjects. He carried his mildness too far; such mildness is weakness and indifference, and is discreditable to a ruler.

Of Sosthenes we may yet say that he became a Christian and a minister (See 1 Cor 1: 1-2.).

Paul was permitted to pursue his labors in safety; the Jews would not again assault him. Had he been driven away from Corinth, the infant Church might have been placed in peril. But it grew on, and was sheltered from the storm of persecution. The Lord's promise to Paul was fulfilled; no one had *hurt him*. He abode there a long time, and whilst there wrote several epistles, from which our next two lessons are taken.

What a contrast between Gallio and Paul! The former "cared for none of these things." He is an example of an easy-living, easy-going man of the world. His spirit is that which says: "let things alone." Do not be ever trying to better the condition of things. But Paul was a bold, restless and active champion of right and truth, who "quit himself like a man!"

As a class the Roman rulers were *impartial* in their treatment of the first missionaries. Farrar says: "Let us at least do justice to Roman impartiality. In Gallio, in Lysias, in Felix, in Festus, in the centurion Julius, even in Pilate, different as were their degrees of rectitude, we cannot but admire the *trained judicial insight* with which they at once saw through the subterranean injustice and virulent animosity of the Jews in bringing false charges against innocent men."

At the same time they failed to see in the Christian religion that great truth and power, by which it was destined to supplant the Roman, as well as the Jewish, power, and erect a kingdom of truth, right, justice, love and mercy in the earth, which should be the refuge of the oppressed.

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How different the experiences of Christians in the pathway of life. Some pass on in their journey as though they were going through a garden fragrant as the vale of Cashmere. No storm cloud ever gathers above their path, but sunshine and brightness characterize their way. Then there are others who are storm driven continually. Clouds gather above them, the billows roll high, and the external comforts are very meagre. But what matters that. Christ is the guide of both, and both reach the same heaven.  
—*Christian World.*



## LESSON XI.

## THIRD SUNDAY IN LENT.

March 16, 1884.

## THE COMING OF THE LORD. 1 THESS. 4: 13, to 5: 8.

Commit to memory verses 14-17.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

Ch. 5: 1. But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation.

## OUTLINE:

1. BLESSEDNESS OF DECEASED CHRISTIANS. V. 13-18.
2. SUDDENNESS OF CHRIST'S COMING. V. 1-3.
3. MOTIVES TO WATCHFULNESS. V. 4-8.

**GOLDEN TEXT:** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. V. 14.

## INSTRUCTION.

13. *Them which are asleep*—deceased believers. Death of the good is a *sleep*, a rest. *Others*—unbelievers. *No hope*, of salvation.

14. *We believe*—a short Creed. *Sleep in Jesus*—died in union with Christ. *Bring with Him*, raise from the dead. (1 Cor. 15: 51-54). 15. *By the word*—Jesus had specially revealed it to Paul. *Alive*—at the time of Christ's second coming. *Remain*—in bodily life on earth. *Prevent*; originally meant to go before, precede; not, as now, to hinder. The living shall not enter heaven before the dead in Christ. 16. *Lord descend*—He will come in Person. *Dead in Christ rise first*—before the living ones shall be changed. 17. *Ever with the Lord*—the blessed end of Christians,

and the cause of *comfort* (v. 18). 1. *Times*, when the second advent shall take place. 2. *In the night*—unexpectedly, suddenly. 3. *They shall say, i. e.*, unbelievers. 4. *Not in darkness*—had been instructed by Paul. 6. *Sleep*, live unmindful of the end, carelessly. *Watch and be sober*—the duty of believers. *Drunkenness* unfits for religion; and the drunkard cannot enter heaven. 7. *Drunken in the night*—it is generally so. 8. *Faith, Love and Hope*, the three great graces, are the best defences against surprise and defeat. (See 1 Thess. 1: 3, and 1 Cor. 13: 13). *Breastplate and helmet*—protection of head and breast—i. e., of mind, soul, and spirit.

## QUESTIONS.

13. Of what are we not to be ignorant? Who are asleep? What are we forbidden to do? Who are "others which have no hope?"

14. Repeat V. 14. What does it contain? Was Christ's death *real*? What followed it? What is the Christian's death called? What is meant by "God bringing with Him?"

15. Had God given Paul a special revelation concerning the future state of believers? What is the meaning of *prevent*?

16. Will Christ come again in Person? With whom? What sounds shall accompany His coming? What will then take place?

17. What shall be done with those who are then still in the flesh? (See 1 Cor. 15: 51 and 52). What shall be the end of all Christians?

18. In what words is there *comfort*?

1. Does any man know the *time* of the sec-

ond Advent? Might it take place at any moment?

2. What is known about that event? Does the thief give notice that he is coming? Are people always on their guard against robbers? Should they be on guard against the surprise of the Judge?

3. Do worldlings feel secure? What do they say? What will come upon unbelievers? Will there be any escape?

4-5. Why are we not in darkness? What is meant by children of light?

6-7. What is meant by *sleep*? What are we to do? When do men usually sleep? Is there any wisdom in living carelessly? Can drunkards enter heaven?

8. What is the duty of the children of the day? What defensive armor should we wear? What is the *breastplate*? The *helmet*? What are "the Christian graces?"

## CATECHISM.

Ques. 111. But what doth God require in this command?

Ans. That I promote the advantage of my neighbor in every instance I can or may, and deal with him as I desire to be dealt with by others, further also, that I faithfully labor, so that I may be able to relieve the needy.



## LESSON XI.

March 16, 1884.

The first epistle to the Thessalonians was the earliest letter written by Paul—probably in A. D. 52. It was sent from Corinth to Thessalonica. “It exhibits the freshness of the Apostle’s manhood in its style. It deals with the *earlier* foes of his preaching, the Pagans and the hostile Jews; not with the *later*, the Judaizers and the Gnostics. It states glowingly the first principles of the blessed Gospel; it teaches by vivid pictures the doctrine of the *resurrection*, the *advent*, and the *retribution*.”

Thessalonica was Paul’s *second* Church in Europe (Philippi being the first). This epistle was written by Paul to settle certain questions that had arisen in Thessalonica. The members of the Church were perplexed by certain inquiries concerning the state of the dead and the second coming of Christ. They had been but recently converted from heathenism, and were surrounded by people who had no faith in the doctrine of the resurrection at all.

13. *I would not have you ignorant, i. e. he would not have them continue in this state of ignorance on vital points.* He forthwith proceeded to enlighten their minds. He spoke of deceased believers as *them which are asleep*. Sleep implies *rest, peace, a continuation of life, and an awakening*. We are not to sorrow for them, as though their death were a loss, instead of a gain. Let such excessive grief characterize the unbelievers.

*Even as others which have no hope.* He refers to skeptical Jews and unenlightened heathens, who could not think it either possible or probable that there would be a resurrection from death.

“It was the custom of the heathens, on the death of their relations, to make a show of excessive grief by shaving their heads and cutting their flesh, and by loud howlings and lamentations over the dead. They even *hired* persons, who had it for a trade to make these howlings and cries.”—*Macknight*.

*Sorrow not*—let such grief be used by unbelievers, *who have no hope* of a resurrection and of eternal happiness.

14. *We believe that Jesus rose again.* Thus he stated briefly the Christian Creed: *we believe that Jesus died and rose again.* But what is true of the

Head, shall be true of the members; though they fall asleep, (he does not use the word *dead* here), they too shall rise again. *God will bring them with Jesus.*

15. He declared that he had received a special *word of the Lord* on this subject. Those who shall be alive at the second coming shall not enter heaven *before* (prevent=go before) those who have fallen asleep. For the Lord will come, then first awaken the sleepers, and then the living shall *suddenly be changed*.

Contrast the world’s *hopelessness* with the hope of Christians! How pathetic are the lines of the Greek poet Moschus: “we shall sleep the long, limitless, unwakeable slumber.” And Theocritus says: “There are hopes in the living, but hopeless are the dead.” “Of the once dead there is no resurrection.”—*Aeschylus*. On the tombs were written the gloomy epitaphs: “An eternal home;” “In eternal sleep.” Then there was also the *inverted torch*, the emblem of *despair*.

Against all this the old Church Father, *Cyprian*, wrote: “We must indeed long after them (the dead), but not bewail them; we ought not, for their sakes, to put on black garments, since they are already clothed in white. We must not give the heathen an opportunity justly to blame Christians by sorrowing for those whom they speak of as *living with God*, as if they were lost and perished men.”

The resurrection of believers is based on the two foundations of Christian faith; *Jesus died and rose again*.

He does not say, Jesus fell asleep, but *died*; not for Himself only, but for us. Then He destroyed death, and delivered us from its power. Now His resurrection brings ours to pass also.

The early Christians wrote on the tombs of their dead: “She sleeps;” “In peace;” “With Christ.” The anchor, the cross, the crown, the symbols of the resurrection and immortality, “make the dark galleries of the catacombs bright with the presence of an eternal life.”—*Thompson*.

16-18. Notice the order of events: (1). The Lord Himself shall descend; (2). The dead in Christ shall rise first; (3). Christians then living shall be caught up together with them in the



clouds, to meet the Lord; and (4). We shall ever be with the Lord. (5). Out of all this grows the *comfort*.

1-2. Some people are inclined to think that "the end" will not be for thousands of years; others are trying to fix the time of the advent in the near future. But Paul distinctly declares that we do not and cannot know the times or the seasons.

One thing is certain, however, the coming will be *sudden, unexpected, surprising* all that are not looking daily for it. This he illustrated by the conduct of the thief. There is here no comparison between Christ and the thief, but between the *unexpectedness of their coming* merely.

3. One class shall feel perfectly sure that "the Lord *delayeth* His coming," and shall say: *Peace and safety*. But then *sudden destruction* cometh, and no way of escape can be found.

4-5. Christians are not to be thus surprised, for they have the light. They know what is their duty—namely, to *watch*.

"In those scenes we shall all be personally interested. We shall have an important part to act in them. We shall hear the Archangel's trump; we shall be summoned before the descending Judge. In these scenes we shall mingle not as careless spectators, but as those whose eternal doom is there to be determined, and with all the intensity of emotion derived from the fact that the Son of God will descend to judge us, and to pronounce *our* final doom."

*We are not in darkness*; not in ignorance of the mind and understanding, but especially of the heart and will. (1 John, 2: 9). *The light* of revealed truth has put us on our guard, so that that day should not overtake us as a thief.

6. *Let us not sleep, as do others—sinners*. To *sleep* is to live carelessly, without any concern for our final salvation and happiness. To *sleep* also denotes to live in an *indolent* way, without making any serious effort to overcome sin and obtain that righteousness, which shall fit us to dwell with God.

*Let us watch and be sober*. *Watchfulness* and *sobriety* characterize every earnest Christian's life and conduct. *Intoxication* disposes to sleepiness, stu-

por, neglect of labor. A Christian must not, dare not, be otherwise than sober.

7. *They that are drunken are drunken in the night*. This is usually the case. But some are drunk even in the light of day, and before the very eyes of decent people. This is the height of profligacy.

8. *Let us be sober!* Yes, certainly, let us heed that injunction.

*The breastplate and helmet*. The breast and head are particularly exposed in battle, and wounds in these parts are extremely dangerous. The ancients carefully protected themselves by *armor*. Thus we must not only *watch*, but also be *guarded* against surprise and attack. "Put on the breastplate," &c. *Be armed*.

What is a Christian's *defensive armor*? *Faith, Love and Hope*. It is *faith* in God's word and promise; *love* of Christ, of one another, of our own souls and their eternal welfare. Thus *faith* and *love*, like a breastplate, confirm our hearts. And the *hope* of salvation makes strong our head. "That *hope* lifts up the head toward heaven, and wards off all the power of the blows inflicted by Satan in this world. Sorrow loses the power to weigh down; and infidel despair is dispersed."

It has truly been said; "With heart and head right, the whole man is right." "The head needs to be kept from error, the heart from sin."

*Conclusion*. Holy living constitutes the true preparation for holy dying; and both are the preparation for the day of the Lord. Wherefore put off the works of darkness, and put on the armor of light now in the time of this mortal life, so that with uplifted head ye may await the end. "Surely I come quickly," says the Lord.

"Be sober and keep vigil,  
The Judge is at the gate!"

If Christ had our whole hearts, if we were entirely His, we should be more peaceful, happy, and holy.

What are you doing for God? against Satan? for the cause of Christ? in opposition to sin?—Let conscience honestly answer.



## LESSON XII.

## FOURTH SUNDAY IN LENT.

March 23, 1884.

## CHRISTIAN DILIGENCE. 2 THESS. 3: 1-18.

Commit to memory verses 1-5.

1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you;

2. And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3. But the Lord is faithful, who shall establish you, and keep you from evil.

4. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9. Not because we have not power, but to make ourselves an ensample unto you to follow us.

10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13. But ye, brethren, be not weary in well-doing.

14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15. Yet count him not as an enemy, but admonish him as a brother.

16. Now the Lord of peace himself give you peace always by all means. The Lord be with you all.

17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18. The grace of our Lord Jesus Christ be with you all. Amen.

OUTLINE: { 1. PRAYER FOR THE SUCCESS OF THE GOSPEL. Vs. 1-5.  
2. THE DUTY OF LABORING. Vs. 6-15.  
3. SALUTATION AND BENEDICTION. Vs. 16-18.

GOLDEN TEXT: Be not weary in well-doing. V. 13.

## INSTRUCTION.

The 2d Epistle to the Thessalonians was written and sent from Corinth.

1. *Free course*—a prayer for the rapid spread of the Gospel. 2. *Unreasonable men*—perverse opponents of the Gospel in Corinth. *Have not faith*—because *unwilling* to believe. 3. *Lord is faithful*—can be trusted. *Stablish*—place you on a good foundation. 5. *Patient waiting for Christ* (patience of Christ, literally)—that ye may endure, as He endured. 6. *Command*, as a general commands his soldiers. *Withdraw from those who walk disorderly*—do not recognize them as true Christians. *Tradition*—Paul's words, spoken and written. 7-8.

*Follow us*; as Paul earned his means of support, so should all labor. 9. He affirms his right to be supported, but waived his right, as an example to others. 10. *If any would not work*—was *unwilling*, not *unable*. 11-12. The reason for his remark. *Busybodies*—lounging about, and gossiping, and eating other people's bread. 13. *Well doing*, living in diligence. 14-15. *No company*—treat him not as though he were a faithful Christian. 16. The Apostle's benediction is a prayer for peace, without and in the heart. 17. *With mine own hand*—his handwriting, as a proof that the letter was genuine. 18. *Grace*—favor, mercy.

## QUESTIONS.

Who wrote the lesson for to day? To whom? From what city? What led him to write a second time? Why had some persons neglected their business?

1. For what purpose did Paul desire their prayers?

2. What was the *second* purpose for which he wanted them to pray? Who are *unreasonable*? Do all men believe? Why not?

3. Who is faithful? What does it mean?

4. Did Paul have confidence in the Thess.? Were they, as a class, obedient to his teachings?

5. Into what should their hearts be directed? Was Christ impatient under trials? Should believers be patient and willing to endure?

6. What command did Paul give in reference to those who were disorderly? What is meant by *tradition*?

7. Whom should they follow? Did they know his manner of life?

8-9. How was Paul supported? Did he thus avoid the appearance of being an "object of charity?" Was he entitled to a support? Why, then, did he labor?

10. What command had he previously given? Is this against infirm or unemployed people, or has it reference to those who are *unwilling* to work?

11. What bad report had he heard? What are busybodies?

12. What command is given? Of what is idleness the source? (Of mischief). Whose bread are we to eat?

13. Repeat the Golden Text. What is well-doing? Is it sometimes hard? Does that excuse our "weariness?"

14. How were they to treat the disobedient? Is shame a wholesome feeling?

15. How are we to treat negligent church members? Shall we admonish wayward ones in anger?

16. Repeat the Apostle's beautiful benediction.

17. What is meant by "salutation with mine own hand?"

18. Give the closing benediction. What is grace? Are you resolved to be *diligent*?

## CATECHISM.

Ques. 112. What is required in the ninth command?

Ans. That I bear false witness against no man, nor falsify any man's words; that I be no back-biter, or slanderer; that I do not judge, or join in condemning any man rashly or unheard; but that I avoid all sorts of lies and deceit, as the proper works of the devil, unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings I love the truth, speak it uprightly, and confess it; also, that I defend and promote as much as I am able the honor and good character of my neighbor.



## LESSON XII.

March 23, 1884.

Some of the Thessalonians misunderstood Paul's first epistle. Thinking that the coming of the Lord might take place any day, they *neglected* their duties. Hence Paul wrote a second epistle, exhorting to *diligence*.

1. *Pray for us*; not that we may have ease and comfort, but *that the word of the Lord* may meet with great success in Corinth, where Paul then was.

*May have free course—speed and success* are both meant; and that there might be no obstructions. His desire was that the *new creating word* might run very swiftly, as the *creative word* at the beginning. (See Psalm 147: 15). *And be glorified*—by its acceptance among men, in Corinth and elsewhere. So it had already made progress in Thessalonica—*with you*. It is the duty and privilege of *all* believers to pray and labor for the spread of the gospel.

2. *Delivered from unreasonable men*. Paul was very much hindered in his work by perverse and unbelieving Jews. *All did not believe*; yea, they were unwilling to be convinced. There were many obstacles, these might lead to weariness in well-doing.

3. *The Lord is faithful*—keeping His promises, and aiding His servants. Thus He *establishes* them (the positive), and *keeps them from evil* (the negative). Paul was more anxious for them than for himself.

4. *Confidence in the Lord touching you*; that is, God's willingness and ability to keep His servants is the ground of Paul's confidence in them. No one will hold out to the end who relies on *his own* strength.

*Command you*; as an Apostle he felt it needful to do more than merely urge and exhort. His relation to disciples was like that of parents to children; hence he can command.

5. *The Lord direct your hearts*. Having first asked *their* prayers for himself, he now prays for *them*. Paul had given them directions; but only the Lord could really direct them *effectually*.

*Into the love of God*—into deep human love towards God. Love to God is "that true elixir of life, the presence of which in the soul at once turns all things into blessings." And

"all things work together for good to them that *love God*."

*Into the patient waiting of Christ*—into the *patience* of Christ—(Rev. version). As He was patient, so should they be.

The patience of Jesus appeared under every trial, and continues in spite of all the delays of sinners even now. He is the Exemplar of Diligence, which learns to "labor and to wait." True patience is animated by hope—hope for the triumph of the good and for the victory of Truth.

6. *Withdraw yourselves from every brother that walketh disorderly*. Keep no company with him. But this refers only to the *brother*—professed Christian, who is unfaithful. Do not endorse his idleness, and disorder.

*Tradition*—instruction delivered by word of mouth, instead of *written* teaching.

In order to be a Christian, a man must be faithful in his earthly calling. He does not say idlers shall be *excommunicated*—rejected as one given over to Satan. But withdraw from him. By associating with him as though he were all right, you encourage him in his wrong course. By disciplining him in a right spirit you do him no harm, but may lead him to feel *ashamed*; and that may be the first step in his repentance and amendment.

7-10. Paul then appealed to his own conduct as an example. As a preacher of the gospel he had a right to expect a support. But on the contrary he had labored night and day, that he might not encourage others to think that they, too, should be supported by the Church. During his stay at Thessalonica he had commanded that *if any would not work, neither should he eat*. The emphasis is on the *would not*—the unwillingness, not the inability. The aged, the infirm, and those who seek but cannot obtain employment, are not forbidden to eat. It is a blessed privilege of Christians to divide their bread with such. The destitute call forth the charity of God's people. But idlers are not to be supported by the Church.

11. *Working not, but busy-bodies*; not busy in work, but busy in prying into other people's affairs, and intermeddling. Such are commanded, v. 13,



to cease their evil course, and *with quietness to work, and eat their own bread*—bread of their own earning. Even if we knew that the second coming were to take place soon, Christians should not change the tenor of their life, but be found faithful at their posts. "We should live as holily as if the advent were to be to-day, but as practically as if the world were to last forever!"—*Whedon*.

13. *Be not weary*; do not indulge your natural indolence; labor on. *Well-doing* may refer both to doing right in our earthly occupations, and also in doing good to others, to the objects of charity.

14-15. And now, *if any obey not*, he cannot be counted amongst Christ's followers. Do not *anathematize* him, but *withdraw* from him, and make him feel that he is faithless and disobedient. Perhaps he will feel ashamed, and repent and be saved. *Admonish him*, but in a brotherly spirit. Count him not an enemy. Christians are not to be enemies, or to *make* enemies of others.

16. *The Lord of peace*—Jesus, the Author and source from whom it flows. Peace in its universal sense and meaning, filling heaven and earth, hearts and homes, society and the Church, in time and eternity. Yea not only *peace* be given unto you; but *the Lord Himself be with you all!*

*The salutation with mine own hand*. Paul's signature to the epistle—his autograph. Silas or Timothy had written the epistle for Paul; and he signed it.

*The token in every epistle*—to distinguish genuine from spurious epistles.

18. *Grace \* \* be with you*. Grace is Paul's key-word. It means that *God's mercy alone*, not our merit, brings salvation.

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### THE TRUE IDEAL.

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There are some teachers who are fond of speaking to their scholars concerning the transitoriness of life. They suppose that they are doing their full duty when they impress upon the mind of the young the truth that everything earthly must soon pass away. All this is true,

of course, but it is not the chief thing. The most important matter is to gain a true ideal of life. Not everything in life is transitory; there is much that is abiding. Life is more than a fleeting show; it is a state of preparation for a higher career in a world to come. The true ideal is not, therefore, to be found in sentimental mourning over the brevity of life, nor yet in supposing that this world is an end in itself; and the faithful teacher should especially seek to impress upon the mind of the learner the great truth of the reality of life as the beginning of the life eternal. It is in this way alone that the human soul can gain its true ideal.

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### ALL WHO CAN.

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"I cannot do much," said the little star,  
 "To render the dark world bright;  
 My silvery beams will not struggle far,  
 Through the folding gloom of night;  
 But I'm only part of God's great plan,  
 So I'll cheerfully do the best I can."

"What can be the use," said a fleecy cloud,  
 "Of these few drops that I hold?  
 They will scarcely bend the lily proud  
 If caught in her cup of gold;  
 But I, too, am a part of God's great plan,  
 So my treasures I'll give as well as I can."

A child went merrily forth to play,  
 But a thought, like a silver thread,  
 Kept winding in and out all day  
 Through the happy golden head:  
 Mother said "Darling, do all you can.  
 For you are a part of God's great plan."

She knew no more than the glancing star,  
 Or the cloud with its chalice full,  
 How, why, or for what all strange things were,  
 She was only a child at school;  
 But she thought "It is part of God's great plan,  
 That even I should do all I can."

So she helped another child along  
 When the road was rough to the feet,  
 And she sang from her heart a little song,  
 That we all thought passing sweet;  
 And her father, a weary, toil-worn man,  
 Said "I too, will do the best I can."

Our best! O children, the best of us all  
 Must hide our faces away,  
 When the Lord of the vineyard comes to look  
 At our task at the close of day;  
 But for strength from above ('tis the Master's plan)  
 We'll pray and we'll do the best that we can.  
 —Selected.



## FIFTH SUNDAY IN LENT.

LESSON XIII. March 30, 1884.

## Quarterly Review.

## IN CONCERT.

*Superintendent.*—From what books are the lessons of this quarter taken?

*School.*—Acts of the Apostles, James, first and second Thessalonians.

*Supt.*—The subject of the first lesson is The Conference at Jerusalem.

*All.*—The Golden text is, We believe that through the grace of our Lord Jesus Christ, we shall be saved, even as they.

*Class No. 1* repeat the Outline: 1. The First Dispute. 2. The First Synod.

*Supt.*—The subject of the second lesson is Hearing and Doing.

*School.*—The golden text is, Be ye doers of the word, and not hearers only.

*Class No. 2* recite the outline: 1. The Author of the New Life. 2. Right Conduct of the New-Born.

*Supt.*—The third subject is The Power of the Tongue.

*School.*—The golden text is, By thy words shalt thou be justified, and by thy words shalt thou be condemned.

*Class No. 3.* The outline is 1. The Need of Bridling the Tongue. 2. False, so-called Wisdom. 3. True, Heavenly Wisdom.

*Supt.*—Living as in God's sight.

*School.*—Humble yourselves in the sight of the Lord, and He shall lift you up.

*Class No. 4.* The outline: 1. Submission to God—resistance to Satan. 2. Evil Speaking Rebuked. 3. Self-confidence and Security Forbidden.

*Supt.*—Paul's Second Missionary Journey.

*School.*—Come over into Macedonia and help us.

*Class No.—5.* Outline, 1. Division into two Bands. 2. Missions in Asia Minor. 3. The Missionary Call from Europe. For what is this appeal made? (For missions). To whom was the call addressed? When? How? Was it obeyed?

## HYMN.

1 From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

2 What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strown,  
The heathen in his blindness  
Bows down to wood and stone.

3 Can we whose souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?  
Salvation! oh, salvation!  
The joyful sound proclaim,  
Till each remotest nation  
Has learned Messiah's name.

4 Waft, waft, ye winds, His story,  
And you, ye waters, roll,  
Till like a sea of glory  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

*Supt.*—The conversion of Lydia.

*School.*—Whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

*Class No. 6.* Outline. 1. The Gospel Carried to Europe. 2. Heathen Superstition Vanquished. 3. Missionaries Persecuted.

In what city did Lydia live? Where did Paul meet her? Who was with him? Who were the first converts in Europe? What invitation did Lydia extend?

*Supt.*—The conversion of the jailer.

*School.*—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.



## QUARTERLY REVIEW—Continued.

*Class No. 7.* Outline, 1. Answer to Prayer and Praise. 2. The great question and its Answer. 3. Honorable release of the Missionaries.

What did Paul and Silas do at midnight in prison? What followed? What did the jailer do? What did Paul say to him? What great question did the jailer ask? What was done to him?

*Supt.*—Thessalonians and Bereans.

*School*—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.

*Class No. 8.* Outline, 1. Success among Greeks. 2. Opposition from Envious Jews. 3. Good Results of Scripture Reading. From what class of persons did the opposition arise? Did the Jews of Berea act differently? What did they do? Who came and created opposition here? Is the Bible for all? For what are the Scriptures profitable? (For doctrine or teaching, for reproof, for correction, for instruction in righteousness).

## HYMN.

1 How shall the young secure their hearts,  
And guard their lives from sin?  
Thy word the choicest rules imparts  
To keep the conscience clean.

2 When once it enters to the mind,  
It spreads such light abroad;  
The meanest souls instruction find,  
And raise their thoughts to God.

3 'T is like the sun, a heavenly light,  
That guides us all the day;  
And, through the dangers of the night  
A lamp to lead our way.

4 Thy precepts make me truly wise;  
I hate the sinner's road;  
I hate my own vain thoughts that rise  
But love thy law, my God!

5 Thy word is everlasting truth;  
How pure is every page!  
That holy book shall guide our youth,  
And well support our age.

*Supt.*—Paul at Athens.

*School.*—In Him we live, and move, and have our being.

*Class No. 9.* Outline, 1. The Gospel versus False Philosophy. 2. The True God versus Idols. 3. The Call to Repentance.

Where did Paul preach in Athens? To what kind of people? What was his text? (The inscription on the altar). Repeat it. Whom did he reveal? What did he denounce? (Idolatry). What does God now command? Tell what followed.

*Supt.*—Paul at Corinth.

*School.*—I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

*Class No. 10.* Outline, 1. To Jews first, then to Gentiles. 2. The Laborer Encouraged. 3. An Indifferent Ruler. Where was Corinth? Tell with whom Paul lodged. At what did he work? From whom did he turn away? To whom did "he turn henceforth?" Mention the two first converts here. What was done to Sosthenes? Who "cared for none of these things?"

*Supt.*—The coming of the Lord.

*School.*—For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him.

*Class No. 11.* Outline, 1. Blessedness of Deceased Christians. 2. Suddenness of Christ's Coming. 3. Motives to Watchfulness. Which is the first epistle written by Paul? How many of his letters have been preserved? Who will come with Christ from heaven? What will then take place? (The dead in Christ shall be raised). What next? What shall be the end? To whom is this a comfort?

*Supt.*—What is the subject of the last lesson?

*All answer.* The golden text? Outline? In what shall we be diligent? What is said about working and eating? Ought *every one* to do something in the Church? (Question for self-examination: *What am I doing?*)

What is the *leading thought* of our lessons? (1. The need of missions and missionaries. 2. The duty of sending and supporting them. 3. God gives success to His laborers).

CATECHISM, Q. 100 to 112.



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## ZWINGLI'S APPEAL TO HIS COUNTRYMEN.

BY REV. ELLIS N. KREMER.

Ye sons of God, awake! awake!  
Dark clouds of error now surround,  
Base superstition's rites abound.  
Ye sleep, but 'tis the sleep of death.  
From crag and peak, from vale and heath  
Strange incense to our God ascends,  
And Heaven's High Majesty offends.  
Rouse freemen, off your slumbers shake!  
Ye sons of God, awake! Awake!

Ye sons of God, awake! Awake!  
Our freedom won by Tell of old  
Is bartered now for foreign gold;  
Ambitious princes, wily popes  
Would sacrifice the nation's hopes;  
Our sons they summon from afar  
To fight in fratricidal war.  
Spirit of Tell, the nation shake!  
Ye sons of God, awake! Awake!

O Liberty! Thou once didst make  
In every Switzer's heart thy home,  
And Freedom's children here did come  
To learn of thee. But prostrate now  
Fair Switzerland her neck doth bow  
To gilded yoke of priest and king.  
The price of human flesh they bring.  
The nation's strength and pride they take.  
Ye sons of God, awake! Awake!

Ye sons of God, awake! Awake!  
Wake from your dreams of gold and greed!  
Wake to your nation's sorest need!  
Wake to the perils of the hour,  
When prelate's pride and prince's power  
Seek to enslave, with ducats bright,  
The sons of sires who Austria's might  
Defied. Their offers spurn, nor take  
The golden bribe. Awake! Awake!

Ye sons of God, awake! Awake!  
Awake to Rome's deceit and guile,  
In sacred things her traffic vile.  
Proud Babylon! She bids us rise  
And pay to her the sacrifice  
We owe to God. And when we turn  
To His own Word, she answers: "Burn,  
Kill and destroy. The stake! The stake!"  
Ye sons of God, awake! Awake!

Ye sons of God, awake! Awake!  
Wake to your rights! Wake to your God!  
Wake to the Mighty One whose nod  
Shall kings confound and popes dismay.  
Wake to the glory of His day!  
Behold! His banner is unfurled,  
He speaks! His voice now shakes the world,  
And tyrants on their throne shall quake.  
Ye sons of God, awake! Awake!

Ye sons of God, awake! Awake!  
Rouse freemen to the strife of creed!  
No carnal weapons do we need,  
But prayer and faith and calm repose  
In God. He will confound our foes.  
And when His truth shall make us free  
We're free indeed. Then Liberty  
No more her distant flight shall take,  
Ye sons of God, awake! Awake!

## FAIRY TALES AND WHO FIRST TOLD THEM.

BY R. LEIGHTON GERHART.

PART. II.

Many if asked, Why fairy tales were first told? would probably answer, To amuse the young folks; and there is little doubt but that for many a long year they have been told for that very reason and none other, unless it be to amuse the old folks, too. But when we learn that these stories originated at a time when men lived in a half-civilized way, knowing almost nothing of the arts and sciences, and spending the greater part of their time in the effort to supply themselves with food and clothing, we are compelled to give up that thought. The true answer, a very curious and interesting one, is totally different from any that would be at all likely to suggest itself to you. There are very weighty reasons for believing that fairy tales were the result of the first effort of primitive people to explain to themselves the manner in



which the world was created, and the nature of the sun, moon, stars, thunder, lightning, winds, rain, hail, snow, darkness, light, and other physical phenomena which have long ceased to be a mystery to us.

Such an answer as this may well strike you with surprise; and you may well wonder how stories which afford only amusement to us could ever have been made to serve such a purpose. But if you will follow me for a few minutes, I think I can make this very plain to you.

In the first place, you will do well to remember that only a few years ago people were very ignorant of many things that are well known to us now. Even yet you can find people who, though able to read and write, are ignorant of the fact that the earth is nearly round, and circles about the sun instead of standing perfectly still; and who know nothing about many other facts of science which you are thoroughly acquainted with. If such is the ignorance of many of the present day, what do you think must have been the intellectual darkness that prevailed thousands of years ago? Primitive people judged of every thing around them by its appearance, and by their feelings toward it. The world looked to them as if it was perfectly flat, and so they concluded that it was flat, and would have laughed if any one had told them that it was round. To them the heavens appeared to be a solid covering spread over the earth, and so they regarded it. If one could climb to the surface of that covering and break his way through it, he would, they thought, find himself in the heavenly world. In like manner, as the heavens are above us, they must be supported in some way, and so the ancient Greeks had their god Atlas, who held it up on his shoulders. So they also reasoned with regard to the earth: it must rest on something, for who ever saw anything that stayed in the air without being held there! and so the Hindus tell us that the earth rests on the back of an elephant, and the elephant stands on the back of a tortoise, and there they stop, without seeking to find out what the tortoise stands on.

When we meet with people who are led by their fancy to such an extent, we need not be at all surprised to see them go much farther. And the primitive inhabitants of the world did not stop with this. But as little children are often led by sympathy for their pets and toys to attribute to them thoughts and feelings such as they themselves enjoy, so the lower races of men, who were but children, viewed every object of the natural world. The wind, the clouds, the streams, the sun, moon, and stars, the rain, the snow, the hail, the lightning, all physical phenomena were to their minds clothed with the forms and attributes of men or animals, who performed their special functions by the aid of limbs, or artificial instruments.

When we read the story, told by Hans Christian Andersen, of the boy who was carried to Paradise on the back of a kind-hearted but blustering fellow called the East-wind, we at once know that the East-wind is only a creature of the imagination. But primitive people would have found it difficult to think of the wind in any other way than under the form of a man or an animal. So it was with everything; even the clouds were transformed by them into sheep and cattle.

Unmistakable evidences of this can be found amongst the savage races now in existence. The wild native of Brazil, we are told, turns round and bites the stone he stumbles over, or the arrow that wounds him, believing that these things knew what they were doing when they wrought him harm. If a tiger kills a man belonging to the Kukis, a certain wild tribe of Asia, his family are in disgrace until they retaliate by killing and eating the tiger. Or, if one of the same tribe is killed by the fall of a tree, his relatives are expected to redeem their honor by cutting the tree down and scattering it in chips over the earth. A certain king of Cochin China, who lived not long ago, in order to punish his ships for sailing badly, used to deal with them as he would with actual criminals, and put them in pillory. While among people no less refined and learned than the ancient Greeks and Persians we find something of the same ignorance.



Xerxes, becoming enraged at the sea for the storm that swept over it at a time when he wished for calm waters and a favorable breeze, ordered it to be flogged. And at that glorious period of Grecian history, ever linked in our minds with the name of Pericles, one of the regular Athenian proceedings was to try any inanimate object, such as an axe or a piece of wood or stone, that had caused the death of any one without the agency of man; and this wood or stone, if condemned, was then solemnly punished. Even among the peasants of Europe at the present time relics remain of these ancient errors; and when the master or mistress of the house dies, some one immediately proceeds to tell the bees: a custom dating from the time when animals, flowers and trees were supposed to understand what they were doing and what was said to them, somewhat as men do. Then, not only were the bees told, but every beast in the stall, every sack of corn in the granary, every article and piece of furniture about the house, had to be touched or shaken in order to let it know the sad news.

The character which each object received was always in keeping with the feelings awakened by its presence. The friendly bee, who toiled so industriously for man, the corn which furnished his bread, the fountain at which he slaked his thirst, inspired nothing but kindly feelings, and the character given them was attractive and beautiful. But when the terrific thunder-cloud came sweeping over the plain of heaven, shooting out its forked lightning, to shatter the giant oak, blast the harvest, or destroy men and animals, the poor ignorant people, filled with terror, immediately conjured up before their eyes the terrible Jia, or fire-breathing monster, and regarded him as the cause of all the darkness and desolation.

Thus the Japanese, who are far from being savages, believe that waterspouts are long-tailed dragons, who cause a commotion in the sea and air by flying up into heaven with a swift and violent motion. The Chinese share in that delusion, and think the water-spout is created by the ascent and descent of a

dragon. Although the monster, say they, is never seen head and tail at once on account of the clouds, yet fishermen and people who dwell by the sea-side catch occasional glimpses of him. So also with the Arabs and Turks, for they speak of the genii who create the terrible storms that sweep over the desert, and the huge sand-pillars that like water-spouts rise from earth to heaven. The Chinese believe that an eclipse is caused by a huge dragon who swallows up the sun and moon, so, when such an event is about to take place, they arm themselves with gongs, bells, drums and kettles with which to raise a deafening noise and frighten off the monster. A more barbaric race think that the dragon is all head and no body, so he no sooner swallows the sun or moon than it reappears in the heavens. Among one tribe, even the rainbow is believed to be a huge serpent who will devour any one who is so unfortunate as to be at the spot where it touches the earth.

The sun, moon, and stars, are frequently spoken of as men and women, and many curious stories are told of them. Among the Wodocobis of South America, the moon is a man and the sun his wife, and the story is told how she once fell down and an Indian put her up again, but she fell down a second time and set the whole forest in a blaze. Another myth describes the sun and moon as brother and sister. One day two Indians, who had ascended to the top of a high mountain, saw an opening in the sky, and sprang through it. They found themselves in a pleasant moon lit land. Presently they saw an aged woman, with a white face and pleasing air, approaching them from behind a hill, and recognized her at once as the moon. She spoke kindly to them, and then led them to her brother, the sun, who carried them with him on his long journey round the earth, and then sent them home with promises of a happy life. Even so late as the close of the second century, one of the ablest thinkers and theologians that the world has ever produced, expressed the opinion that the heavenly bodies were endowed with intelligence, and that on no other ground could the regularity of their movements be explained. So also



with diseases, they were not regarded simply as a derangement of the system through purely physical causes, but as individual personal spirits, who visited mankind to vex, torment and destroy them. In his book on primitive culture, Mr. Tylor tells us that the savage Karen lives in terror of the mad "la," the epileptic "la," and the rest of the seven demons, who go about seeking his life; and so the Persian fancies that he actually sees in bodily shape the apparition Al, the scarlet fever.

There are many stories told of the appearance of these evil spirits in bodily shape, but none are more vivid than the following, related by Mr. Tylor, and taken from the folklore of Russia. A peasant once sat under a larch tree, and the sunshine glared like fire. He saw something coming from far; he looked again—it was the Pest-Maiden, huge of stature, all shrouded in linen, striding towards him. He would have fled in terror, but the form grasped him with her long hand. "Knowest thou the Pest?" she said; "I am she. Take me on thy shoulders and carry me through all Russia: miss no village or town for I must visit all. But fear not for thyself, thou shalt be safe amid the dying." Clinging to him with her long hands, she clambered on to the peasant's back: he stepped onward, saw the form above him as he walked, but felt no burden. First he bore her to the towns; he found there joyous dance and song; but the Pest-Maiden waved her linen shroud and joy and mirth were gone. The melancholy sound of tolling bells, the sobs and heart-rending cries of those who mourned the loss of their dear ones filled the air; then slowly along the street passed the long funeral train, and one by one in rapid succession the fresh hillocks of earth began to whiten the graveyards, until at length they became so numerous that scarce space was left to bury the dead. Yet, urged on by the fearful being that bestrode his shoulders, onward passed the poor peasant, and coming near each village heard the shrieks of the dying, and saw all faces whiten in the desolate homes. But high on the hill stands his own hamlet; his wife, his little children are there, and the aged parents, and his

heart bleeds as he draws near. A sudden resolution forms itself in his mind; with strong grip he holds the maiden fast and plunges with her beneath the waves. He will die himself, but he will not carry death to those whom he loves. He sank, she rose again, but she quailed before a heart so fearless, and fled away to the forest and the mountains.

With the heavens and the earth thus filled with creatures of the fancy, some of whom were to be loved and many others to be feared and dreaded, to whom nearly every activity of the laws of nature was attributed, it was not long before numerous stories and myths were created to account for the unnumbered things which otherwise were inexplicable.

The following story, for instance, is told as an explanation of the manner in which the moon got the dark spots on her face, that every child is familiar with. The moon once sent the hare to men to deliver the following message; Like as I die and rise to life again, so you also shall die and rise to life again. But the hare, who seems to have been as thoughtless a little creature in days gone by as he is now, went to men and said, Like as I die, and do not rise again, so also shall you die and not rise to life again. Then the hare returned and told the moon what he had done, which so enraged her serene majesty that she struck the hare with a hatchet, and slit his lip, as it has remained ever since; and the hare in self-defence, clawing the face of the moon, made the scars that are still seen on it.

Mother Goose tells us:—

Jack and Jill went up the hill  
To fetch a pail of water,  
Jack fell down and broke his crown,  
And Jill came tumbling after.

A jingle which has been read for many generations as sheer nonsense; but in Icelandic mythology we read that Jack and Jill were two children whom the moon kidnapped and carried to heaven. They had been drawing water in a bucket, which was slung on a pole placed across their shoulders; and in this attitude they have ever since been seen standing in the moon. Amongst the Swedes, Mr. John Fisk, in his book on Myths and Myth Makers, tells us, it is believed they fall away



from each other as the moon wanes, and their water-pail symbolizes the supposed connection between the moon and rain-storms.

Every one has observed that the sun and moon always appear to be chasing each other, and that the one is accompanied by stars, while the other has none. Among the Malays the following myth is told to account for this. In the beginning, the sun as well as the moon had a great many children, but fearing that men could not endure so much brightness, they agreed to devour their little ones. The moon, who seems to have been endowed with true maternal affection, did not keep her promise, but instead of eating up her children, cunningly hid them until the sun had devoured his, when she brought them all out again. This so enraged the sun that he set out in chase of the moon with the intention of killing her. The chase has lasted ever since. The sun has never succeeded in his purpose, but once in a while he gets near enough to bite the moon, and that causes an eclipse.

Of the many stories told of the creation and the origin of the countless blessings which we enjoy, the following is one of the most curious and beautiful. It is found amongst the Algoquin Indians, who hold to it as an explanation of the origin of summer. In the beginning, they say, eternal winter reigned over the whole earth, until a kindly and sprightly little animal called the Fisher, assisted by the other animals, broke an opening through the sky into the lovely heaven land beyond. Immediately the warm winds poured forth, the ice and snow were melted away, the birds and flowers were liberated from their prison, and summer began its reign over the whole earth. But when the dwellers in heaven saw what had transpired, they became greatly enraged, and started in pursuit of the little Fisher, with the cruel intention of putting him to death. The hunt continued for a long time, for the Fisher was not easily to be killed, being vulnerable in one spot only, the tip of his tail. Many arrows were shot at him, and at length one unlucky barb, better directed than the others, struck him in the vital part and he was slain. He was not, how-

ever, doomed to perish and be forgotten, for he became the constellation which bears his name; and at certain seasons can be seen lying on the plains of heaven with the fatal arrow sticking through his tail.

This is certainly a very different view of the coming of the joyous summer from that which we have been accustomed to hold; and one, too, which presents the bright inhabitants of heaven in a character far from admirable. But what other view can we expect from savages or semi-barbarians, whose chief occupation and pleasure is war and the chase, who know nothing of charity and forgiveness toward one's enemies, and little indeed as shown toward any one.

All those who are familiar with Grecian mythology, and I hope there are few who are not, will at once see the resemblance which exists between such stories as the one just related, and the strange and beautiful myth of Prometheus, who brought fire from heaven to men, in direct violation of the will of great Jupiter, who seems to have cared little whether men were either warmed or fed. Amongst a more northern people we have the story of Jack and his Beanstalk. For the original Jack was far from being the lazy and worthless fellow pictured to us now, but either some subordinate deity in disguise, or heroic young man, who, for reasons best known to himself, chose to hide his accomplishments for a time. But he rouses himself at length, and, climbing to heaven, steals upon the great Odin unawares, and brings down to earth gifts sorely needed by poor mortals. For it is thought that the bag of jewels which he carries off is nothing more nor less than the blessed rain, that the hen which lays the golden egg every day, is the being that produces the golden sun with the dawn of every day, and that the harp is the wind, which is already well known to us in the musical instrument of Hermes and Orpheus. It is believed that Odin was degraded to an ogre by the early Christians with the view of alienating the minds of the heathen from the worship of their national gods. A strange story is it not? Yet not more strange than others that I have previously related. This brings us to the fairy tale without alloy.



Whilst there are a large number of myths like the above, which are descriptive of events that were actually supposed to have taken place, there are many others which are thought to be developments from what were in the beginning nothing more than metaphors. For in early times when language was in its infancy, it was common to use a great many more figures of speech than at present. Even when the people had a different conception in their mind physical phenomena were frequently spoken of under the figure of men and animals. Thus the Dawn is described as a "well attired female who stands before our eyes gracefully inclining like a woman who has been bathing;" she goes forth "riding in a spacious chariot," "arousing man before the sun," everywhere "diffusing light at the commencement of the days." Max Müller and others believe that many figurative expressions such as those I have just quoted were expanded into stories, at a time when their original reference to the natural world had been forgotten.

From such a beginning as this the myth of Little Red Riding Hood is supposed to have sprung. For who is Little Red Riding Hood, but the burning-red flush of dawn, which when it first appears is greeted by the darkness of night, represented by the wolf. The two meet, however, to part immediately, each taking a different road in the effort to outstrip the other in the race for the cottage of the grandmother, the far off west. And there, sure enough, we see them together again, but only in time to catch sight of the wolf (the darkness), as he swallows up the innocent little child (now the red flush of evening). But we need not despair, for as the hours creep on, a bold huntsman comes who is none other than the glorious sun, shooting his rays of light in every direction, and he no sooner meets the crafty wolf than he slays him, and out comes once more, in all her life and beauty, the same Little Red Riding Hood, who but a few hours before had been so greedily devoured by her enemy. In other words, the sun parts the dark clouds of night asunder, and makes way for the flush of dawn to appear. Then begins another race, ending with the same catastrophe, and the same de-

liverance; and so the whole is repeated with the beginning and close of every new day.

Stories of this class, are called solar myths, because they are intended to portray the movements of the sun, moon, and stars, and their companions the light of morning and evening and noonday, and their enemies the storms, the clouds, and the darkness. Amongst the most charming of these are the stories of the love of the sun for the dawn, whom the former is forbidden to see under pain of eternal separation. This is supposed to be the meaning of the beautiful myth of Cupid and Psyche. The beautiful maiden has a lover to whom she is deeply attached, but who visits her only in the darkness of night. He commands her on pain of a terrible misfortune not to seek to penetrate his disguise. But Psyche, urged on by her sisters who are jealous of her happiness, and succeed in persuading her that she is wedded to a monster, rises one night when her husband is sleeping quietly, lights a taper, and looks at him. She beholds not a monster but a most beautiful youth. But a drop of oil from the taper falls upon him, he awakens with a start, and after upbraiding Psyche for disregarding his commands, flies from her, not to meet her again until she has followed him all over the world, and endured untold suffering for his sake. Thus the lovely dawn vanishes the moment the sun rises to gaze at it; and then all alone the sun must pursue her journey through the sky, until at length, after encountering many perils and dangers, she is united to the dawn once more. This same myth appears in other lands besides that of Greece. None can fail to see its resemblance to the story of Beauty and the Beast. The two are indeed supposed to have had the same origin, though the form of the myth with which we are familiar has its own striking peculiarities.

After reading all this, you will not be surprised to learn that many stories are told of the seasons. These are in like manner personified and made to play their part in some of the most interesting and beautiful tales that ever were written. The classic myth of Demeter and her lovely daughter Perse-



phone is one of them. The dark and stern Pluto, who rules in the realms of darkness where no flowers bloom and no fruit ripens,—the realms of cold and night—rises in his chariot suddenly from the earth, and seizing the young and beautiful girl, the goddess of the bright and blooming summer, as she is gathering flowers in the field, carries her off with him to his own dreary abode. Demeter, the earth, mourns for her child, and will not be comforted, and so the flowers perish, the trees cast their leaves, and men in great distress await the end of the calamity that has come upon them. Persephone comes back at length, but only to remain a few months, and then return again to the home of the sullen and gloomy king. When she is united to her mother, the earth begins again to clothe itself with beauty, only however to be visited by another era of desolation when Demeter begins again to mourn the absence of her child.

The Sleeping Beauty is the form in which this myth is best known to us. Beauty in her infancy is endowed with all the graces of mind and body which all the fairies can bestow upon her, just as the bright summer surpasses in the richness and variety of its charms every other season. By some oversight, one of the fairies, an envious and malicious creature, has not been invited to the natal festival, and she in her fierce vindictiveness endeavors to frustrate the plans of the other fairies by visiting death upon the child just as she reaches early womanhood. The beneficent spirits are all consulted, but their united power can only modify the form of the calamity, and change it into a hundred years sleep. In the vain hope of escaping fate that awaits him, the king guards his child, but when the time draws near, sweet Briar Rose pricks her finger on the spindle of an old woman who is spinning in a retired chamber of the palace, and immediately sinks off into her long, long sleep. But the whole household must sleep too, for how can they wake and live without the presence of her who is the source of all their joy. So the world sleeps, when the lovely summer is pierced by the cruel thorn of winter, and only awakens again when the Prince, the sun, passing over the bodies of many that have preceded him,

the suns of former days, enters the castle at the expiration of the fated time, and wakes the lovely girl with a kiss.

This thorn or spindle that pierces Briar Rose appears in many stories all of which seem to have the same import. Thus Adonis must die pierced by the boar's cruel tusk, only however to revive again. So the bright, the beautiful Baldur, whom all things loved, must die, smitten by the sharp-leaved mistletoe, which in the form of an arrow, his one enemy, the blind god, shoots at him. But Baldur dies only to return to the earth again at some future time. In the corresponding Indian myth, that of Little Sûryâ Bai, the child is thrown into a deathlike sleep by accidentally piercing her hand with the nail of a demon, who, in his efforts to break through the door of the place in which she lives, tears off a part of his claw, which he leaves sticking in a crack of the door when he goes howling away in disappointed rage. Sûryâ Bai, too, is awakened by a noble prince whose wife she becomes; but only after passing through many dangers is she allowed to dwell with him in peace.

It cannot be supposed for a moment that myths like the Sleeping Beauty, and Little Sûryâ Bai, and others were wrought to the completeness of detail in which we now find them by those who first originated them. From mere germs, like those now offered us in the wild fancies of semi-barbarous people, about the water-spout and rainbow, they may have sprung; only after the lapse of generations to assume anything like the perfection of a well told story. Single germs or principles have undoubtedly given rise to scores of tales, some of which show but faint traces of their parentage, while others bear such unmistakable marks of kinship that they are recognized at once as being of the same lineage.

We cannot take up any story, and, simply because we find in it a certain correspondence to some particular phenomena of nature, at once jump to the conclusion that it is a myth; that would lead us astray. But when we find a tale which upon examination proves to belong to a group of myths, and then discover that this group of myths shows unmistakable evidences of rela-



tionship to other and earlier ones, the very names of whose leading characteristics, as is often the case, refer directly to the sun, moon, or stars, the dawn, the mist, or some other feature of the material world, then we have good reason for believing that we have got hold of a real myth. This has been one of the lines of investigation followed by eminent scholars; but the complete proof is found only in the thorough examination of the origin and growth of languages, the study of comparative mythology, and the whole history of the various nations of to-day and past times, accompanied by profound investigations of the forms in which the minds of primitive peoples first began to reveal themselves.

Numerous stories are probably, as Max Müller supposes, developed from primitive proverbs or general maxims of morality. An illustration of this is given us in the Sanskrit tale of the Bramin, who, on hearing from three thieves in succession that the goat which he carries on his back was a dog, throws the animal down and leaves it as a booty for the rogues who hit upon this mode of cheating him. The author to whom I have referred, says, this teaches us that a man will believe almost anything if he is told the same by three different people. A statement which has a great deal of truth in it, as many have learned by experience. It is related of a certain German professor, that being informed by several students in succession, that he was looking exceedingly ill, he was so shocked by what he heard, that he immediately began to imagine he was sick, and, returning home, took to his bed, from which he never rose again. The shock resulted in his death.

There are many myths, too, which have taken their rise from gross superstitions founded upon the fancied supernatural powers which men and women were, by some unlawful means, enabled to acquire. Such superstition aided greatly in the formation of the Magician's and Witch's character, and gave rise to the horrible stories told of werewolves, and other beings of that class.

As a rule, however, a myth always conceals a physical meaning; and it is

this which distinguishes it from a legend, anecdote, or fable.

The myth is the original fairy tale and from it have sprung the mass of folklore (popular tales) found amongst all the nations of Europe, India, Persia, and America, which are descended from the primitive Aryans.

It was the folklore that suggested, and furnished the material for, the fairy tales written now, the great majority of which are composed merely for the sake of amusing the little folks; though, of course, numbers of them are very instructive, as they very often teach a lesson in good morals. But without the giants, dwarfs, pigmies, fairies, witches, wonderful palaces, hidden treasures, magic robes, slippers, swords, and other things of that character, so numerous that one would grow wearied in the mere attempt to mention them, all of which are traceable to the primitive myth, our story-tellers of to-day would be utterly incapable of creating the enchanting tales, which are the delight of so many.

The subject of the origin, growth, and significance of the myth is a very wide one, and full of interest. Much remains to be said, not only of many different stories such as those we have already examined, but also of the many and wonderful characters with which you are already familiar. Of these the giants, trolls, fairies, Mother Goose, the wild huntsman, the terrible nightmare, the fearful werewolf, undines, and swan-maidens, are the most important. But what I have now told you will serve to draw your attention to the subject; and here I will leave it, hoping that the time will soon come, if it has not come to some of you already, when you can take and read for yourselves the books of Tylor, Cox, Fisk, Max Müller, Thorpe, Keightley and others, from whom the writer has learned nearly all that he has related here.

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GOOD breeding is the result of nature and not of education; it may be found in a cottage, and missed in a palace. It is a general regard for the feelings of others that springs from the absence of all selfishness.



## HEROINES OF THE REVOLUTION.

BY THE EDITOR.

Our country delights to honor the names of the heroes of its early history. Are we not in danger of forgetting that without the patriotic self-sacrifice of their wives and daughters their efforts would have been in vain? Let us call to mind a few of the heroines whose names are recorded in the annals of the great struggle for American independence.

Annie Stockton was the wife of Richard Stockton, a signer of the Declaration; and a descendant of Elias Boudinot, one of the most distinguished of the Huguenot refugees. Before the war her husband was required to go to England on business for the colonies, and wished to take her with him. As she had all her life desired to visit Europe, where she had many friends and relatives, her husband made arrangements for the care of their children during their absence; but when Mrs. Stockton heard of it she said: "My husband must go, for it is his duty; but I will remain at home. It is not right to risk the lives of both the parents of our dear children in the same ship." During her husband's absence she managed his great estate with extraordinary ability.

When the British invaded New Jersey the Stockton residence lay directly within the line of their march, and Mr. Stockton barely had time to remove his family to a place of safety. As they were leaving the house one of the daughters ran back and saved her father's portrait by cutting it out of its frame. Almost everything in the house was destroyed by the soldiers. Mrs. Stockton said: "If they leave me the Bible and Young's 'Night Thoughts' I will not grieve for the loss of the rest." By a singular coincidence these were the only volumes of a fine library which were not destroyed. Mr. Stockton was taken prisoner and suffered to such a degree that his health was lost beyond recovery, but his wife not only secured his liberation but cared for him with affectionate tenderness until his death.

During the Revolution the Hessians were special objects of dread. This was in great measure due to the fact that they could not speak English, and therefore often took by force objects which they would have asked for if they had been able to make themselves understood.

Near New York there was a family of patriots, named Whetten, who shared this general prejudice. For several days their house had been occupied by British officers, who playfully sought to increase their dread of the Hessians. When they went away one of them said: "I pity you, for the Hessians are going to encamp on your farm." Mrs. Whetten then made up her mind to go to see the Hessian general and to claim his protection. Contrary to her expectations she was most kindly received. She spoke Dutch, and had no difficulty in making herself understood by the Hessians many of whom had been in Holland. Conyngham, the cruel British provost-marshal of New York, sent word to the Hessian general that Mrs. Whetten was "the greatest rebel in the colonies," but he did not mind the message, and the family continued to receive his protection. One day a number of British officers dined at their house, and insisted that Mrs. Whetten should drink a toast to the success of their cause. With well assumed stupidity she replied: "Who ever heard of drinking toast—we eat toast." The British supposed that she was really ignorant of their meaning, and did not insist upon their demand.

Mrs. Fitzhugh, of Cecil Co., Md., was also a woman who showed great personal bravery during the Revolution. Her husband had been a British officer, and had become blind in the service. At the commencement of the difficulties between the colonies and the mother country he was living on half pay; but he at once declared himself in favor of the cause of the patriots. This rendered him unpopular with the loyalists, and one night a party of them undertook to take him prisoner. Mrs. Fitzhugh having been informed of the intended attack armed her slaves and led them against the enemy. The latter had anticipated no opposition and fled at once.



Some time afterward the Loyalists actually succeeded in arresting Col. Fitzhugh, and informed him that he must go with them to New York which was then in possession of the British. His wife insisted on accompanying him, saying that her husband was not able to take care of himself, and that, even if he were, she would not be separated from him. Without hesitating a moment she threw a cloak over her shoulders, and left the house with the soldiers. Their boat lay off about half a mile, and going to the shore they had to walk through the mud, the ground being soaked with rain, but the matron's resolute spirit did not fail her. An alarm was caused by the firing of a gun, which the soldiers took to be the signal of a gathering in the neighborhood. They had already reached the boat, when they consented to permit Col. Fitzhugh to remain on his parole, which was hastily written out; and leaving the prisoner on shore, they pushed off as rapidly as possible.

Other heroines of the Revolution were Mrs. Motte, of South Carolina, whose beautiful mansion was destroyed at her own suggestion, in order to drive out the British; and Margaret Geiger, of the same state, who at the peril of her life rode a great distance to warn the American army of approaching danger. It would, indeed, be easy to make out a long list of Heroines of the Revolution, though we venture to say that not a tithe of their brave achievements have been recorded. It is in such gloomy seasons that women have shown themselves especially heroic. We need not refer to Jean D'Arc and the Maid of Saragossa when so many brilliant examples may be found in our own national annals.

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NEVER fret children just before they retire to rest. Let the father's caress, the mother's kiss, be the last link between the day's pain or pleasure and the night's sleep. Send the children to bed happy. If there is sorrow, punishment or disgrace, let them meet in the day-time, and have hours of play and thought in which to recover happiness, which is childhood's right. Let the weary feet, the busy brain, rest in bed happy.

## THE ORGANIST'S FAVORITE.

*From the German of Julius Sturm.*

BY THE EDITOR.

The publication in the March number of THE GUARDIAN of an excellent version, by "Perkiomen," of the favorite German choral "*Wie schön leuchtet der Morgenstern*," has suggested the republication of the following verses, which appeared in "THE MESSENGER" several years ago. In this poem the old organist of a village church in Germany is represented as relating an incident which accounts for the special affection with which he regards the classic hymn.

"How brightly shines the Morning-star!"  
Of all our hymns 'tis best by far!  
My eyes are full of tears as soon  
As I begin that ancient tune.

It happened on one gloomy day,  
When Frederick seized Silesia:  
His host the narrow valley fills;  
The foe encamps on yonder hills;  
The hamlet full of want and dread,  
In many a house no crust of bread;  
Nor horse, nor cattle, in the stall—  
The foe, alas! has taken all.

As oft before when full of care,  
I spent the night in sighs and prayer;  
But when, as was my usual way,  
I climbed the tower at break of day,  
'Twas calm and still for all around,  
The foe was nowhere to be found;  
Then from my head my cap I raised,  
And softly said, "The Lord be praised!"

List! suddenly I hear the sound  
Of horses' hoofs along the ground:  
An old hussar is riding fast,  
And stops before my door at last.

I hurried down. "In haste," he cried,  
"Open the church." But I replied:  
"All that is here belongs to God,  
Who robs His house must feel His rod!"  
"Open the church!" I heard him cry—  
"Open the church at once, or die!"

His saber from its sheath he drew;  
I thought of wife, and children too;  
The door I quickly opened wide  
And trembling entered at his side;  
My weeping wife had followed fast.

The altar quick the soldier passed.  
Climbed up to where the organ stood,  
Then looked around and grunted, "Good!  
Give me a hymn-book! Here, I say,  
Here is the tune I'd have you play!  
Madame can fill the pipes, I think—  
Now, forward march! and do not shrink!"

But when I had begun to play  
The prelude in the usual way,  
The soldier cried out savagely:  
"None of that tinkling stuff for me!



The opening words, I told you, are,  
 'How brightly shines the Morning-star!'"

"'Tis but the prelude!" "Stupid dunce!  
 Why don't you play the tune at once?"

I yielded to his stern command  
 And played at once the choral grand;  
 Then loudly sang the soldier grim,  
 I and my wife assisted him.

Our song was ended; but the man  
 Sat still, while tears profusely ran  
 Down o'er his face—they sparkled bright  
 Like diamonds in the morning light.  
 Then he arose and pressed my hand:

"Take this!" he said, with stern command.  
 I saw a silver dollar shine,

And when I would the gift decline,  
 "It is not stained with blood," he said,  
 "Give to the poor who cry for bread!"

Then as we left the organ-loft,  
 He gently said, in accents soft,  
 "I love this hymn; for yesternight  
 It brought me back to God and light."

Our major, whom my heart reveres,  
 Last evening called out, 'Volunteers!  
 A forlorn hope must stand to-night  
 Before the foe, on yonder height.'

'Are all afraid?' the major said;  
 And at his word my cheek grew red.  
 'No Prussian dares the task decline!' I cried,  
 and stepped before the line;  
 And then my boys, my noble three,  
 Cried, 'Father, we will follow thee!'

Together then to yonder height  
 We went, to watch the livelong night.  
 It lightened there, it thundered here;  
 The enemy was oft so near,  
 Our post had surely been revealed,  
 Unless the Lord had been our shield.  
 O, friend, for many a weary night  
 I've stood and watched till morning light;  
 But never yet so full of care—

'Twas all because my boys were there.  
 You too have children—you can tell  
 What griefs a father's bosom swell—  
 Ah! you can tell the reason why  
 I lifted up my heart on high.

'Twas while in silence there I prayed  
 I felt the Lord had granted aid;  
 For shining in the East afar  
 At once arose—the Morning-star.

Deep in my heart I seemed to hear  
 The ancient choral once so dear,  
 Its words I gladly would have sung  
 Had not the foe restrained my tongue.

I thought upon the past with pain;  
 Wished I could live it o'er again;  
 But most I grieved, that all this year  
 I did not in the church appear.

So sick at heart, what could I do?  
 'Twas this that brought me here to you."

He said no more, but on his steed  
 He hastened back to camp with speed;  
 But still I love the old hussar

And that sweet hymn, "The Morning-  
 star."

While o'er the keys my fingers glide  
 He still is seated at my side;  
 I hear again his mighty bass,  
 And tears come trickling down my face.

## IDLENESS AND WORK.

BY REV. ALLEN R. BARTHOLOMEW.

"Why stand ye here all the day idle?" "Go  
 work in my vineyard to-day."

Work is not an accident of sin. It is a heaven-born duty. Activity is the essence of life; the sure prophecy of human success. Labor is the parent of innumerable blessings. Before the fall, man had a work to do. He was to replenish and subdue the earth. A greater than Adam, even Jesus the Christ, said, "My Father worketh hitherto and I work." At the age of twelve years, the eager boy of Nazareth tells His anxious mother, "Wist ye not that I must be about my Father's business?" Such was His burning zeal and untiring industry that He spoke in later years, "I *must* work the works of Him that sent me." "My meat is to do the will of Him who sent me, and to finish His work." There are no idle moments, no loafing days in His biography. This same love for labor is manifest in the noble career of St. Paul. "Not slothful in business, fervent in prayer, serving the Lord," was the motto of his busy life. To this faithful Apostle we owe the Christian law of labor. It is this: "If any man will not work neither let him eat." We have no right to support drones, in the Family, Church or State.

The world is full of robust men and women who beg, for no other reason than that they are too lazy to work. If we assist such, we put a premium on their idleness and commit a great sin. God forbid that we should withhold from the worthy poor our gifts of charity. Let me caution you to mix a little prudence with your liberality, and you will not encourage the drone nor pass by the deserving.

*Idleness is the crying evil of our day.* "I want work," should be written on many brows. Every illegitimate business is the outgrowth of the false ambition to take life easy, and to make money without honest and useful toil. Some one has said, "Necessity is the mother of invention." We should have another phrase: The dread to work, the love of ease and the greed for money, is the mother of invention. The



many household articles, machines, books, fashions, etc., prove the assertion.

*Idleness always envies industry.* Active business men, honest laborers, good mechanics and eminent scholars, become the objects of envy and the targets for contempt. How often does the diligent boy or girl in school become the butt of fellow-pupils! I presume this envious feeling shall ease the stricken conscience in such who are fruitless and faithless. "Cease not to cry out, weary the ears of God with prayer until He frees you from all selfishness and from that worst mark of it, a grudging and evil eye."

*Idleness is the mother of vice.* What does not idleness breed? The crimes are too numerous to mention. "An idle braid is the devil's workshop, and an idle hand is the devil's tool." A busy man has no time to get drunk, no time to gamble, no time to loaf at the street corner or some station-house for idlers. His answer will always be, "I must be about my business." How much mischief such an upright course would prevent! It would silence slanderous tongues, quiet angry passions, subdue evil hearts, conquer stubborn wills and revive the work of the Lord in cold hearts and faithless souls.

*Idleness will not work without external reward.* It demands a compensation for every deed. This false notion of labor and reward wields a powerful influence in our present age. This is decidedly a mercenary period. Men want to make money. If a man does a favor for his fellow-man, it implies pay. Even little children are remiss to do an errand without a suitable remuneration. The whole reward system is foreign to Christian service. There is great danger in the Sunday-school to misuse rewards. The danger is, the children will attend from wrong motives. Tell a child, Work for the Lord, because His favor is upon you, that is the best way. God is to be the reward of faithful service. It is wrong to be a Christian from no stronger motive than to enter heaven. It is a mistake to serve Christ with no higher purpose than to escape the punishment of hell. It is the love of Christ that should inspire love for Christ.

*Work for God makes man noble and divine.* The plan of salvation requires a certain work to be done by man. We are to "work out our salvation with fear and trembling." Salvation is wrought in and through the Church, which is the vineyard of the Lord. Hence the Master asks men, "Why stand ye here all the day idle?" He bids them to enter the vineyard where He giveth grace to build up the soul into the image of God. Salvation is a free gift, but we must accept it. When salvation lays hold of us, it transforms the mind by the renewing of the Holy Ghost until we can prove what is that good and acceptable and perfect will of God.

*Labor strengthens.* It develops that part of man which he employs to perform his work. Let me cite several proofs. The blacksmith gains a strong arm, the watchmaker acquires a keen eye, the musician cultivates a skillful ear, and the liberal giver enjoys a large loving heart. The more men grow in grace and increase in the knowledge of God, the more freely they exercise the gift of love, and the more zealous they become in every good word and work to the glory of God the Father, the nearer will they attain unto perfect manhood in Christ Jesus, who is the Author of vital godliness, the Pattern for holy living and the Finisher of saving faith.

*The work of Christ is the only life-work.* All who are not active in the Church are idlers. Those who do not work for Jesus are "standing idle." This reverses the usual conception of men in regard to religion and worldly avocations. With many, secular business comes first, the duties of religion afterwards. Indeed, some men regard Christianity too sacred a thing to mix in the daily cares and toils of the world. Religion with them, means a Sunday dress, that is usable only in the church. This is a gross mistake. Christianity is an every-day life. Men must carry it into the work-shop, behind the counter, at the desk, in the kitchen and at the study-table. True religion shall sanctify all the relations of life, so that Christ shall be all in all.

*The faithful worker will receive a reward.* He has "promise of the life



that now is, and of that which is to come." But we dare not separate the reward and the favor of Him in whose kingdom we labor. Since we are children of God and heirs of eternal life, we must be free laborers, not slaves.

Thomas Aquinas, the greatest scholar of the Middle Ages, says the legend, one day knelt before the crucifix. He saw the lips of the Master moving, and heard these words: "Thomas, thou hast written well concerning me, what wilt thou have?" "Lord, as Thou wilt, nothing but Thee," was the beautiful reply. It is plain that the only reward for this noble scholar was Christ. "For me to live is Christ, to die is gain."

"Living or dying, Lord,  
I ask but to be Thine;  
My life in Thee, Thy life in me,  
Makes heaven forever mine."

### OTTERBEIN AND HIS WORK.\*

BY THE EDITOR.

About the year 1770, the Reformed Church in Pennsylvania began to show signs of improvement, but the condition of the congregations in Maryland was far less encouraging. Most of the latter churches were independent, and the relation of the rest to the coetus had not been properly defined. As late as 1773 the "Fathers" in Holland declared that Maryland did not fall under their jurisdiction; but they made no objection to the reception by the coetus of the congregations situated in that province. It was felt that something ought to be done for Maryland, where the people were everywhere clamoring for religious instruction. The lack of ministers was very great, and the coetus, therefore, so far relaxed its rules as to ordain several pious laymen for this special work. The means at hand were, however, entirely inadequate, and we have every reason to believe that

the coetus heartily welcomed the organization, in 1774, by Rev. William Otterbein and other Reformed ministers, of societies, whose main object was to promote discipline, and to aid pastors in the work of promoting vital piety among their people.

William Otterbein was born June 3d at Dillenburg, in Nassau, Germany. His father and grandfather were Reformed ministers, and five of his brothers also assumed the sacred office. He was one of the band of six young ministers who, in 1752, accompanied Schlatter to America. Immediately on his arrival he was called to the pastorate of the church of Lancaster, which was then, next to Philadelphia, the most important Reformed congregation in Pennsylvania. At this place he built a church, and, under the direction of coetus, performed much missionary labor. After leaving Lancaster, in 1758, he was for two years pastor at Tulpehocken, and then assumed charge of the Reformed Church at Frederick, Maryland. Here, as elsewhere, the church and parsonage were erected, which in their day were regarded as buildings of a very superior order.

From 1765 to 1774, Otterbein was pastor of the Reformed Church at York, Pennsylvania. In 1770 and 1771 he was absent on a visit to his relatives in Germany, but his people would not give him up, and the church was supplied, at their request, by the members of coetus.

We are inclined to doubt the stories which are related concerning the "big meetings" which Otterbein is said to have conducted at this early date. He was no doubt more inclined to "Pietism" than some of his brethren, though not to such a degree as to come into conflict with them; and it is, of course, possible that he may occasionally have participated in "union meetings," but it accords better with ascertained facts to believe that those meetings which have become historical occurred somewhat later than has been generally supposed. Tradition is almost certain to antedate events.

In 1774, Mr. Otterbein accepted a call from the Second Reformed Church of the city of Baltimore. This congregation had seceded from the First

\* An abstract of an article by the editor, entitled "Otterbein and the Reformed Church," published in the *Reformed Quarterly Review*, for January, 1884. To this earlier article we would refer our readers for copies of original documents, and for further information on the subject here discussed.



church after a protracted conflict, and had been served for some time by the Rev. Benedict Schwob. The latter was not an educated man, but having begun to preach in the hope of supplying the pressing need of the churches of Maryland, he developed remarkable talents as a pulpit orator, and after several applications to the coetus, was finally ordained. A party in the church of Baltimore was greatly pleased with his earnest and enthusiastic preaching, and desired to displace their pastor, the Rev. John Christopher Faber, in order to secure his services. It turned out that Mr. Faber had more friends than had been supposed, and their efforts proved unsuccessful. Then the dissatisfied party withdrew and organized the second congregation.

For a long time neither party had regarded the separation as final, and by mutual consent the whole matter was referred to coetus for adjudication, though the church of Baltimore had hitherto been independent. Every possible means was employed to restore peace, and several times it appeared as though the desired object had been attained; but after each attempted reconciliation the struggle began anew. Mr. Faber finally accepted a call from Taneytown, but the First Church irregularly called Rev. Mr. Wallauer as his successor, and thus forfeited the good opinion of the coetus whose sympathies were for a time entirely with the Second congregation. After the withdrawal of Mr. Schwob, in 1773, the latter church called Mr. Otterbein, but the coetus still hoped to reunite the congregations, and at first declined to confirm the call "because the one party was too greatly prejudiced against him." The elders of both congregations then extended a call to the Rev. William Hendel, D. D., but the First church refused to confirm the action of its delegates, and the Second, evidently felt itself authorized to renew its call to Mr. Otterbein, who finally accepted it. In 1775 this call was regularly confirmed by coetus, which formally expressed its satisfaction at learning that "his labors are blest, and the opposing party cease from strife." Both congregations were subsequently recognized as standing in regular connection with the coetus.

In 1771 Francis Asbury, the pioneer of American Methodism, arrived in this country. As is well known, he did not propose to establish a separate religious denomination, but, in furtherance of the great movement inaugurated by Wesley and his coadjutors, he founded societies, whose sole condition of membership was "a desire to flee the wrath to come and be saved from sin." The sacraments were not administered in these Methodist societies, but the class system was introduced, and some of the leaders then appointed subsequently became earnest Methodist ministers.

Soon after his arrival Mr. Asbury became acquainted with Mr. Schwob, and was by him introduced in 1774 to Mr. Otterbein. We can well conceive how great must have been the impression made on Otterbein and Schwob by the intimate acquaintance of such a man as Asbury. Their views of religious truth were very similar, and it was but natural that they should agree concerning the methods of its promulgation. Wesley's plan of founding societies and holding class-meetings cannot have been new to Mr. Otterbein. It was based on the old idea of the "*ecclesiola in ecclesia*," which had been familiar to the Reformed people of Germany since the days of Jean de Labadie. In many of the churches of the lower Rhine there were societies whose members regarded themselves as having attained a superior degree of spiritual enlightenment, and who frequently met for mutual edification. In some instances these societies accomplished much good, and as the state was careful to preserve the external organization of the Church, it was but rarely that they resulted in schism.

What was more natural than that Otterbein and Schwob should conceive the idea of introducing the system advocated by Mr. Asbury into the German Reformed churches? It seemed to furnish an answer to what was then a burning question, especially in Maryland. If it was not possible to obtain regular pastors, why should not the people help themselves by organizing class-meetings in their respective churches, under the direction of worthy leaders, who would, at least in some



measure, promote devotion in the church and exercise proper discipline?

That this system was actually introduced is evident from the minutes of five conventions, found by the writer in November 1882, among the records of St. Benjamin's church, near Westminster, Md. The conventions were held from May, 1774 to June, 1776 by six Reformed ministers, who called themselves "United Ministers." These ministers were Wm. Otterbein, of Baltimore; Benedict Schwob, of Pipe Creek; Jacob Weimer, of Hagerstown; F. L. Henop, of Frederick; Daniel Wagner, of York, Pa; and Wm. Hendel, of Tulpehocken, Pa. It appears that the work was at this time confined to the Reformed Church, and that it was conducted peaceably with the coöperation of most of the churches in Maryland and of several in Pennsylvania. The members of the larger congregations were generally divided into two classes, but in smaller churches a single class was deemed sufficient. Some of the classes convened in the church, but others held their meetings at the houses of their leaders.

There are, so far as we know, no extant documents bearing on the progress of this remarkable religious movement between the years 1776 and 1789. It is, however, more than probable that soon after the former date peculiarities of doctrine and worship began to appear which greatly affected the character of the "unity." The conferences instituted by the "United Ministers" became "great meetings" of the type which are familiar from the early history of Methodism. Among those who became most profoundly interested were men who were not connected with the Reformed Church, and who had no intention of becoming identified with it. It was evident that a new type of Church life was in process of development, and most of the ministers and members of the Reformed Church therefore gradually withdrew from the organization. This process was no doubt facilitated by the fact that during the latter part of the Revolutionary war the meetings were interrupted by the disturbed state of the country.

Otterbein probably regarded the matter in a somewhat different light. Like

Zinzendorf, when he founded the "Congregation of God in the Spirit," he seems to have imagined that the Christians of various denominations might participate in a "higher unity" without renouncing their original ecclesiastical relations. He therefore continued to take a profound interest in the movement which he had helped to inaugurate, but at the same time was careful to remain in regular standing in the coetus of the Reformed Church.

For thirty-nine years Mr. Otterbein was pastor of the Second Reformed Church of Baltimore. During a part of this period he occupied a position which is at present hard to comprehend. He was not independent of ecclesiastical relations, as has sometimes been suggested, but was a member of coetus in good and regular standing. At the same time he labored as an evangelist, especially in Maryland, and was regarded as one of the leaders in the religious movement which he had helped to inaugurate. One at least of the original class leaders, John Adam Gueting, was brought by him to the coetus and there ordained to the ministry. Otterbein evidently had no idea of establishing a separate religious denomination; it was to him a "society" rather than a church, and therefore from the time of its formal organization in 1789 to 1804, he did not hesitate to act as one of its superintendents. He was also favorable to the Methodists, and in 1784 assisted Dr. Coke in the ordination of Mr. Asbury.

For a long time the "Brethren," with whom Mr. Otterbein labored, were popularly known as "New Reformed," though Martin Boehm, and others of their most prominent leaders had no connection with the Reformed Church. In 1804 there occurred an event which, it has been said, "drove the wedge of separation." Rev. J. A. Gueting, whom Otterbein had introduced into the Reformed ministry, became an enthusiast of the most pronounced type, whose preaching was attended by the extraordinary excitement so characteristic of earlier days. Under his auspices were chiefly held the "great meetings" on the Antietam, which are not yet forgotten. In this respect he went much further than Mr. Otterbein,



whose disposition was more quiet and reflective. Gueting became more and more irregular, and as he did not heed the admonitions of Synod, was finally excluded by a vote of twenty to seventeen. This action of the Synod has been sharply criticised, but it is hard to see how, with proper self-respect, that body could have acted differently. There was no reflection cast on the personal character of Mr. Gueting, but the type of religion which he represented was certainly foreign to that of the Reformed church, and it is probable that he did not expect or desire a different action on the part of the Synod. He continued to labor in the manner which pleased him best, and his memory is greatly cherished in the Church of the "United Brethren in Christ."

Otterbein attended but a single conference of the "Brethren" after the exclusion of Gueting from the Reformed Synod. This was in 1805, after which date, it has been said, "he withdrew from the active work." It is true that he was advanced in years; but, as he continued in charge of his congregation until his death, which occurred in 1813, eight years later, this suggestion as to the cause of his absence is not entirely satisfactory. Is it not at least possible that after the Synod had spoken in the case of Gueting, he felt that he could no longer attend these conferences without placing himself in a position of antagonism to the body to which he owed his first allegiance? There can, however, be no doubt that he was warmly attached to the "Brethren," and that the latter to the end regarded him with unlimited veneration. He must have foreseen that a new denomination was unavoidable, and one of his last official acts was to assist in giving it a settled ministry by the rite of ordination. Thus he sent it forth with his benediction, but personally preferred to remain in the Church of his fathers. It will be remembered that J. D. Aurand, Henry Hiestand, Thomas Winters, and perhaps others who had participated in the early conferences, also decided to remain in the Reformed Church, of which they became worthy and efficient ministers. Winters says in his autobiography: "During this time" (between 1809 and 1815) "I was strongly

urged to go into the organization of a new church, which was then in process of formation, and which did actually come into being; but like the great Otterbein, whom I greatly loved and esteemed for his piety and talents, I preferred rather to live and die in the Reformed Church."

There can be no doubt that Mr. Otterbein continued a regular member of the Reformed Synod until the end of his life. He attended its meeting held in Baltimore in 1806, one year after he was present for the last time at a conference of the "Brethren," and his name was always retained on the roll of its members. In August, 1812, he said to the Rev. Isaac Gerhart: "I too am a member of the Synod of the German Reformed Church; but cannot attend on account of old age." He was at that time eighty-six years old. His congregation was, however, so thoroughly permeated by the spirit of the movement in which its pastor had at one time been actively engaged, that after his death it became possible to alienate it from the church to which it rightfully belonged. With reference to the personal excellence of Mr. Otterbein there can be no difference of opinion. Even those who differed from him with respect to the methods which he pursued, were impressed by his unaffected piety, and attracted by his benevolent disposition. The religious movement in which he took so prominent a part was well meant, but it grew beyond its original plan and carried him further than he had intended. It is, however, pleasant to know that he was treated by the Synod with the utmost kindness and consideration, and that to the end of his life he remained in full communion with the Reformed Church.

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Thou knowest me altogether: I knew not  
 Thy likeness till Thou madest it manifest.  
 There is no world but 't is Thy heaven; no spot  
 Remote; creation leans upon Thy breast.  
 Thou art beyond all stars, yet in my heart  
 Wonderful whisperings hold Thy creature  
 dumb;  
 I need not search afar; to me thou art  
 Father, Redeemer, and Renewer,—come.

—Jean Ingelow.



## OUR CABINET.

### TOO MUCH READING.

We once saw in a periodical intended for young folks the following paragraph: "How easily could a person of ordinary leisure read one book a week. How rich would be the reward! Fifty-two volumes a year. Such a quantity of useful reading every year would fit any one of ordinary capacity to be eminently useful in church or state; and if he remained a private individual it would be to him a source of pure enjoyment. Let it be tried!" The advice was well meant, but it should have been taken with many grains of allowance. Some one asked the pious Jordan, whether it was best to be always praying or always reading books of devotion. "You might as well ask me, whether it is best to be always eating or always drinking," replied the venerable man. The man who eats two dinners every day will dispose of a great deal of food in the course of a year, but he will probably ruin his digestion. Though it is an excellent thing to cultivate a fondness for reading, the taste must be kept within proper limits or it will grow to be a lust of the flesh. Much of the reading of the present day is absolutely worthless, and though it might be possible to read a volume a day, the time thus spent would be worse than wasted. Even one book a week is too high an average, if the books chosen are really thoughtful and instructive. The main thing is not quantity but quality, and a volume which demanded years of preparation from its author can hardly be properly read by "a person of ordinary leisure" in a single week.

It is related of Emerson that he never read without having a note-book at hand, in which he entered everything that appeared especially valuable. In this way he collected a vast amount of available knowledge which by reflection he made his own. He thus became mentally rich, and was able to dispense

his treasures with a lavish hand. To read a few masterpieces of literature in this way, in the course of a year is worth far more than skimming a book without discrimination every week, or, indeed, every day in the week.

### HOW HE SHE-WINGED.

BY A. M. S.

There is a class of persons who not only consider it their privilege but their solemn duty to argue concerning things they do not understand.

An illustration of this character came under my notice some time ago, and I think it worthy of going on record.

Dr. F.—a man who glories in his freedom from all orthodox doctrines, engaged in an argument with a member of the Roman Church. They argued about the inspiration of the Bible; the burial place of Moses, and other kindred topics. Finally, the doctor produced a copy of the "revised version" and said if they wanted to make this edition correct and able to be understood by all classes, he did not see why they employed words that no one understood. Upon being asked to explain, he said there occurred in the first chapter of St. Luke, the word *she-winged*, and, if his Roman friend knew what it meant he was ready to be enlightened.

It occurred, he said, in a passage where John the Baptist is spoken of as being "*she-winged*" unto Israel. The doctor supposed it had reference to his being transferred to the Israelites, or was used to convey the idea of, "moving his tents" unto Israel.

They were hopelessly floundering around trying to put the proper construction upon it, when I happened to drop into his office. At once the whole matter as before stated was rehearsed to me, and my interpretation asked for.

Unwilling to commit myself without



more fully understanding the passage, I asked to see the word as it appeared in the Scriptures. Being told to turn to St. Luke, 1st chapter, 80th verse, I did so and read as follows: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his *shewing* unto Israel."

Although it may have been rude, I indulged in a hearty laugh at the doctor's expense, and after *shewing* him how simple it all was, he tried to justify himself by saying: "showing! shewing! showing! well, they had better use such forms of words as we are familiar with; and not something old and antiquated."

Witness the confusion of those who are "wise in their own conceit."

### WIRE; WIRING, AND WIRE-PULLING.

The Boston 'Advertiser' is right in suggesting that our times be styled the Wire Age, as against the Stone Age, Iron Age, &c., of former eras. We never before thought of it, how completely en-wired we are. We walk in shoes stitched with wire. Our gloves are wired at the wrists. We sit on wire chairs. Lounges and sofas are wired under us. Our beds and cots, and couches are wired with mattresses and springs. Our food is largely passed through wire sieves, and our tables are ornamented with wire covers, to shelter it against insects and flies. We enter the house of a friend by wire-pulling. We travel by cable-wires, and electric wires. We are hoisted by elevators set in wire. We cross wire bridges. We send messages by wire, over telegraph, and through telephone. We find our way in the streets by wire light. The fields are surrounded by wire fences. Our clocks and watches run by wires. Many of the books we read are stitched with wire. And much of the work done in the State and Church is done by "wire-pulling." No wonder, that we speak so often of 'wiry men'!

We want the Boston 'Advertiser' to have all the credit for directing our attention to this characteristic of the current period of American history. Its editor is right in suggesting that the future analysts ought to describe our times as "The Wire Age." PERKIOMEN.

### GOOD ADVICE.

Men who have risen in the world are often fond of looking back to see what circumstance gave them their first push up the ladder of life.

A gray-haired old admiral used to tell of a piece of good advice which he received in his youth, and which made such an impression on him, that to it he ascribed his steady advance in life.

As a lad, just before joining his ship, he occupied an humble lodging for a few nights; the landlady, a respectable, motherly woman, at once took a strong interest in the young fellow.

"When I went to bid her good by," he said, "the kind creature pressed a Bible and a guinea in my hands, saying:

"'There, my lad, take those, and God bless and prosper you. As long as you live never suffer yourself to be laughed out of your money or your prayers.'"

It was a word in season; the young midshipman never forgot it. To keep the resolution he made then required no ordinary firmness and courage, for let me tell you that fifty, sixty, or seventy years ago religion on board ship was a thing to suffer for.

But the boy stood firm. Alone among a crowd of careless ones, he said his prayers, trying to shut his ears to scorn and mockery, and even di-regarding personal ill usage as much as he could.

On shore he did not recklessly fling away the money he had earned, in "treating" and folly, as did most of his shipmates. So, by degrees, becoming known to his superior officers as a steady, well conducted young fellow, he merited the promotion he afterwards obtained.

We need this sort of bravery nowadays—not the bravery which keeps a man staunch in face of the enemy's cannon, we have plenty of that in the land, and we are glad of it; but the bravery of the soul that dares keep its place when the devil's ugly weapons are directed towards it—the bullet-hail of scorn, laughter and mockery.

Try to lead good lives, lads of to-day! And next do not be ashamed of being seen to do so. It is as wicked to pretend to be worse than you are as it is to strive to be thought better than you are.—*Lutheran.*



## OUR BOOK TABLE.

DAS REICH GOTTES AUF ERDEN, dargestellt in Predigten nach den Episteln des Kirchenjahres, von W. A. Helffrich, D. D. Philadelphia: Ig. Kohler, 911 Arch St., 1883. 8vo., pp. 728.

This splendid volume contains the best fruits of Dr. Helffrich's ministry. For many years the author has been recognized as one of our best German preachers, and the publication of a selection of his sermons was therefore eminently desirable. We have only room to say that his discourses appear to us to be thoroughly logical, as well as evangelical, and that in rhetorical style and finish they are equal to the best issues of the European press. The typographical execution is excellent, and the volume is equally creditable to author and publisher.

LUTHER: A Song-Tribute on the Four Hundredth Anniversary of His Birth. By Rev. Matthias Sheeleigh, A. M. Philadelphia: Lutheran Publication Society, 1883. Price, 50 cents.

This handsome little volume consists of a series of short poems, illustrating the career of the great German Reformer. They were written by the author at various times, and it is somewhat remarkable that they should now appear so closely connected. It was a pleasant thought to gather these flowers of poetry, and then to twine them into a beautiful memorial chaplet.

ECCE TERRA; OR, THE HAND OF GOD IN THE EARTH. By the Rev. E. F. Burr, D. D., Author of "Ecce Cælum," etc. Philadelphia: Presbyterian Board of Publication.

This is a book of "Evidences of Christianity," in which the author endeavors to show from nature and history that "the hand of God is active in every event, and consequently in every earthly fact, inasmuch as every fact is an event, or includes many events." This truth is illustrated by numerous examples, which have been gathered and selected with great industry and care. No doubt this kind of work is of great value to some persons in removing obstacles which stand in the way of the reception of the truth, and we have no desire to undervalue it; but after all it is to the heart that Christianity appeals, and personal experience is its best authentication.

CONRAD AND THE HOUSE WOLF. By Joy Allison, Author of "Mother Anthony's Family," etc. Philadelphia: Presbyterian Board of Publication. Price, \$1.15.

This is a very interesting story. Its main theme is Temperance, but it also shows how one energetic Christian laborer may become a blessing to a whole community. The book is unusually well written, and deserves a place in the Sunday-school library.

LIFE THOUGHTS FOR YOUNG WOMEN. By M. Rhodes, D. D., Author of "Expository Lectures on the Philippians," etc. Philadelphia: Lutheran Publication Society, 1883. Price, \$1.25.

Dr. Rhodes is becoming a voluminous author, and with every volume his writings grow more popular. This book contains the substance of a series of lectures to young women which he has recently delivered. Such publications cannot fail to do good, and we are glad to learn that the present volume bids fair to be extensively circulated.

FIRST THE BLADE. By Hannah More Johnson. Philadelphia: Presbyterian Board of Publication. Price, \$1.00.

This is a story of the development of the Christian life. Though delayed by adverse conditions, the process must continue until it reaches the perfection of flower and fruit. The present story, which illustrates these truths, may appear to some readers to be lacking in incident, but the lessons which it teaches are admirable.

MAGGIE POLLARD'S SACRIFICE. By Miriam R. Davis. Philadelphia: Lutheran Publication Society, 1883. Price, \$1.00.

A story of self-sacrifice in the ordinary labors of life. Every day there are instances of genuine martyrdom all around us, but we fail to notice them or to profit by them. In this story we are taught the lesson, that the best way of securing happiness for ourselves, is to promote the happiness of others.

THE CENTURY for March is, as usual, superbly illustrated. The frontispiece is a portrait of the celebrated Prussian general, Von Moltke, which is accompanied by an interesting biographical sketch. "The New Washington" and "Old Public Buildings in America" are two illustrated articles which show the reader how our country has advanced in architecture. "Dr. Sevier," "The Cruise of the Agnes May," and "An Average Man" are continued. Other interesting articles are: "The Next Presidency," by Wayne MacVeagh; "The Suppression of Pauperism," by D. McG. Means, and "Notes on the Exile of Dante," by Sarah Freeman Clarke.

RECEIVED: *The Choir Perennial*, a collection of Anthems, Chants, and Select Pieces. Lutheran Publication House, No. 42 North 9th St., Phila. Price, 75 cents.

*Brakes and Steam: A Word to Railroad Men.* By the Rev. Charles S. Pomeroy, D. D. Philadelphia: Presbyterian Board of Publication. Tract.

ST. NICHOLAS FOR MARCH.—This excellent magazine for young folks is again before us. As heretofore, the leading stories are full of interest, and are well and beautifully illustrated. It must give pleasure and instruction to its readers. Published by The Century Co., New York.



## SUNDAY-SCHOOL DEPARTMENT.

### THE RESERVE CLASS.

We have heard of Sunday Schools which have a Reserve Class. It consists of persons who are willing to act as substitute teachers whenever their services are required. This class always studies the lesson for the succeeding Sunday, so that when they are called upon they will be prepared to teach. Having gone over the lesson with a teacher on the previous Sunday they will not hesitate to instruct others. The idea is, we think, a good one, and its general introduction could not fail to be advantageous.

### MAKING A SPEECH.

Luther says, "Hearing is the most delicate of the senses," and the best speech may be spoiled by being too long. If you will speak only when you have something to say you will probably be brief; for good thoughts are scarce, even with the best of us. It may possibly occasionally happen that your train of thoughts is too long for a single address. In that case learn a lesson from railroad men: Cut your train into sections! One section will probably carry as much luggage as is needed. Keep back the rest, and you can bring it up when you meet your audience again.

### HEIDELBERG CATECHISM.

#### FIRST LORD'S DAY.

##### Question 1st:

What's thy one only comfort, in life and in death?

##### Answer:

This my answer will be, with life's latest breath,—  
That in life and in death I am not my own,  
But with body and soul to my Saviour belong.

That faithful He is, to keep and to hold  
What His precious blood purchased with  
suff'ring untold;  
That the price of my sins that blood satisfies,  
And all the fell power of Satan defies;  
That in fullest deliv'rance a freeman I stand,  
From sin's fatal bondage—the law's stern demand—  
By my heavenly Father so safely preserved,  
Not a hair from my head falls but at His word.  
That all things permitted, appointed for me,  
Until my salvation subservient shall be.  
And by His blest Spirit, so holy and true,  
Assured of a life eternal and new,  
I, willing and ready, now, henceforth shall stand  
To live unto Him and await His command.

##### Question 2nd:

How many things needful for thee to know,  
That enjoying this comfort, so strange here below,  
Thou mayest live happy earth's sorrows among,  
And die, too, most happy; thy victory unsung?

##### Answer:

This, this is my answer, but *three* things to know;  
How *great* are my *sins*, and the *woe* they bestow.  
And second, how I *delivered* shall be  
From my sins and miseries deep as the sea.  
And *third*, it is meet that I should well know  
How best to my Father my gratitude show  
For such a deliv'rance, so full, yes, so free;  
Salvation from sin for sinners like me.

— *Christian Intelligencer.*

THE greatest evils in life have had their rise from something which was thought of too little importance to be attended to.



## LESSON I.

## PALM SUNDAY

April 6, 1884.

## PAUL'S THIRD MISSIONARY JOURNEY.—Acts 18: 23 to 19: 7.

23. And after he had spent some time *there*, he departed and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26. And he began to speak boldly in the synagogue: Whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

28. For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ.

1. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5. When they heard *this*, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7. And all the men were about twelve.

**GOLDEN TEXT.**—And when Paul had laid his hands upon them, the Holy Ghost came on them. V. 6.

**CENTRAL TRUTH:** Believers should grow in knowledge and experience.

## NOTES.

TIME: A. D. 54. PLACES: Antioch and Ephesus. V. 23. *Some time there*; in Antioch. See v. 22. *Departed*—on his third missionary tour. *Galatia and Phrygia*, in Asia Minor. *In order*, in succession. *Strengthening*—confirming in faith. 24. *Apollos*—a liberal Jew; a disciple of John Baptist; soon to become a disciple of Jesus. *Alexandria*, the chief city of Egypt, built by Alexander, 332 B. C. *Ephesus*, a chief city of Asia Minor. 25. *Instructed*; literally, catechized. *Baptism of John*—unto repentance. Not the same as Christian Baptism. 26. *Aquila and Priscilla*, (see lesson 10, 1st quarter). *More perfectly*—taught him about Jesus Christ. 27. *Achaia*, the

southern portion of Greece. 28. Apollos now preached that Jesus is the Messiah, foretold in the Old Testament. 1. Paul now comes to Ephesus, where Apollos had been. *Disciples*—imperfectly instructed believers. 2. The great question: *Did ye receive the Holy Ghost, when ye believed?* We have not heard that He has been given. The reason is given in v. 3. Then Paul tells them of the Baptism of the Spirit, in the name of Jesus. 5-7. The dawn of imperfect knowledge was now followed by the full light of Christian truth and power. *Prophesied*—spoke in an inspired manner.

## QUESTIONS.

From what city did Paul start on his third tour? In what year? Through what countries did he pass? In what work was he engaged?

24. Who was Apollos? From what city was he? What is said of him? Whither did he come?

25. What is meant by instructed? Had he been taught the whole gospel? Did he know about Christian Baptism? Was John's Baptism the same? Did he need fuller light?

26. Was he willing to be instructed by others? Who became his teachers? What did you learn about them last quarter?

27. Where did Apollos next go? To what city? (Corinth, where Paul, Aquila, and Priscilla had labored). What letter did he bear with him? Was he of any help at Corinth?

28. What class did he persuade, chiefly?

On what did he base his arguments? What testimony did he bear concerning Jesus?

1. Who succeeded Apollos at Ephesus? Whom did he find there?

2. What great question did he ask? Give Paul's question, as in Notes. Their reply. Did they know that there is a Holy Spirit? (Yes). Did they know that He had been given?

3. Is Christian Baptism superior to John's? What gift follows it? (Acts 2: 38).

4. On Whom are all to believe?

5. What followed Paul's preaching? By what was their feeble light followed? Was this a *second* Christian Baptism? (No).

6-7. What followed the laying on of hands? Was this the same as on the day of Pentecost? What is meant by *prophesied*? Was this the ordinary gift of the Holy Ghost?

## CATECHISM.

Ques. 113. What doth the tenth commandment require of us?

Ans. That even the smallest inclination, or thought, contrary to any of God's commands, never rise in our hearts; but that at all times we hate all sin with our whole hearts, and delight in all righteousness.



## LESSON I.

April 6, 1884.

## Palm Sunday.

In the autumn of 54, perhaps, Paul began his third missionary journey. In succession he re-visited all the churches which he had previously established in the provinces of Galatia and Phrygia. The account of his first labors is passed by, until he came to Ephesus.

23. *Spent some time there*—in Antioch, Syria, where was one of the leading churches, which was noted for the fact that there the disciples were first called Christians, and also because it was full of the missionary spirit.—Doubtless this church encouraged and aided Paul on his missionary journey.

*He departed*—probably going first to Tarsus, his native place; then in a north-west direction through Galatia; then turning south-west, he passed through Phrygia; and thence to Ephesus, where he remained a long time, as we shall see.

*Strengthening the disciples.* The word is elsewhere translated *confirming*—making strong in faith and practice. 1. He gave fuller *instruction* in doctrine; 2. He *encouraged* them in their labors; 3. He more thoroughly *organized* the congregations; 4. He corrected the errors into which some had fallen (as we may infer from his epistle to these same Galatians).

Young members need training and confirming. They should be trained in church work and worship, in missionary activity and liberality.

## Apollos in Ephesus.

One of the most interesting episodes of church history is here given by Luke. A new and prominent worker appears upon the stage of history. But little is known of him, besides what is here given; but this is greatly to his credit.

24. *A certain Jew named Apollos.* He was not from Jerusalem or Judea, where the strict, orthodox Jews lived; but from *Alexandria*, a celebrated city of Egypt, on the Mediterranean. It was a great literary centre, famous for its philosophy and for having the largest library in the world, at that time.

The literature of the *Greeks* of Alexandria had great influence upon the *Jews* dwelling there. Owing to this union of Gentile and Jewish culture,

the Old Testament was translated into the *Greek* language in Alexandria.

*An eloquent man.* The word means more than a good speaker—*one learned in history*—highly cultured. Apollos enjoyed the culture of a Greek, and possessed the faith of a Jew. Hence it is said:

*He was mighty in the Scriptures*—that is, of the Old Testament. He knew what was in the Scriptures, and could draw out their *prophetic meaning*.

Besides his Gentile and Jewish knowledge, he was also—

25. *Instructed in the way of the Lord.* He had a knowledge of the Gospel, not in its fulness, but as far as related to the teachings and history of Jesus.

He was *fervent*, and *spake diligently*, leaving his light shine. But he had not yet obtained full knowledge of Christ's kingdom, as we shall see.

*Knowing only the baptism of John*; nothing concerning Christian Baptism and the gift of the Spirit. His relation to Jesus was like that of John the Baptist.

26. *Spake boldly in the synagogue.* He sought to show that the *prophecies* were fulfilled in Jesus Christ, and that He is the *Messiah*.

*Aquila and Priscilla expounded the way more perfectly.* He now obtained fuller knowledge. He was docile enough to be taught, and that, too, by the intelligent members of the Church. They taught him the nature of Christ's kingdom, as one of the Spirit's life and power.

27. *He was disposed to pass into Achaia.* This was the southern portion of Greece. In this country was the great city of Corinth, where Paul, Aquila and Priscilla made tents and preached the gospel. When Apollos heard from the lips of these two about the work in Corinth, he was moved to go there and carry on the work which Paul had begun. To these Corinthians Paul afterwards wrote: "I have planted and *Apollos watered*" (1 Cor. 3: 6).

*The brethren wrote*—sent letters of recommendation. Hence Apollos would be cordially received and welcomed.

*Helped them much*—co-operated in proclaiming the glad tidings in Corinth, as he had done before in Ephesus.



28. *Convinced the Jews.* He directed his labors especially to Jews, to convince them that Jesus is the Messiah, so long foretold. His special training fitted him for this work. He preached with such success at Corinth that his name was afterwards used as a watch-word of a party ("I of Apollos").

*Showing by the Scriptures.* "It is by the Scriptures of the Old Testament that even to us comes the complete proof that Jesus is the Messiah, the Son of God, and the full understanding of His nature. It is only as we see one great scheme or plan of redemption running through the whole Bible, from the sacrifice of Abel to the Lamb in the midst of the throne, shown in St. John's last glorious vision of heaven, that we can see a work worthy of God, and feel the completeness of the proofs given in the New Testament that Jesus is the Saviour of the world. Nor can we fully understand in all its depth and fullness of meaning Christ's nature and work without the types, and ceremonies, and sacrifices of the Jews, and the visions and prophecies of the holy men of old."—*Peloubet*.

#### Paul at Ephesus.

Ver. 1. Apollos left Ephesus before the arrival of Paul in that city. There *Paul found certain disciples*. Who were they? Jewish believers; they had, perhaps, been disciples of the Baptist, and were therefore believers in Him that was to come after John. They were on their way to Christ, but had not yet come to Him fully, for want of a guide and leader.

2. *Did ye receive the Holy Ghost when ye became believers?* This is a startling question. Suppose it to be addressed to each member of the Church, what answers would be given? On the day of Pentecost Peter said: "Ye shall receive the gift of the Holy Ghost." And Paul says: "Now if any man have not the Spirit of Christ, he is none of His." The question is a heart-searching one.

Hear the reply of these disciples: *we did not even hear that the Holy Ghost was given*; much less did they receive Him. This proves that they had not heard the gospel, or received Christian Baptism, as they distinctly assert in the next verse.

3. *Unto what were ye baptized?* Into what fellowship were ye received? They answered: *Unto John's baptism*; and consequently, into that preparatory school of those who waited and hoped for the Messiah. This Paul explained by saying, even as John, *they should believe on Christ Jesus*, and thus come into fellowship with Him. Now John had distinctly said of Jesus: *HE shall baptize you with the Holy Ghost*.—"John's baptism was that of repentance, of mortification; Christ's baptism is that of revival, of vivification."—*Melanchthon*.

5. *They were baptized.* They had not received baptism before in the name of Christ; hence this was not a repetition of the sacrament.

6. *Paul laid his hands on them.* The rite of laying on of hands has been continued in our Confirmation service.

*The Holy Ghost came on them.* We must not suppose that they had received no gift of the Spirit whatever before this. They had received blessings *suitable to their stage of enlightenment*. They had not yet passed over from the Jewish to the Christian dispensation. They were like the Apostles before the day of Pentecost. Now, like them, they became partakers of the Spirit in all His fullness. This was not the ordinary, but the miraculous gift of the Spirit. In the beginning of the Church many disciples were thus wonderfully endowed, so as to be able to *speak with tongues*, and utter prophetic words. *They spake with tongues, and prophesied*.

The purpose of such gifts was that they might be a *sign and testimony* to the people; that is, both to confirm the Church and to convince the world. Jesus proved His *Messiahship* by His power to *confer the Spirit* upon His disciples. "Tongues are for a sign," says Paul.

*Did ye receive the Holy Ghost?* Let every baptized person seek to answer this question truly. It is a solemn and practical one. Again, are we "filled with the Spirit," and "full of joy in the Holy Ghost?" "He beareth witness with our spirits, that we are sons of God," and enables us to cry, "Abba, Father." (See Quarterly Notes.)



## LESSON II.

## EASTER.

April 13, 1884.

## VICTORY OVER DEATH.—1 Cor. 15: 50-58.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed.

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54. So when this corruptible shall have put on incorruption, and this mortal shall have put on im-

mortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

**55 O death, where is thy sting? O grave, where is thy victory?**

**56 The sting of death is sin; and the strength of sin is the law.**

**57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.**

**58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.**

**GOLDEN TEXT:** Death is swallowed up in victory. V. 54.

**CENTRAL TRUTH:** Union with Christ gives victory over death.

## NOTES.

Read the whole chapter. It teaches (1) the *fact* of the resurrection. (2). This is *proved* by *Christ's* resurrection. (3). The *manner* of the resurrection, ("How are the dead raised?") is *illustrated* by nature (the seed sown, and the various kinds of bodies). (4). The *Spiritual body*. (5). The *victory*. (6). The *thanksgiving*.

*Verse 50. Flesh and blood*—the natural earthly body. *Kingdom of God*—the sphere of *spirits* and of *spiritual* life. *Corruption*—that which is perishing and decaying. **51.** *A mystery*—something hidden, but now *revealed*. *Sleep*—die. *Changed*—the *bodies* of the living and the dead believers shall be

made *spiritual*. **53.** *Corruptible*—the body that dissolves. *Incorruption*—which does not waste and decay or die. **54** *Written*—in Isaiah 25: 8. **55.** *Sting*—as of a poisonous serpent. *Grave*—or Death=Hades, the realm of the dead. **56.** *Sin stings*, hurts. *The strength*, &c. God's law condemns sin, and *convicts* the heart, filling it with sorrow and pain. **57.** (1). The victory is *from* God; (2) *through* Christ. **58.** *Steadfast*—not turning *yourselves* aside. *Unmoveable*—not turned by *others*. *Abounding*—doing all you can. *Not in vain*—because *in* Christ. The reward will come.

## QUESTIONS.

What Sunday is this? Whose resurrection do we celebrate to-day? What does *Easter* mean? (Rising). Recite the Golden Text; and the Central Truth. Mention the *six* points of this chapter, as given in Notes.

**50.** What cannot enter heaven? What is meant by flesh and blood? By kingdom of God? Define corruption.

**51.** What is meant by mystery? By *sleep*? Will there be a generation living when Christ shall come? What shall take place in them? Who else shall be changed? In what will the change consist?

**52.** How long will it take to make the change? What shall be the signal? How shall the dead be made? What shall then immediately take place in the *living* ones?

**53-54.** Will the new body be subject to sickness, disease, waste and death? What is meant by incorruption, and immortality? Repeat *the saying that is written*.

**55-56.** What is the *sting* of death? Does sin *hurt* and *destroy*? What causes great *fear*? What is the strength of sin? What does God's law produce in the soul? Does the *Christian* feel this sting?

**57.** Who obtains victory over death? *From* whom? *By* whom? *Why*? (Because, by death He *destroyed* death, and *delivered* us).

**58.** Give the meaning of *steadfast*? Of *unmoveable*? Of *abounding*?

Is *Christian labor* ever in vain? Why not? Would it be vain, if there were no future life? Will there be a reward?

## CATECHISM.

*Ques. 114.* But can those who are converted to God, perfectly keep these commands?

*Ans.* No; but even the holiest men, while in this life, have only small beginnings of this obedience, yet so, that with a sincere resolution, they begin to live, not only according to some, but all the commands of God.



## LESSON II.

April 13, 1884.

## Easter.

The fifteenth chapter of first Corinthians is the fullest chapter in the Bible on the subject of the Resurrection; and from this portion of the Scriptures our lesson for Easter is taken.

The *fact* of the resurrection and the life to come is no longer a mere guess, or a hope. It is a fact proved by Christ's actual rising from the dead. Great joy prevails in all Christian hearts because He rose, and in view of the assurance that His members shall also rise.

*The nature* of the resurrection is plainly taught in our lesson. (1). The body as it now is cannot enter the world of glory. (2). Our vile bodies must be *changed*, and made like unto the glorious body of Christ.

V. 50. *Flesh and blood cannot inherit the kingdom of God.* This is the summing up of Paul's instruction in the preceding verses in regard to the nature of the resurrection. *Flesh and blood* denote our *body as it now is*. He does not merely mean that sinful human nature cannot enter heaven; but that the natural bodies even of Christians are not capable of entering the state of glory, without first undergoing a great change.

"The Apostle does not deny the corporal element in the resurrection life. That is uniformly taken for granted; there will be a real body; but not, like the present one, of perishable flesh and blood. It will be a body, but a spiritual body, thoroughly adjusted to its spiritual occupant, and to its spiritual surroundings, as our present body is to the world in which we now live."

*Cannot inherit.* An heir inherits a home or property on account of a *natural relationship*. There must first be constituted such a relationship between our bodies and the kingdom of God; and this is done by the great change on the resurrection morning.

*Corruption* denotes the perishable nature of our bodies. But this cannot inherit incorruption—the glorified life. Many suppose that the very particles of the body which are laid in the grave are to be reassembled and reunited so as to form the same body in which the soul resided before death. Paul's words do not teach this, but the contrary. Of the new body he teaches that it will be

*incorruptible*—not subject to decay. After His resurrection, the body of Christ was the same body, and yet a very different one in many respects—a spiritual body.

51. *I show you a mystery*—something ascertained only by *revelation*, by the illumination of the Spirit.

The mystery is, that those who are alive at the coming of Christ must also undergo a change that shall fit them for sharing in the kingdom of God.

*We shall not all sleep*—undergo death. Paul did not know *when* the coming of the Lord would take place, or whether *he* would still be alive at the time; but he uses the word "we" to denote all Christians as constituting *one body*, of which he was a member.

*Changed.* Amid the *constant change* in our bodies there is *something fixed* which makes us recognizable as the same from the cradle to the grave, something which gives form, feature, and organization to this ever-moving current of matter which is momentarily condensed into what we call our bodies. And what is this but *the plastic principle of life*, which is ever shaping the materials which nature gives it for its own uses, and in accordance with an inward law, which molds us after our kind."—*Lange*.

52. *In a moment.* Here the instantaneousness of the transition is set forth in a striking manner.

*The trumpet shall sound*—for the gathering of the great assembly, as it did for the Jews at Mount Sinai, and at the great festivals.

*The dead shall be raised.* The *very persons* who died and were buried shall be raised; but *incorruptible*, with spiritual bodies. DEATH DOES NOT END ALL. And the best comes last!

53. *Corruptible must put on incorruption.* The new body will be, first, spiritual, second, immortal. There will be a *continuance of personal identity* in the whole man, whatever change may take place.

54-55. *The resurrection*—this change will be the "consummation of redemption and bliss"—a consummation devoutly to be wished for!

*So when, etc.* Paul's arguments "close in a burst of almost poetical fervor."



Death is swallowed up in victory !  
O Death, where is thy sting?  
O Grave, where is thy victory?

"Death is addressed under the figure of an animal armed with a poisonous sting, which pierces even to the soul; for that sting is sin."

"Death and the grave seem to be victors over men, for no one can escape from their power; all must fall before them. But when men escape from death and the grave into eternal life, and have bodies over which death has no more power, and death is but the door to a deathless life, then they have lost their victory."

55-57. Death and the grave are great terrors to many people; for death is the wages of sin. But when sin is pardoned, then the sting is drawn from death; its pain is gone. The grave has no *lasting* victory; cannot hold the body forever. The poor dying body itself at last gains the victory.

*The Hymn of Triumph* shall then be sung:

"Thanks be to God,  
Who giveth us the victory,  
Through our Lord Jesus Christ!"

58. The glorious hope of the resurrection should (1), give us great joy; (2), make us patient in trials; (3), and cause us to abound in labor and good works.

"LIFE SLEEPING IN THE SEED.—A vase closely sealed was found in a mummy pit in Egypt by Sir Gardner Wilkinson, who sent it to the British Museum. The vase having been accidentally broken, there were discovered in it a few *peas*, old, wrinkled, and as hard as a stone. These peas were planted June 4, 1844, and at the end of thirty days they were seen to spring up into new life, after a burial of probably 3,000 years."

VICTORY OVER DEATH'S TERRORS is Christ's Easter gift to believers. The heathen sorrowed for their dead without hope. "A shattered pillar; a ship gone to pieces, a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it—these were the sad utterances of their hopeless grief. The thought, that death was the gate of life, came not in to

cheer the parting, or brighten the sepulchre."—*Bonar*.

The revelation of the New Testament breaks like beautiful sunshine through the unutterable gloom of heathen and infidel darkness. Our Lord Jesus has brought Life and Immortality to light!

"Immortality is the glorious discovery of Christianity."—*Channing*.

"The stars shall fade away, the sun himself  
Grow dim with age, and Nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crush of worlds."

—*Addison*.

### A PLEA FOR PRAYER.

When loved ones leave our sight,  
Like stars concealed by light;  
Faith simply says "Believe."  
"Ask, and ye shall receive."

Strike not against the rock  
Flesh may not stand the shock,—  
But bow your hearts that grieve—  
"Ask, and ye shall receive."

When the soul's life grows sear.  
Ah! then we shrink from prayer,—  
But God still says "Believe,"  
"Ask, and ye shall receive."

To vanquish doubt aright,  
Bathe it in heavenly light,—  
Let sin no fancies weave—  
"Ask, and ye shall receive."

All searching souls pluck out  
The flaming weeds of doubt;  
Their watchwords are "Believe,"—  
"Ask, and ye shall receive."

—*W. H. Hayne*.

A thing only half enjoyed is only half-owned. An inferior thing brings only an inferior pleasure. One perfect diamond is more valuable than many defective ones. One truth well fixed in the mind and comprehended is better than many but half-understood. A small opportunity fully realized is better than a great one misimproved. The wealth of affectionate sympathy and aid is better than gold, and fills the soul with most perfect peace. Faithfulness lays up treasure in the heavens, which nothing can injure and no one remove.—*J. M. Leighton*.



## LESSON III.

## SUNDAY AFTER EASTER.

April 20th, 1884.

## PAUL'S PREACHING. I COR. 1: 17-31.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and

Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

**GOLDEN TEXT.** We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.—Vs. 23.

**CENTRAL TRUTH.** The Gospel in its simplicity is the power unto salvation.

## NOTES.

Verse 17. *Not to baptize*—not as his chief work. *To preach*—this was his special work. 18. *Foolishness*—the simple story of the cross seemed foolish to them. *Perish*—are perishing. *Power of God*—mighty to change their hearts. 20. *Wise, scribe, disputer*—the *sophists*, given to disputes concerning systems of thought. *Made foolish*—shown the utter folly of human attempts to save men. 21. *Wisdom of God*—true wisdom. *The world by wisdom*—by its pretended, so-called, knowledge; really, ignorance because it *knew not God*. *Foolishness*—so simple a means as preaching the cross! 22. *A sign*—something that appeals to the senses (eye, ear, etc). *Wisdom*—an appeal to the reason; speculation. 23. *Stumbling-block*, because they wanted a temporal deliverer, not a

crucified Saviour. 24. *Called*, inwardly constrained to follow Christ. 25. *Foolishness*—what seems so to men. *Weakness*—the seeming weak instrumentality of preaching. 27-29. See how the weak things, in man's estimation, conquer the mighty. *Wise*—worldly-wise. *Noble, titled persons*. *Foolish*, unlearned. 30. Notice the precious truths: (1.) Ye are in Christ; (2.) *Of Him*—that is, from God comes this life-union with the Saviour; (3.) He is our *Wisdom*, to banish our ignorance and our trust in human knowledge; (4.) *Our Righteousness*, (or Justification) from whom comes *pardon of sins*; (5.) Our *Sanctification*—the actual imparting to us of holiness of heart, and (6.) *Redemption*—deliverance from all evil; restoration from sin, death and the grave.

## QUESTIONS.

When was this Epistle written? Where? By whom? To whom?

17. What was Paul sent chiefly to do? Why not chiefly to baptize? Did he *undervalue* Baptism? What does he call the *seal of our union* with Christ? (Rom. 6: 3-6). What is meant by "wisdom of words?" What does that make void?

18. To whom does preaching seem foolish? What is it to them who are in the way of salvation? How does it manifest its power?

19. What is written about "the wisdom of the wise?" Where?

20. Who are meant by wise, scribes, and disputers? How did God make their words "foolish?"

21. What wisdom failed to know God? How are believers saved? What is meant by *foolishness of preaching*?

22. What do Jews seek? To what does a sign appeal? To what does "wisdom" address itself? Can our *senses* and our *speculations* find God?

23. What did Paul preach? Why did he emphasize the *crucifixion*? (Because His death satisfied for our sins). Why was the cross a stumbling-block to Jews? How did it seem to Greeks?

24. Who are the *called*? What is "Christ crucified" to such?

25. What is said of God's so-called *foolishness*? Of His weakness?

26-28. What classes did not accept the call? From what class were the first disciples generally? Whom did men consider *base*? (The lower classes). How did men regard them? Who *chose* such? What is meant by "things which are not?" ("Nothings and nobodies.")

29-31. Have "men of the flesh" any reason to glory before God? What is said of believers? (They are in Christ). By or of whom comes this? What is Christ made unto us? Explain how He is our Wisdom. What is meant by Righteousness? By Sanctification? In what are we to rejoice?

## CATECHISM.

Ques. 115. Why will God then have the ten commands so strictly preached, since no man in this life can keep them.

Ans. First, that all our lifetime, we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come.



## LESSON III.

April 20, 1884.

## Sunday after Easter.

The Apostle was led to write the first letter to the Corinthians, by the intelligence received from the family of Chloe, that certain divisions existed in the Church at Corinth. He begins by sending loving greetings, praising them for their spiritual progress; and then he touches upon their faults. He declares that he had refrained from baptizing them lest he should foster just such divisions as had arisen. Then he holds up before them, Christ crucified as the centre of Christianity.

The epistle was addressed to the Christians of *Corinth*, which was a city of Greece, with a population of nearly half a million of souls. It was a *commercial* city, very wealthy, and full of corruption and idolatry of a low, sensual kind.

The people, like all the Greeks, were given to intellectual conceit, and were fond of the disputes of the various schools of philosophy; they were quibblers.

You may imagine what dangers beset believers there. They were influenced by the thoughts and opinions of the unbelieving Jews, and especially the "wisdom-loving" Greeks.

Paul had founded this Church about five years before, and spent a year and a half there. Afterwards the believers became puffed-up, contentious, running into party-strife. Some even rejected Paul, and claimed Peter (Cephas) as their leader; others said, I am of Apollos, the "eloquent" man, who was "mighty in the Scriptures," and was a better orator than Paul.

But the Apostle, in our lesson, defends *simple Gospel preaching*, as over against "wisdom of words"—"great swelling words of vanity," and mere human eloquence.

17. *Christ sent me not to baptize*; that is, He sent me to preach, as my chief work, leaving to my assistants the baptizing of believers. "So Jesus Himself baptized not, but His disciples." There is here no *derogation* or undervaluation of Baptism; for Paul did on occasion baptize; and he appeals to this ordinance as the seal of our union with Christ. (Rom. 6: 3). In Cor. 1: 13,

Paul made honorable mention of this sacrament in connection with the crucifixion itself.

*Not with wisdom of words*—"philosophical reasoning, set off with oratorical language and secular learning, which the Corinthians set such undue value upon in Apollos, and the want of which in Paul they were dissatisfied with." 2 Cor. 10: 10.

*None effect*—barren of results. To have adorned the Gospel with the paint of the Grecian rhetoric, would have obscured its wisdom and simplicity, just as the *gilding of a diamond* would destroy its brilliancy.

18. *Preaching of the cross* means, that Christ died as an atoning sacrifice for the sins of men, and that men can be reconciled to God, pardoned and saved, only by the merits of this sacrifice.

*Them that perish*—the perishing ones, who think such a faith is foolish; but they who *are being saved* thereby know that it is *the power of God*, to purify the heart and renovate the entire being. A telegraph would appear to be an impossible mode of communication, to one who has never seen it, and knows nothing of its working.

19. *I will destroy the wisdom of the wise*. The words are from the Greek version of Isaiah 29: 14, slightly altered. God has shown the insufficiency of human reason to lead men to the knowledge of the way of salvation.

20. *Where is the wise?* I challenge him to disprove what I have said. Neither Greek wise men (sophists) nor Jewish scribes, nor disputers, had true knowledge of God, of man, or of their relation. Their so-called wisdom has ended in folly.

21. *After that*—whereas. *In the wisdom*—in the wise arrangement of God. The world by its "wisdom" or "philosophy," knew not God. Even the Athenians, wisest of all Greeks, confessed their ignorance of the true God.

We find God, see Him everywhere, when we follow the promptings of our own hearts; but when we speculate, and seek to construct theories about God, and become philosophical, we lose our way. Science cannot find God by chemical tests or by the telescope; but it would be foolish to say there is no God.



The world by its wisdom knew not God, and knows Him not now, in that way and by such means. But we know Him through *His own revelation* of Himself to us. That is, the human race has obtained the knowledge of Him *through preaching*.

This is called *foolishness*. The preaching was not foolish, but it seemed a very simple way of making known the grandest of all knowledge, the knowledge of God.

"Three things in this seemed foolish: (1) To do so great a work (save men) by so feeble a means as preaching; (2) to save men by a man crucified; (3) to expect men to be made better simply by believing on Him. But all three were the wisdom of God, as has been proved for eighteen centuries."

Paul thus shows how God has overthrown all human speculations, and made them foolish. The wisdom of the world is a poor guide of life and conduct. Besides, it *failed to know God*—could not find Him.

*Preaching* seems foolishness to those who have never felt the power of the Gospel. It is a *revelation* of God to man, and of His will concerning our redemption. It *saves men* who believe.

22. *The Jews seek a sign, and the Greeks wisdom. In seeking a sign, the Jews showed that they were not true sons of Abraham, who was a man of faith. The Greeks wanted a new system of speculative philosophy, not a revelation from God.*

23. *We preach Christ crucified.* This is the central theme of Apostolic preaching. "He was put to death *for our offences*, and raised again *for our justification*." Man is reconciled to God through the death of Christ on the cross.

A *stumbling-block*, because they wanted an earthly king, and not a deliverer from sin. *Unto the Greeks, foolishness*—because they did not know how great their sins and miseries are, and felt no need of a Saviour; but preferred intellectual culture.

24. *The called* are they who have heard and *heeded* the call—they constitute an inner circle in contrast with the outer world-circle of unbelievers, who also are called, but love darkness rather than light.

*Christ is the power and wisdom of God.* History proves that He *enlightens* man, and raises him up to a better life. Before the Gospel's march, human learning and devices to better man's estate come to nought. The humble are exalted and the mighty are put down. Thus the Divine *power* of the Gospel manifests itself by its effects.

25. *The foolishness of God is wiser, etc.* The meaning is, "The doctrine of the cross, though regarded as absurd and powerless, has more of wisdom and power than anything which ever proceeded from man."

26. Translate thus: *consider your calling*; think how you were called to Christ. Not by "wise" men or philosophers; not by the strong men of this world. Paul reminds them of the weak instruments which the Lord employed in their conversion.

27, 28. *Foolish things, weak things, base things, things which are despised, and which are not*—in the eyes of the world the Apostles and their preaching all seemed foolish, weak, base; they were *despised*, mere *things*, not reasonable beings; yea, mere *nothings* (things which are not)—overlooked, too insignificant to be noticed.

"The whole history of the expansion of the Church is a progressive victory of the ignorant over the learned, the lowly over the lofty, until the emperor himself laid down his crown before the cross of Christ."—*Olshausen*.

We might write a history of the Church under this title: **WEAK THINGS CONQUERING THE MIGHTY!**

29. *No flesh should glory.* The Gospel produces humility, and places all men on an equality or level in regard to salvation.

30. *Ye are*—you are not mere *nothings*. How and why? Whence is your existence? *From Him*, from God Himself. But not in yourselves; only *in Christ Jesus*, the living Vine.

Verse 30 is a summary of the Gospel. Christ is our **WISDOM**, who truly enlightens us; our **RIGHTEOUSNESS**—in the sense of *justification*; our **SANCTIFICATION**—the imparting to us of inward purity and holiness; our **REDEMPTION**—the full and final effect of His work for us and within us. He is all in all; and in Him only do we glory.



## LESSON IV.

## SECOND SUNDAY AFTER EASTER.

April 27, 1884.

## ABSTINENCE FOR THE SAKE OF OTHERS. 1 Cor. 8: 1-13.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is none other God but one.*

5 For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many),

6 But to us *there is but one God*, the Father, of whom *are all things*, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him.

7 Howbeit *there is not in every man that knowledge*: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

**GOLDEN TEXT:** If meat make my brother to offend, I will eat no flesh while the world standeth. V. 13.

**CENTRAL TRUTH:** We are responsible for our influence and example.

## NOTES.

1. *As touching*—concerning. *Offered*—sacrificed. *Idols*—objects of worship by the heathen. *Knowledge*—know that meat thus sacrificed is not affected so as to be injurious in itself. *Puffeth up*—leads strong minds to ignore the scruples of weaker brethren. "I can take care of myself; let others take care for themselves." *Charity*=love. *Edifieth*—builds up. It is a safer guide than mere knowledge. 2. At best, our knowledge is imperfect; but *love* prompts us to do what is best for *others*. 4-5. *Idol is nothing*—only a carved block or stone. 6. *One God*—as opposed to many so-called gods; *One Lord*—as opposed to many so-called lords. 7. Some of the early converts were not fully rid of the idea that idols are deities. *Conscience of the idol*=being used until now to the idol; still

thinking it a god, and a rival to God. *Defiled*—transgress the voice of their own conscience, and thus feel guilty of sin. 8. Neither eating nor abstinence make a man a Christian. 9. *This liberty*—right to eat or not to eat. *Stumbling-block*—a cause of falling to others. 10. A strong believer might even go so far as to eat in a heathen idol-house, and yet not be an idolater; but his example would lead weak brethren to eat in the idol's name, and so to sin. 11-12. We must not set a bad example to the weak. To sin against a brother is really to sin against Christ. 13. *Offend*—stumble and fall into sin. *Meat*—any food. The same is true of *drinks* and *amusements*. I will not use my *liberty*, or exercise my *right*, if I thereby set a *bad example* for others. *Love* thinks more of *duty* than of *privilege*.

## QUESTIONS.

What is the subject of this lesson? What is abstinence?

1. Who offered things unto idols? What are idols? What kind of *knowledge* is here meant? What effect has it? Does *one-sided education* lead to contempt of the ignorant? What is charity? What does it *do*?

2. What is said of our knowledge?

3. Does love to *God* beget love to *men*? What kind of knowledge is begotten by love? (Divine knowledge; true wisdom.) Does this right knowledge teach us how to behave towards men?

4. What does Paul say of an idol? Do the heathen *know* this truth? Who should teach them?

5-6. Is there more than one God? What name do we give Him? Who made all

things? In whom are believers? How many Lords? Who is our Lord, or Master?

7. Who have not this knowledge? What is meant by *conscience of the idol*? What is meant by *defiled*?

8. What does not make us better or worse? (Read Romans 14: 13-23.)

9. What are strong believers exhorted to do? Is it always well to *exercise* our *liberty* and *rights*?

10-11. State what thoughtless example one may set for another. Would both be guilty?

12. Against whom is this sin really committed?

13. What declaration did Paul make? What is meant by *meat*? Is the same principle true of *drinks* also? Of what else? What does love think of, chiefly?

## CATECHISM.

Ques. 116. Why is prayer necessary for Christians?

Ans. Because it is that chief part of thankfulness which God requires of us; and also, because God will give His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them.



## LESSON IV.

April 27, 1884.

## Second Sunday after Easter.

THE IDOL-MEATS.—When the heathen offered sacrifices of such animals as were fit for food, a part of the carcass was burnt upon the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the idol's temple or at home. Sometimes a part was sent to the market, and sold for food.

When a Christian was invited to such a feast, should he go? Should he eat the food placed before him? Should he purchase such food in the market?

These questions were referred to Paul by the Corinthians; and he now writes his answer to their inquiries. *He* did not raise the question; for he was not a "stickler" on the subject of rites and customs.

"In his theoretic convictions Paul sides with the liberals. But he rebukes their reckless application of these principles, and also that pride of knowledge which they manifested; and for the regulation of their conduct in this case he enjoins *the exercise of a self-denying love*, that subordinated the use of its liberty to a regard for weak brethren, and gladly renounced its rights in order to avoid all occasions for scandal."

The principle of conduct which Paul asserted is true in every age of the world; and not only on the subject of meats, but also of drinks, games, amusements and pleasures. And what is this principle? Do nothing which will cause others to stumble, and fall into sin! This is the law of love.

Then there is also another side, which the "weak brethren" must remember: not to be too ready to follow examples which they consider wrong; not to be too ready to take offence; but to be charitable themselves.

V. 1. *The question* was raised at Corinth: May a Christian purchase in the market and eat things offered to idols? On this question they *all had knowledge*; that is, they *knew* that the offering did not change the nature of the meat, or make it an unholy thing in itself. Though *slain* in the name of an idol, it could do the consumer no harm, *unless he ate it as a feast to the idol*.

But this *knowledge puffed up* certain

ones, so that they paid no attention to the scruples of others, who sincerely thought that Christians ought not to eat.

Hence it would be better, out of *charity* for such, not to eat. *Charity edifieth*—strengthens and builds up the weak. *Love carries knowledge up to wisdom*.

V. 2. *Knoweth nothing*.—*Knowledge without love is one-sided*, and an unsafe guide of conduct; it is imperfect—a knowing only in part.

V. 3. *Love to God* begets a true and higher knowledge; that which Jesus teaches when He says: Be wise as serpents, but harmless as doves.

V. 4. *We know that an idol is nothing*.—Jews and Christians alike possessed this knowledge. But the recent converts from heathenism could not at once get rid of their superstitious feelings.

5. *Called gods*; in men's estimation and worship only do idols exist. Yet the *image* represented, if not a god, yet a thought, feeling, passion or idea. To transfer the homage of the heart to these was to rob God, to set up a rival to Him; and Paul calls this a worship of devils (chap. 10: 20). Satan was the subtle power which deluded people to worship images.

*There be gods many, &c*: human conceptions, to which the name *god* is given. *Lords*—supposed beings, whom people served. In the thought and life of the heathen "the gods many and lords many" were a terrible reality. So superstitious people are afraid of their own imaginary "ghosts."

V. 6. *But to us there is but one God*. (1). We have no latent suspicion that there may perhaps be gods many and lords many. (2). In abstaining from meat offered to idols, we do not do so out of any idolatrous feelings. (3). We are certain that there is but one God.

*The Father, of Whom are all things*. He is the Creator; and consequently whatever He has made is *good*. "All things" refers to creatures without reason and will.

*One Lord*—the divine manifestation of the hidden Infinite—the Executive of the Divine power on earth—the Ruler.



V. 7. *Not in every man this knowledge.* Whilst they have been taught it, yet it has not fully penetrated their hearts and minds. They still have a *conscience of the idol*—used to it until now, their scruples still linger.

8-9. Since there are weak disciples, we must not cause them to stumble, by always doing as we know we have a *right* to do. They have been used to the idol, and have but recently been converted. Let us set them *an example of abstinence* from every appearance of evil.

*Meat commendeth us not.*—Our eating makes us no better; and neither does our abstinence. Nevertheless *the exercise of this liberty of ours* may do evil to others. Therefore *take heed* about exercising your rights and liberties.

10. You are strong in the faith and in knowledge, and could even *go into an idol's house and eat*, without defiling your own conscience; but you would embolden a weak brother to do likewise, and cause him to sin against his conscience. And thus through your superior knowledge, the weak brother would perish. In vain for him would be Christ's death, through your lack of charitable deference to his scruples.

11-12. This is *sin against the brethren, and against Christ*; for He and His members are one.

13 *Offend*—rather, stumble, fall into sin. Thus Paul argues the case: and then states his principle of conduct, forcibly and clearly: "*I will eat no flesh, lest I make my brother to stumble.*" I will not please myself, but exercise self-denial, that I may win others for Christ.

"Let your motto be *forbearance*, not *privilege*, and your watchword *charity*, not *knowledge*. In a weak brother's presence abstain from questionable food; for to him, a dullard in moral truths, thou art a know-something, a luminary in the Church; beware lest he, like a moth dazed by a candle, circle round thy perilous example and perish in its light."

"That man has very little of the spirit of the Redeemer, who had rather his brother should perish, than himself be abridged, in any respect, of his liberty."

Christ declares that we would better have a millstone about our neck and be cast into the sea, than to offend the least

of His disciples. (Matt. 18: 6). Paul said he became all things to all men, that he might gain disciples. He circumcised Timothy, a half-Jew, for the sake of the Jews; but refused to circumcise Titus, who was a Grecian. "Whenever a thing is right or wrong according to circumstances, every man must have the right to judge according to those circumstances."—*Hodge*.

It is equally true that "these *weaker brethren* should seek to grow *strong* in knowledge, faith and true temperance, that they may reduce the sacrifices made by others on their account. Does not *duty* belong to the weak as well as to the strong?"

KNOWLEDGE AND LOVE must go together. Unloving knowledge may despise inferiorly-educated people; but true culture includes a loving regard of all men, and seeks their welfare.

RIGHTS AND DUTIES also belong together. We must not only insist upon our own *rights*, but perform our *duties* to society. In the temperance reform these truths hold good. Strong drink may be comparatively harmless to some persons, at least for a time; but such persons, out of regard for weak neighbors, may well abstain as an example to those who cannot exercise self-control. Such *love edifieth*.

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A CENTURY ago an infidel German Countess dying ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and the whole be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place purchased to all eternity, must never be opened." Thus she defied the Almighty. But a *little seed* sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder and lifting the immense blocks the structure ere long became a confused mass of rock, among which in verdure and beauty grew the great oak which had caused the destruction. Thus truth dislodges error; thus her branches spread in splendor above the ruins of the false; and thus "he that exalteth himself shall be abased."



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## SONG OF THE ROMAN LEGIONS.

BY THE EDITOR.

Through German snow, through Parthian  
sand,

With step that never falters,  
We bear with us our Fatherland,  
Rome's sacred laws and altars.

The battle won, the plow we speed  
From Tiber to Euphrates,  
The soil where Roman warriors bleed  
Belongs to Rome's Penates.

And where our leader halts at night,  
Is home, and land, and nation;  
We follow our proud eagles' flight,  
And ours is all creation.

The marsh is drained, the forests yield  
Before the coming lictor;  
And oil and wine adorn the field  
To bless the Roman victor.

From farthest East to Danube's foam  
The Lares' praise arises;  
And everywhere a lesser Rome  
Barbarian tribes surprises.

Then build ye roads of granite strong,  
That in far distant ages,  
The cohorts' throng may march along  
When Rome her foes engages.

We know the precious words of fate,  
The oracle has sounded:  
"In all the world the Roman State  
Firm as the Rocks is founded.

So long her legion's march shall tell  
From pole to pole her story,  
As on the Capitol shall dwell  
Her gods enthroned in glory."

*From the German of Felix Dahn.*

## THE BEAUTY OF SPRING.

BY REV. J. HASSLER.

*Spring*—this lovely season of the  
year, is now before us in all its grandeur  
and inviting beauty. Its coming has

long been wished for and desired. The  
frosts of autumn, and the snows of  
winter, have made its approach an  
object of earnest desire and deep inter-  
est. Bursting upon us from the lap of  
winter; warmed into life by the genial  
warmth of approaching summer, rocked  
in the cradle of stormy March; Spring  
now goes forth a beautiful cherub,  
awaiting to be washed and refreshed by  
April showers; and then to complete  
her toilet of beauty and love by May  
roses, and the sweet perfume of June  
flowers!

This cheering advent is heralded to  
the world, in the beautiful language of  
inspired song—

"Lo! the winter is past;  
The rain is over and gone;  
The flowers appear on the earth,  
The time of the singing of birds is come,  
The voice of the turtle is heard in the land."

This is a most beautiful description  
of this lovely season. It comes from  
the pen of one who was not only the  
"wisest of men," but spake also as he  
was moved by the Holy Ghost. King  
Solomon in his inspired description of  
beautiful Spring, gives expression to a  
most interesting truth, and to a most  
important fact, viz: The God of the  
Bible is also the God of nature. He  
who spake *the word*, also created *the  
world*. The sun, moon and stars; the  
earth, trees and flowers; have God for  
their author, as well as the Bible and  
redeeming love. The pencil marks of  
the same hand—the footprints of the  
same power are alike indelibly stamped  
upon the works of nature, as well as on  
the page of inspired truth!

In writing on Spring, it is quite  
usual for the student of nature to pass  
from a contemplation of the works of  
nature around him; and reason from  
this point as a basis, up to the idea of



God; whose existence is holy, and whose perfections of infinite power, wisdom and goodness are clearly revealed in the shining sun, the floating leaf, the revolving year, the rippling stream, the grassy meadow, and the opening bud! All this may be right. But for the Christian mind, it is certainly more proper to proceed from the full gushing fountain of redeeming love in the bosom of Jesus, the Incarnate Saviour; and reason from this point *onward, upward*, to the idea of a Holy God, whose matchless power and infinite goodness are clearly seen in the starry heavens, the rolling sun, the majestic moon, and the teeming earth, with her beauty of flowers and song of birds! By this method of reasoning, proceeding from the infinite to the finite; from the supernatural to the natural; from the heavenly to the earthly; and from the spiritual to the material—in this way the Christian student clearly arrives at this important conclusion, that the God of Revelation in the *Written Word* is also the God of Revelation in the *world of matter*. The marks of a Divine hand are as clearly seen in the opening bud, the expanding flower, the towering mount, and in the thundering cloud, as truly so, as in the book of Exodus, or in the Psalms of David. One is written, (the latter with the human hand, and with pencil and parchment, as portrayed through human reason, and as inspired by God. The other is also God's book, unwritten with pen and ink, or by human agency; but all the more lovely, beautiful and sublime, because *unaided* by brush or pencil, and *unmediated* by human thought! Nature and Grace are both the Revelations of God. Both speak of His divine majesty, power, truth and love. Both come from a Divine Almighty hand, beautiful, sublime, heavenly, eternal! "The heavens declare the glory of God; the firmament showeth His handiwork; day unto day uttereth speech, and night unto night showeth knowledge." "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

The book of Nature, and the book of Grace, are both divine; and teach us

but *one God*. They come from the same power, the gift of the same hand, and the offspring of the same infinite love and mercy. This is the beautiful lesson that comes to us from the expanding beauties of the opening Spring. The Bible and Nature have but *one God*.

*Another Lesson* to the Christian student, from the expanding beauties of this cheering season, is, that the *same law* is observed in the creation of the world, as we find revealed in the book of Grace—*Unity in diversity*.

In the Bible no two books are alike. No two Psalms, no two Gospels, no two Prophets; all speak differently, and read differently; and yet all this variety combined, makes but *one Revelation—one truth, God Incarnate*. The beauty of poetry, the power of history, and the sublimity of prophecy, are all combined to exhibit the person, power, and glory of *God made flesh*. They all bend their triple radiance of light, life, and power, in seeking to reveal the meridian splendor of the "great Sun of Righteousness, who has risen with healing in His wings." Pathetic narrative, amazing incident, thrilling poetry, gorgeous description, plain history, life-like biography, and majestic prophecy, here abound in such rich, ample profusion, as can find no parallel in the books of human learning or earthly wisdom. So, too, in the book of Nature. Here the same law prevails—rich variety, yet unity of purpose, oneness of object—*God's glory in man's good*. Mountains and highlands, plains and valleys, rivers and coasts, shore and ocean, island and continent, land and water, moon and stars, rock and hill-side, all—all, have diversity of being, a variety of character, yet constitute *one Creation—one Universe!* So, too, if we limit our view to any one part of the material world—the earth upon which we tread; here the same law prevails in all its beauty and force. No two trees are alike, no two forests, no two hill-sides, rocks, or fertile vales; all, all have an abundance of rich variety, and yet all unite and harmonize in the great law of God in nature and in grace—*diversity and unity, harmony and apparent discord, love and order, beauty and decay, mystery and depth!* Seasons, months, weeks



and days, summer and winter, wet and dry, heat and cold, seed time and harvest; these are all so many marked periods and essential characteristics of earth and things earthly; and yet with all this rich variety, and diversity of being, they all centre in one point—end in one object; *God's glory in man's happiness!* In man, the whole universe finds its centre, and through him all nature awakes to a consciousness of spring beauty, or autumn decay. For man the seasons walk their splendid round; for him, day and night visit the earth; for him the heavens smile with beneficence, and the earth teems with riches. All in *one law* of universal benefaction, *unity in diversity!*

But lovely Spring, teaches man the great duty of *spiritual life and moral activity.*

Now, everything in nature, upon which the eye can rest, is full of life and activity. The sun shines, the bud expands, the seed sprouts, the grass grows, the water ripples, the flowers bloom, the birds sing, and all nature throws aside the dead torpidity of winter, and seeks to adorn herself with the lovely freshness of Spring beauty. It is indeed refreshing at this season of the year to witness the rapid strides and hurried steps of nature's progress, in seeking to clothe herself with the beautiful habiliments of flowery Spring: speedily to be adorned with the roses of May, and then to breathe forth the rich perfume of June glory. The budding oak and the grassy plain; the green foliage and the flowery meadow; the verdant fields and the laughing streams, as well as the merry song of joyous birds, and the playful pranks of the skipping lamb; all, all loudly proclaim the full realization of the words of Solomon—"Lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come; the voice of the turtle is heard in the land." All nature is thus full of life and activity; and man certainly should not *be idle*; but *up and doing*; and zealously fulfil the end of his being, which is to do *God's will*; and enjoy *His presence for ever!*

This indeed is the chief object in view, why the "wise man" thus tunes his royal harp to the beauties of Spring

—to awaken the Church and man to spiritual life and activity. Because of the return of Spring—because the winter is past and gone—because the rain is over—because of the cheering beauties of the natural world—flowers appearing, birds singing, roses blooming, grass growing, balmy air, and the voice of the turtle being heard in the land—"therefore my love, my fair one, (meaning the Church), rise up and come away;" accompany thy glorious husband, Jesus Christ, the Son of God, out *into new fields* of living power and moral activity for God's glory and man's good! All nature is awake; awake then, oh! Christian man, to new joys, new zeal, and new life, for God and eternity! This is the voice of Spring. This is the import of all the beauty in nature around. The death and dull torpidity of winter is over—spring birds and spring flowers are here—so awake thou to *a new resurrection life* in Jesus Christ; and then you will be prepared finally for the "Eternal Spring" of beauty and love, at the right hand of God in heaven! *Then and there only* can you sing this song of Solomon, and its true heavenly import—

"There everlasting Spring abides,  
And never withering flowers;  
Death like a narrow sea, divides  
This heavenly land from ours."

But whilst we tabernacle yet in the flesh, and dwell here on earth, listen to the voice of *beauteous Spring*, calling us to *spiritual life and moral activity.*

Yes—

"Pleasing Spring again is here!  
Trees and fields in bloom appear!  
Hark! the birds with artless lays,  
Warble their Creator's praise.

Lord, afford a *Spring* to me!  
Let me feel like what I see:  
Ah! my winter has been long,  
Chilled my hopes, surprised my song.

How the soul in winter mourns,  
Till the Lord, the sun returns!  
Till the Spirit's gentle rain  
Bids the heart *revive again!*

O, Beloved Saviour, haste,  
Tell me all the storms are past;  
Speak, and by Thy gracious voice  
Make my drooping soul rejoice."

April, 1884.



## GERMAN MISSIONARY HYMNS.

BY THE EDITOR.

In primitive ages the Christian Church was full of missionary enthusiasm, and from every altar there rose constant prayers for the conversion of the Gentile world. These prayers, at an early date, assumed the form of rude litanies, in which the names of heathen lands were mentioned one by one. It was a beautiful thought thus to bring these countries to the Throne of Grace, and to pray for them separately as we do for our dearest friends. It was probably on the ground of one of these ancient litanies that Prudentius composed his celebrated Epiphany hymn:

"Gaudete quicquid gentium est,  
Judaea, Roma et Graecia,  
Ægypte, Thrax, Persa, Scythia:  
Rex unus omnes possidet."

The glorious spring-tide of the Church did not long continue. During the latter part of the Middle Ages no one seems to have thought of sending missionaries to the heathen. Epiphany hymns continued to be written and sung; but the idea had gained ground that in due time the imposing grandeur of the Roman church would make itself felt in all the nations, and thus attract them to her communion.

Even the age of the Reformation was not properly a period of missions. The Reformers frequently insisted on the importance of preaching the Gospel to the Jews and heathen, but they were so fully occupied in other directions that this discussion of the subject led to no practical results. Luther wrote several hymns which have special reference to the conversion of those who "sit in darkness," but are supposed to refer primarily to those who still lingered in the darkness of the papacy. The same idea is supposed to pervade the celebrated hymn, "*O Jesu Christe wahres Licht*," which is now frequently sung at missionary festivals. It was composed in 1630, in the midst of the horrors of the 'Thirty Years' War, by J. Heerman, who had suffered many persecutions from the papal party. He was for some time entirely blind, and his restoration to sight may have suggested the first lines

of his beautiful hymn. We give several stanzas, as translated by Miss Winkworth:

"O Christ, our true and only Light,  
Illumine those who sit in night,  
Let those afar now hear Thy voice,  
And in Thy fold with us rejoice.

O make the deaf to hear Thy word,  
And teach the dumb to speak, dear Lord,  
Who dare not yet the faith avow,  
Though secretly they hold it now."

The earliest undoubted missionary hymn was written by Michael Weisse, the psalmist of the Bohemian Brethren. It closely resembles the hymn just quoted, which is, however, of much later origin. In fact both hymns were founded on a Latin original. Weisse's hymn, which was published in 1531, begins: "*O Jesu Christ der Heiden Licht*."

Several other ministers of the Bohemian Brethren composed missionary hymns at an early period. This remarkable people must therefore be recognized as pioneers in this branch of German hymnology. The fact is interesting from the fact that the Moravian church is historically connected with this ancient body of Christians. We see, therefore, how the missionary zeal of the early Moravians was anticipated by the devotion of their ancestors.

Modern German literature can hardly be said to have begun before the days of Martin Opitz, the celebrated poet who flourished at the beginning of the seventeenth century. It is pleasant to find this distinguished man and several of his associates among the authors of hymns that have special reference to the conversion of the Gentile world. A few years later, in the midst of the darkness of the 'Thirty Years' War, when it sometimes seemed as though religion had taken her flight from earth, we find Paul Gerhard, the prince of German hymnologists praying:

"We come to Thee, O blessed Lord,  
And humbly now implore Thee,  
That all the earth may learn Thy word,  
And bend the knee before Thee."

It must, however, be confessed that it is not until the days of Pietism, as represented by Spener and Lodenstein, that the work of missions becomes a frequent theme of sacred poetry. "As far as the Reformed church is con-



cerned," says Prof. Kleinert, "if Pietism were stricken from its history, the church would not only be destitute of missionary hymns but there would be no Reformed hymnology worthy of the name." "We are too much accustomed," says the same author elsewhere, "to regard Pietism only in its mystical and extravagant forms, forgetting that its best life remained in the Lutheran and Reformed churches, and thus saved them from utter ruin."

It was the warm enthusiasm for the conversion of the world, characteristic of this period, that gave birth to some of the most beautiful hymns of the Reformed church. It was this that inspired Joachim Neander in his cave, and gave unction to the stream of sacred poetry that flowed from the lips of Gerhard Tersteegen, the ribbon-weaver of Mühlheim.

Stilling, the last of this blessed band of enthusiasts, advised all the German Pietists to unite in the work of Missions, so that they might get rid of their separatistic notions and be really one in the Lord.

The Lutheran circle at Halle was not inferior to the Reformed poets of the Rhine. Bogatzky published in 1750 the powerful hymn: "*Wach auf du Geist der ersten Zeugen.*"

"Awake, Thou Spirit who of old  
Didst fire the watchmen of the Church's youth."

J. J. Rambach also wrote several mission hymns, of which the best is, "Welcome, Thou Son of David."

The history of the American Board of Foreign Missions has been traced to a prayer-meeting held by a few students under a haystack. Not less insignificant was the beginning of the missionary work of the Moravians. Two young noblemen, while at school, vowed brotherhood, after the fashion of German students, but coupled with it the unusual agreement to devote their lives to the conversion of the heathen. These young men were Zinzendorf and Watteville, and how they kept their vow the whole history of Moravian missions completely illustrates. It is said that among the early Moravian missionaries there were no less than thirty-six who wrote hymns; but the best of these were from the pen of Count Zinzendorf and

his son Renatus. Several English missionary hymns have been translated into German, and are now extensively sung. One of the best is Dr. Schaff's version of "From Greenland's Icy Mountains."

The Reformed church of Germany and Switzerland has recently contributed its full quota to the rich treasures of Christian song. We need but mention the Krummacher family, who seem to be born poets as well as preachers. In Switzerland many delightful hymns have also been written in the interest of the cause of missions. This is owing principally to the influence of the celebrated Missionary Institute of Basel. Not less than twenty sacred poets have gone forth from the latter institution, and some of them have even had the privilege of translating the hymns which they had themselves composed into the languages of the heathen. Of this company of poets the best known are Preiswerk and Rothen. Several Christian women have also distinguished themselves in this department of sacred poetry. Among them are Anna Schlatter, Sophie Herwig, and Meta Heusser. It has been remarked that the poetesses appear to be especially interested in the conversion of Israel.

The work of missions is progressing with unexampled rapidity. Heathen nations have been deeply stirred and are turning towards the Sun of Righteousness. The consummation of our hopes appears nearer at hand than at any former period. When at last the great work has been accomplished, and all the nations acknowledge the Lord, what glorious songs will burst from the lips of God's triumphant people. Our present hymns are but weak petitions, and we will then gladly lay them aside to join in the grand anthem of eternal rejoicing.

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"FROM the brevity of life we may learn patience under all our crosses and troubles; they may be shorter than life, but they can be no longer. In all the bitter blasts that grow in thy face, thou who art a Christian indeed, mayst comfort thyself in the thought of the good lodging that is before thee."—*Leighton.*



### THE BLOSSOM AND ITS BUD.

In the beautiful God's Acre at New Goshen-hoppen there is a new-made grave, containing all that is mortal of a youthful mother and her first-born son. Mrs. S. R. Steltz, the wife of Mr. Edwin H. Steltz, and only daughter of Rev. Dr. C. Z. Weiser, was called away from earth on the eleventh day of March of the present year. She had been for many years a faithful reader of THE GUARDIAN, and, on one occasion at least, contributed an article to its pages. It is proper, therefore, that the following tender stanzas, written by her father in his bereavement, should be published here. Many a heart beats in sympathy with the sorrowing relatives, and many a prayer is offered that they may be enabled to look to Him who is the Source of Consolation.—EDITOR.

The young Child-Mother and her Babe, I mean.

She clasps it now as one she ne'er will wean ;  
So one they lived, so one they died,  
And so as one to Heaven they hied,  
That we, like one of double view,  
Know not, if they be one or two.

But two-score Springs and four were past,  
well-nigh,  
When her fair advent raised our hopes so high ;  
And when we named her Happy Queen,  
We saw not in our fondest dream,  
That she so soon should have a throne,  
To rule o'er one so all her own !

Like Rachael, she had sought and pray'd, a child ;  
Her Bride-heart so alone was reconciled,  
And when the Lord had heard her cry,  
With laughter she went forth—to die !  
Oh ! Why should she, as Rachael sigh,  
And like her, have her pray'r and die ?

Thro' Egypt hours, she moaned her sad refrain :

" Benoni ! " — " Child of sorrow, tears, and pain ! "

Till, " Benjamin ! " — at God's command  
Was heard—" The son of her right hand ! "  
How marv'lous, that to untold grief,  
His Word should bring such sweet relief !

But of all solace, sweetest is, the thought,  
That by such sacrifice, tho' dear, she bought  
Of Christ, for her and hers, her All !  
For it is written by Saint Paul,  
And in the Saviour's words quite plain,  
That life so lost is found again.

This balsam to our wound is best,  
Or we would be too much bereft,  
To think that God for sparrows cares,  
And ev'ry flow'r His bounty shares ;  
But for *her* night no star was sent,  
From out of His full firmament ;  
No angel of His countle-s host,  
That dwell along the Heav'nly coast ;

To keep that Blossom open here,  
To shield its Bud, and us to cheer !

Friends came to stand about our dead ;  
They spake, and words of solace read ;  
They strove our hot grief to allay,  
And lowly knelt around to pray ;  
From near and far, from ev'ry where,  
Were those who would our burden share :—  
Yet, over all this sympathy,  
Most precious is the thought to me,  
That nought but glory those await,  
Who go beyond by such a gate ;  
Who, Christ-like Life with Life annex,  
Thro' primal sorrow of their sex.

### PERSONAL, VITAL QUESTIONS.

BY REV. J. B. SHONTZ.

We are living in an age of *questions*. From childhood to old age, we are *questioned* on every topic, subject and floating report, until one's head and heart are sick and tired.

Of course, we learn and improve under rigid questioning. The duties, improvements and stern issues of our age, demand corresponding rigid catechisation. The arts and sciences and industries of the day, call for skilled and accomplished men and women. The wealth and fashion and show of the period, hold out dazzling and promising inducements. The amazing increase in outward splendor and worldly honor, in the last quarter of a century, have largely revolutionized the tendency of thought among even the best and most enterprising portion of the people. Questions of business, of worldly honor and of power, have *chained* the attention of the most energetic. These questions are so numerous, so urgent and so all-absorbing, that little or no time or energy is left for questions of morals and religious duties.

The last serious reflection will show to any one, that if such an increase of attention to worldly duties should continue for another twenty-five years, serious and earnest thoughts on moral and religious duties, will be almost entirely crowded out. Not that the good people will deliberately discontinue all thinking on the higher spiritual interests of men, but the ever increasing and multiplying demands from increasing and multiplying worldly business and



possessions, will *crowd out*, *enervate* and *displace* all moral and religious instincts and energies.

Personal questions are asked, but not those that relate to our highest honor and greatest good. A profession or calling is chosen whereby a livelihood may be obtained. Then questions are propounded. How may I best succeed? How may I gain the most possessions in the least time? How may I gain the greatest popularity in the shortest period? How may I soonest earn the highest honor?

Books are published—*cheaply*—and sold—*dearly*—in which *standards* of successful men are *set up* as inducements to call out greater energy from our spirited young men. Anything less than a *millionaire*, falls short of a proper standard. Morals, good character and piety, go for nothing. Bonds and stocks and politics, are held up as the only live questions worthy of earnest attention. Our newspapers are filled and burdened with “special offers,” “good investments,” “rare chances,” “big wages,” &c., &c., and this condition has been reached, by a steady, but gradual *crowding out*, and *enervating* of the moral and religious sentiments and tone, that once characterized all our newspapers—secular and religious.

Satan is at the bottom of all this, and if he can but succeed through magnifying and multiplying the claims of the world in the minds of all our most active young men and women, he will gain a victory for himself, against Christianity, as great as if he did it through open immorality.

We need, however, not entertain any gloomy forebodings in regard to these questions; but *now*, before the evil day comes, we ought to hold up the “*danger signal*.” We are in the sweeping, rushing current of a business life, more active and threatening than any the world has ever seen. The pleasures and amusements, the intemperance and immorality of the age, are not much greater than in some ages past, while the tide of business is rolling higher than ever before, and is still swelling. On this high-tide, our rising young people, can soon be carried beyond the reach of the gospel, hence, into inevitable ruin.

There are *vital* questions claiming our attention in this age of questionable issues, which we ought to hold up and emphasize with far greater vigor and determination than is being done.

When we appeal to the human conscience, we are met by a train of questions, vital and thrilling and overwhelming. There we find a place, that the business of the world, nor the world itself, cannot satisfy. There we hear a voice, that calls for help, the world cannot answer. There we discover a thirst that the purest water of this world cannot slake. There we see a hand outstretched for assistance, that the world cannot reach or fill. There we may see a face with upturned eyes pleading for mercy. There we may come in closest contact with all that makes man immortal, and elevates him to the very apex of creation; namely, the *image of God*. The divine image may be defaced, marred, and only dimly seen; but faint as may be the outlines of that image, it is after all, of more real value than ten thousand worlds. The image is not a *dead* one; hence, the cries, pleadings, wooings, and questionings that arise in the human conscience.

Even in the conscience that is reconciled to God, and where the divine image has been restored by the cleansing blood of the Lamb of God, questions are ever arising, asking for fuller joys, deeper experiences, higher delights, fuller consecration, more abundant labors and clearer evidences of God's favor. But in the unreconciled conscience, where Satan still predominates, where the battle still rages for possession, there vital questions arise that *trouble*, *perplex*, *alarm*, and which must be answered. From thence come the questions, Why do I realize a *constant conflict* in my breast, between the forces of good and evil? Why do I love the good, one moment, and give way to the evil, the next? Why do I obey an inclination that I know will do me no good, but on the contrary, will do me injury? Why am I not master of myself? What is this that leads me where I know I ought not go? What is that that blinds me when most I want to see? What pressure is that on my mind which makes me stupid when I attempt to think a sober thought?



Other vital questions, more gentle than those above-mentioned, often spring up, and ought to be seriously considered, viz.: What are my duties that I may enjoy the highest good? How may I overcome every downward tendency in my nature? How may I reach the highest joys? How may I best improve every talent I possess? How may I extract from every opportunity the richest honey? How may I cross every stream of opposition, climb every hill of difficulty and scale every mountain of severe trial?

These heart-questions are too often neglected. They are allowed to pass away as idle thoughts, whereas, they ought to be heeded and thoroughly studied. Every experience of keen sorrow from wrong doing, is a question that ought to be answered. Every taste of joy from an act of obedience, is a question which ought to contribute largely towards answering the great question. The importance of these vital questions, is seen, in the fact that they come before the mind for solution, under all the varied conditions and circumstances of life. In the day time and in the night, in business and pleasure, in sickness and health. If we would but pause and reflect when they come; what great helps they would be. Then we might see our failures and our advantages. Then might we behold the true road to permanent happiness, ever widening into greater fields of usefulness. Then might we feel the awakening and enkindling of new and higher forces, assuring us of coming success.

The question of *time* is a vital one. WHEN ought I to attend to these things, these promptings to do that which is of most importance? Why now, or, why not now? *Now*, because *now* is the only time I am sure of. To-day I have, to-morrow I may never have. If I am to have to-morrow, I can make to-morrow better, by taking into it, all the good I can obtain to-day. Therefore, *now* is always the *best* and the only *sure* time to do that which is for our greatest good; and if we fail in obtaining some lesser temporary good, we are still infinite gainers (Matth. 6 : 33).

WHERE shall I perform what I know I ought? That question has given no little trouble. Too many young people,

and old ones too, for that—imagine, that under almost any other circumstances, and almost any where else, than where they now are, they could do much more good and be better. Our advantages are seldom seen by ourselves. Others see them and covet them, just as we covet theirs. The truth, however, is, that God has placed each, just where we may do the most good—if we *will*. To seek a *place* where to do right and be good, on the plea that we cannot do it where we are, is only seeking an excuse for remaining in sin. The proper way is to turn to God *where* we are, and if the *place* is not a good one, God will soon provide more congenial surroundings.

WHY ought I consider the questions relating to my salvation? 1st. Because those questions weigh heavier on the mind than any others, and their very weight prove their superior value and importance. Nothing so troubles the sincere inquirer, as the thought of being out of Christ and exposed to the wrath of God; and nothing so comforts the penitent heart as the assurances of God's favor and pardon in Christ. 2d. Because these questions of personal salvation press upon the soul, and plead with infinite tenderness of a gracious Father's love, of a suffering Saviour's bitter tears and awful agony, of a blessed Comforter's nearness. These, and ten thousand other causes, explain why each one should seek the salvation of the soul.

Those who would be true and good in all the relations of life, must first be true to God. True love and obedience to earthly parents cannot be enjoyed by a heart not reconciled to God, the heavenly Parent. The human soul is capable of enjoying something better than things below. The object and substance of the soul's highest enjoyment are not found on this earth. The soul was from the first the divine breath in human form, which was only superseded by the divine Person in human form. There always has been too much heavenly material present and offered to the soul, which the soul has refused; hence, its poverty and leanness while feeding on the world in the very presence of a heavenly table.

From the deepest wells comes the



purest water; so, from the deepest longings of the heart come the truest voices calling us to our highest and purest duties. God, by His Holy Spirit, working in the human conscience, calling to repentance and into holy fellowship, and into sweeter communion, are thoughts and questions, before which all others sink into darkest night, in comparison.

Shall others heed the call of God by the Gospel and be saved, and must I be cast out? Must I, who have so often nearly surrendered myself to Christ, be lost through open, willful neglect? Shall I be prudent in matters of this world, and unwise in matters of the world to come? Will I permit every call from God, and every pressing invitation, to pass by, hoping and expecting something more powerful to call me? Why do I act differently in choosing spiritual possessions than when I choose worldly benefits? Will I refuse to accept salvation for my immortal soul when it is so freely offered to me by my own Creator, and at the same time eagerly and thankfully accept every worldly possession offered me? How strange the anomaly of human action in regard to choosing eternal life, when compared with the wit and wisdom displayed in all secular business.

May we not hope that at least some of these vital questions may take hold of the heart of each one that reads this article? May some new desire be awakened, some depressed heart be encouraged, and some crying question be answered: Oh! that some may be led to decide for God and immortal glory; and may others be stimulated to seek for richer experiences in the humble service of the Master; while others still may be induced to enter the highest office in God's service, and thus answer the profoundest questions ever presented to the heart of a child of God; and thus, also, secure the greatest blessing from God, in the assurance of fulfilling the highest mission delegated to man, by Him who has all power both in heaven and in earth, and who spake as never man spake, and who went about doing good.

SHIPPENSBURG, PA.

## STANDING ON ONE'S DIGNITY.

BY REV. I. E. GRAEFF.

There is a dignity common to all men. This is the dignity of human nature. This lies in the fact that the nature of man, common to the whole race in all its physical differences, is of one origin and of one destiny. The origin is divine, the one personal God being the maker who created man after His own image. The design of this creation was, and is, and ever will be, a beneficent design. Man was made for fellowship with God, and that not for a day, or for a year, or for any period of time; but for the days, and the years, and the periods, of an endless eternity. It will be in vain to seek for a dignity more ennobling than this. If men only knew the divine royalty of their nature, and lived up to the nobility of their origin and their divine calling, they would have the benefit of a dignity on which they could stand in the face of all the trials and the issues of their existence.

The lesson of a common dignity of human nature is a plain one, and yet it is very hard to learn. If man was not perverted, if by the abuse of freedom he had not become estranged from that which is right and good, his natural impulses would lead him to follow the law of his divine dignity; but he got out of this way of thinking, and feeling, and acting, by giving himself under the power of evil—by sinning against God and his own nature. Thus the knowledge of God was lost, and along with it the knowledge of the dignity and the destiny of human kind. As this downward tendency gained power and dominion, men did violence more and more to each other, and more and more lost their own proper self-respect. The weak were at the mercy of the strong, both as to life, property, and the pursuit of happiness. And it is not at all surprising now, in view of the moral degeneracy of our nature, that the lesson of human equality is being learned so very slowly, and that for many long dreary ages the race was seemingly altogether ignorant of this plain primary truth. We know more of it now,



but we have still much to learn and will hardly reach the perfection of our learning, before the breaking in of the millennial state in the ages to come.

A few years ago a lady missionary of the Presbyterian Church, or rather who had been formerly connected with Presbyterian missions in Syria, and who was now engaged in organizing lady missionary societies at home, made some strong statements relative to the condition of women in the Orient. She showed, by numerous incidents, taken from her own experience, that in Syria, as in other Asiatic countries, there is no protection, by law and public opinion, to women. These are in a state of absolute slavery to the stronger sex, and that if a husband chose to take away the life of his wife there would be no interference, because it was only a woman. And a father, having strangled his female offspring, it would be quietly overlooked, because the victim was only a female. In our own country, and in all Christian lands, wives are murdered and helpless children abused and outrageously wronged; but in all such cases there is a common refuge for all—the law protects all alike, and public opinion is even more tender and sympathetic towards the weak and the helpless, than towards the strong. Christians, from the days of Christ and the Apostles down, have learned, though slowly, the lessons of native human equality, and have come, by the grace of God, to live and act by the light of this divine law.

A man is a man then—be he Caucasian, Mongolian, black or white. As such he is entitled to the respect due to our nature. At home in his native land, or abroad in other countries, if he is not treated as a human being has a lawful right to expect to be treated, without regard to any of the mere outward circumstances of his history, then he is wronged, as we understand it, and has a right to appeal for help. Still there is one thing that must not be forgotten—every one must keep up his proper dignity. Dignity may be forfeited, it may be lost, just as the sinless purity of man was lost in the beginning by transgression. Every principle of manhood is sometimes sacrificed, by such as afterwards presume

to stand on their dignity by glorying in their shame. It would not be necessary to go far to find men who live in open shame, who violate the law of common decency to such an extent that it is known and understood by the community, and who, if called to account, would answer that it was nobody's business, since every one was his own master and could do as he pleased. Such standing on one's dignity is of course a scandal, and should promptly be checked and reduced to its proper level by the outraged sense of Christian communities.

But cases of a false perverted dignity need not be of a flagrant character. This may show itself simply in the form of bad manners. All rudeness comes under this head. Profanity in young men, and a corresponding vulgarity in young women, either on the street or in the parlor, may be followed by a chivalrous appeal to the code of honor, while all the while the absence of every sense of true honor characterizes the conduct of the parties concerned. It is easily seen, therefore, that to stand on one's dignity with any degree of right and legitimate success, one must have the true genius of genuine Christian manhood fully in force within his individual character. Hence the cultivation of refined and humane thoughts, feelings and habits, is one of the primary conditions of a proper training or education, and the young, who do not develop these graces in their early years, will have to pay a heavy penalty, in their later experience, for such neglect.

St. Paul stood on his dignity sometimes, and that with admirable effect. When he first came over to Macedonia and preached the gospel in Philippi, he was shamefully treated contrary to law. By order of the magistrates he was publicly beaten, without being tried and convicted of any crime. And after this he was still further wronged by being put to prison, and that into the inner prison with his feet in the stocks. At this crisis, we are told, he was helped by an earthquake, by which, however, no harm was done to any one. The magistrates were led to see the serious mistake they had made, in their barbarous treatment of the great missionary; wherefore they sent word to



the keeper of the prison that he should let Paul and Silas go. Now it was that Paul said: No—they shall not thrust us out in this private and secret way. They have wronged us publicly, and that in glaring violation of our rights as Roman citizens, and therefore let them come and lead us out in person. And those magistrates did come as they were required, knowing very well that the prisoners had rights which they were bound to respect. It is a little surprising that the Apostle did not make his appeal to his citizenship sooner, since that might have saved him from being barbarously beaten, before he had a hearing. He saved himself in that way at a later period of his history, in the city of Jerusalem. Perhaps he bore this wrong heroically, only thus to find in Europe a more effectual occasion for marked success in the service of his divine Master.

It is a great thing to be under the protection of a strong government. When Paul said—I am a Roman citizen—it meant something, since the power of the empire was universally feared and respected. So we may be justly proud, because the flag of our country is honored all the world over. Still all this will avail us nothing, if we are not true and loyal citizens. The government protects us only as long as we live up to the conditions of American citizenship; and as soon as we are convicted of violating these conditions, there will be a penalty instead of protection and defense. No one can stand on the dignity of an American, either at home or abroad, who has lost the manners of our national manhood. If a citizen in any way forfeits his rights, his dignity will no longer hold and he is treated as one who has offended against the majesty of the law. If all Christians had as exalted a sense of their civil obligations and prerogatives, as those two apostolic missionaries had at Philippi, there would be a vast deal more of genuine heroism and a great deal less of that spurious self-reliance which deserves to be branded as meanness, or as unmanly pride.

Citizenship in the kingdom of heaven is the very best foundation for genuine dignity. This lies in the fact that it is the grand fundamental aim of the

blessed gospel, to put all men into their proper relation to God and to each other. The herald angels sang—Glory to God in the highest, on earth peace, good will to men. That happened when the gospel first came in, but now the history of its growth in the world, during eighteen centuries, stands as a perpetual testimony to the truth of the heavenly message. Gradually the number of believers has increased, until now it has risen to hundreds of millions. And these millions have infinitely more power, in this age, than that of religion and morals merely. All the physical and intellectual resources of the civilized world are at their service. Of all the kingdoms of this world, there is not one so grand and so world-comprehensive as this is proving itself to be. Rome had almost universal empire one day, and other kingdoms had a wide dominion, but none of these ever had the power to rule the world with essentially one order of ideas. And indeed, to be in the full tide of a civilization, like the people of Europe and of this country are, which looks to a complete and speedy conquest of all the nations in all parts of the world, is one of the most inspiring ideas that can possibly take hold of the human mind. Any one may feel proud and grateful to God, that he lives in this age and that he can take part in hastening the final triumph of the Christian faith. Those who begin young and spend a long life in this great and blessed work, may glory all the more because of their well-sustained dignity in the cause of Christian manhood.

But some presume to stand on their dignity in quite the opposite way. On account of faults and defects, real or imaginary, among those who are members of the church, these stand aloof and take no direct part at least in the great work, pretending to get along quite as well if not better without church membership. If these persons are right in maintaining that kind of independence, then the Lord Jesus and His inspired Apostles are not only convicted of a radical error, but organization for social purposes in every sense is shown to be of no account. But not many would be willing to push their notions of personal independence as far



as that. Men live and develop best in company with others, and so do Christians. Those who imagine that they can stand by themselves and need not the companionship of others, ought to do as Christ did, sacrifice their ease and vanity by doing good to such a need their help, and soon they would learn better how to maintain a proper personal dignity.

The church needs workers, because the cause of a common humanity needs them. These must be trained for the work, and this is best done where practice goes along constantly with religious and benevolent training. In Christian families, in Sunday-schools, in the churches, where offerings and prayers are wont to be made, the workers must be educated and given their places. And blessed are they who have a share, both in the training and in being trained. They will have something real to boast of, when once their labors are finished and complete. If they stand on their dignity, it will be the dignity of genuine Christian worth, and men will honor them for this, as the magistrates honored Paul and Silas, if not from personal regard, then at least by constraint of the law, or of public opinion.

Readers of THE GUARDIAN, are you in the work?

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### THE AMARANTHINE CROWN.

BY THE EDITOR.

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There is a beautiful promise in the first epistle of Peter, which reads:

"When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

Some translators, strictly following the original, render the latter clause of the passage: "Ye shall receive an amaranthine crown of glory."

Though the ordinary version is to be preferred for popular use, as there are thousands of good people who do not know what is meant by an amaranthine crown, the original has a certain poetic beauty which is lost in the translation.

There is a flower which we call amaranth, because it does not readily

wither; but the amaranth of the ancients belongs purely to the realms of poesy. It is, however, the symbol of all that is truly enduring, and its very poetic nature indicates that its significance extends beyond that which is visible and sensual. An amaranthine crown is, therefore, "a crown which shall bloom in immortal vigor when all the transitory glories of this world are withered like a fading flower." Hence Milton, in describing the lofty ceremonial of celestial worship, says:

"Lowly reverent  
Toward either throne they bow, and to the  
ground  
With solemn adoration down they cast  
Their crowns, inwove with *amarant* and gold;  
Immortal *amarant*; a flower which once  
In Paradise fast by the tree of life  
Began to bloom."

This crown, which is elsewhere represented as a crown of righteousness, a crown of life, and an incorruptible crown, the Scriptures promise to those who remain faithful until the Chief Shepherd shall appear. It cannot be otherwise than encouraging, as we journey along, footsore and travel stained to behold through faith's telescope, the grand and glorious prize which is laid up for those who love Christ's appearing. It is the hope of reward that urges us onward, that infuses new life into our veins, and makes us exert our utmost energies to reach the prize. There are people, we know, who have no hesitation in saying: "We would serve God for what religion affords us even in this present time if it brought us no promise of a life beyond the grave." Such statements may be made with excellent intentions, without the least consciousness of insincerity, but for all that they are fallacious and deceptive. The supposition is absurd and impossible, for Christianity without the promise of eternal life would be without an aim. "It would be a light-house with no flame kindled on its summit—there would be no radiance for life's troubled sea." How different was the opinion of St. Paul: "If in this life only we have hope in Christ, we are of all men most miserable." When a man says, "I would be a Christian even though there were no promise of eternal life," he reminds us of a merchant entering into a business in which he was certain that



he would not make a cent; or, of a laborer out of work getting into a treadmill, in order that he might enjoy the sweets of labor. A Christian life has its pleasures. There are many clear fountains bubbling forth by the wayside to slake the traveller's thirst; but all these compensating delights derive all their value from the hope which urges us onward to gain the prize. And this prize, how grand it is! Not merely a garland, or a chaplet, or the victor's wreath; but the crown of royalty itself. There are probably few of us who have ever seriously reflected whether we would like to wear a crown. The object is so remote—in fact, so utterly beyond our reach—that it becomes a matter to be thought of only in dreams, when, perhaps, we

“Press the monarch's throne—a king!  
As wild our thoughts and gay of wing,  
As Eden's garden bird.”

It is certain, however, that wherever crowns are attainable, there is no possession which is more coveted, and, O, how often have the steps which lead to the throne been marked with blood and desolation! Ambition can reach no higher than royalty, except when it is lured to destruction by the vain phantom of universal dominion. A king occupies a position in which everything ministers to the vanity of the possessor—unlimited wealth, immense power, and the homage of multitudes—these are but a few of the accompaniments of the monarch's crown. Is it surprising, then, with what we know of human nature, that crowns should be coveted, and that wicked men should have frequently employed the most disreputable means in order to attain them?

And yet a wise man has said, “Un-easy lies the head that wears a crown,” and recent events have abundantly illustrated the truth of his saying. Think of the poor blind king of Hanover, dethroned in his old age. Think of Amadeus, driven from Spain by political opponents, who had not a word to say against his personal character. Think of poor Maximilian, shot down like a dog, and his gentle wife, Carlotta, pleading and weeping at every court in Europe, until at last insanity hid her

hopeless sorrow. Ah! that is the saddest tale in all modern history!

When we think of such things, we may surely rejoice that we are not of royal blood. If we had been born on the steps of the throne, it is possible that all its attendant miseries would not enable us to reject the glittering bait; but, as it is, we surely have no reason to regret that we live in a land where none can wear the crown.

But let us reflect a moment. If it were possible to possess royal dignity and power without their attendant danger and uncertainty; if, in other words, it were possible to wear an amaranthine crown, uncoveted and unfading; who is there that would refuse to wear it? And yet this is exactly what is promised by Him on whose head are many crowns, to all who remain faithful to the end. An amaranthine crown, pure, holy, spiritual, that will constantly increase in glory. What Christian is there who does not feel that the bright anticipation of the hour when the Saviour shall place it upon his brow, atones for many gloomy days and sleepless nights. We cannot, of course, pretend to declare the full significance of the amaranthine crown. Not till we receive it will we be able to tell the number of its jewels.

We may be sure, however, that it is a crown of victory. The battle will be over, the Lion of the tribe of Judah will have conquered. Elevated far above the dangers and temptations of earth, delivered from the troublings of the wicked, in the full enjoyment of the reward of victory, surely there is no chaplet of triumph that can be compared with this. “The laurel and the ivy leaf,” says a Greek writer, “must perish,” and the royal fillet of diamonds and pearls will turn to dust; but

“The starry crown  
That glitters through the skies”

will never glitter less, but will shine, with the beauty of the morning-star forever. Heed, therefore, the admonition which Jesus Himself has uttered, and “hold fast that which thou hast, that no man take thy crown.” And, “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you,” for, “blessed is the man that endureth



temptation ;” and, “when he is tried”—*tested, proved*,—“he shall receive the crown of life—the amaranthine crown of glory.”

The promised crown also involves dignity and honor. The Scriptures tell us we shall be *kings* and *priests*—we shall possess the dignity of royalty conjoined with the reverence which is due to the priests of the most high God. The Saviour says, “If any man serve me him will my Father honor,” and we have every reason to accept our Saviour’s promise in its literal significance—and to believe that when He confesses the names of His faithful disciples before His Father and the holy angels, unnumbered multitudes of created intelligences—cherubim, seraphim, thrones, dominions, and powers,—will join in acknowledging the royal dignity of those who wear the amaranthine crown. Nor is this all. We have every reason to apprehend that the possession of this celestial royalty will be accompanied by commensurate power. A king without authority would be the most pitiable of creatures, and unless the wearer of the amaranthine crown were actually invested with royal power the promise would surely fail in one of its most important particulars. And, indeed, many eminent commentators, prominent among whom is Dean Trench, argue with great force that the Lord will actually exalt His suffering servants to dominion and supernatural power. Of the extent of such dominion we can, of course, form no conception; but who can say that in His universe there are not kingdoms enough and to spare for all those who have been faithful over a few things and are now deemed worthy of being placed over many things?

There is one word in this passage which includes all the privileges and blessings that accompany the wearing of the amaranthine crown. It is the single word *glory*—a word which in its spiritual meaning, suggests the full effulgence of celestial light “Beyond the night and darkness of the grave the yearning heart with prophetic instinct, looks and longs for the breaking of a cloudless day. And the thicker the darkness gathers around life’s pathway, the more intense and constant the sighing of the soul for the splendors of

that immortal morn,” when the undimmed rays of the sun of righteousness shall shine forever upon our amaranthine crown.

No human tongue can venture to describe the glory of God’s saints. “In that day shall the Lord Himself be for a crown of glory and for a diadem of beauty”—that is He will exert His highest powers for the satisfaction of His chosen ones—He will even grant to them the glory which is His own special prerogative, and they shall reign with Him forever.

Surely, when the word of God assures us that such jewels sparkle in the amaranthine crown we should not fail in doing our utmost to obtain it. All labor is sweet on the way to the crown. No temptation can lure us from the path that leads to the shining prize. Therefore “Hold fast that thou hast that no man take thy crown.”

Let us anticipate with joy the time of receiving the crown. No prince ever looked forward with sorrow to the day of his royal coronation. Why then should we, “the children of a king, go mourning all our days?” Look upward and rejoice, for the day approaches when we shall share the crown of Christ’s Kingdom.

“Then in Thy presence, heavenly King,  
In loftiest strains, thy praise we’ll sing,  
When with the blood-bought hosts we meet  
Triumphant there in bliss complete,  
And cast our crowns before Thy feet  
In endless day.”

Let not any one say that he cannot govern his passions, nor hinder them from breaking out and carrying him to action; for what he can do before a prince or a great man, he can do alone or in the presence of God if he will.—*Locke*.

—An advertisement in a New York newspaper that a widow will dispose of her late husband’s medical diploma gives strength to the assertion that doctors may come and the doctors may go but the parchments go on forever. Is there anything that money will not buy?



### STORY OF A BIBLE.

On the 23d of November, 1835, Maria Dorothea, Archduchess of Austria, a pious Protestant lady and daughter of the Duchess of Wurtemberg, was returning from a visit to her sister, the Queen of Wurtemberg, and brought with her from the Queen two boxes of German Bibles, for three pastors of Lutheran churches to be distributed among the poor of their several charges.

These two boxes had been sent some time before, to those ministers, for this express purpose. But on their arrival at Salzburg—then a dark, bigoted place—they were stopped, and sent for adjudication to Reichenhall. They were thrown into a general receptacle of lumber and of forbidden articles, and, while there, fire broke out and consumed the whole government establishment. When the *debris*, after some time, was gradually removed, the two boxes of Bibles were found, among ashes and burnt and broken articles, untouched and safe. But containing, as they did, forbidden books, they were sent back to Wurtemberg. From these boxes, which had passed through the fiery ordeal, the Queen took a copy as a memento, and the Archduchess Maria Dorothea, on her visit to her sister, took another, and on her return to Austria she carried the boxes with her, and delivered them to those for whom they had been originally intended. Nobody durst oppose the delivery of them, and, in fact, nobody was asked for permission.

Last year, when the Crown Prince of Austria, Prince Rudolf, was married to the Royal Princess Stefania, of Belgium, a Catholic (by the laws of the realm), but grand-daughter of the Protestant Archduchess Maria Dorothea, the son of one of the three Lutheran pastors above mentioned, on the arrival of the imperial bride, presented her, in the name of the Protestant churches in Upper Austria, with *that* copy from these boxes into which his father had entered, in Latin, the whole story of their arrest, and the ordeal through which they all had passed. The gift was accompanied by an appropriate address to her highness, expressive of their loyal sentiments, and their joy at the safe arrival of the grand-daughter of that

pious Archduchess of precious memory among the Protestants of Austria, whose mother and protectress she had proved to the end of her days. It is needless to say that the gift and the expressions of loyal attachment were graciously received by the young Crown Princess.

May the contents of the precious gift be blessed to the Imperial Recipient, and may henceforth the doors of that Empire be *opened* and *kept open*, to the Word of God, by which alone, as the address says, "individuals, families, nations, and Empires can be truly blessed." Austria is counted among the civilized nations of Christendom, and is proud to occupy that place. May the world see this noble claim *sustained*, and rejoice in the free circulation of the Bible in that Empire.—*New York Observer*.

### A BOY ARTIST.

The world has furnished but few examples of precociousness to be compared with that of Benjamin West. He was the son of Quaker parents; born in Springfield, Pa., 1738. He lived to a ripe old age, dying in London in 1820. Before he had completed his seventh year he performed a piece of work that surprised those who saw it; while those who did not see were not willing to believe. At that tender age he was left one day in charge of the infant daughter of his eldest sister, who was on a visit from Philadelphia. The child lay in its cradle, and little Benny was to sit close by and see to it that no accident befell it.

Some have said that up to this time the boy had never seen a print or a picture of any kind, but this is doubtful. There must have been cheap wood engravings in a few of the books that fell under his eye, and we may be sure that a lad of his temperament and natural instincts would have found a picture if such a thing had been anywhere near him.

However, here is the fact, known to all. While in charge of the infant, he found a sheet of white paper, and some red and blue ink belonging to his sister, also a pen. With these he set to work to produce the appearance of that child



on paper. He had certainly never had a moment's teaching, nor had he ever before attempted to copy from nature. His work on the present occasion was a wonderful success. When he was at the point of completing his drawing he heard his mother coming, and he sought to conceal the paper; but his fear of blotting occasioned delay, and the old lady detected that he had been doing something out of the usual way. Naturally, she insisted upon seeing what it was, and the moment her gaze fell upon the boy's work, she cried out to her daughter, the mother of the child:

"Oh, daughter, come and see!—Ben-ny has been making a likeness of little Sally."

The picture was a wonderful success. His mother threw her arms around his neck and kissed him with fond affection, telling him as she did so, that she was proud of her little boy. In after years, when fame had crowned the man, he was wont to say—always with a bright moistening of the eyes—"it was my dear mother's kiss that gave me the heart to be a painter."

On returning to Philadelphia his sister sent to him a box of colors, some brushes and a lot of good paper. A few months later a gentleman who chanced to see specimens of the boy's skill, not only encouraged him by warm encomiums to continue on in his studies and his work, but he furnished him with material.

And now the boy went abroad into the fields and woods, and copied from nature whatever pleased his fancy. The first colors he used with oil he was taught to prepare by an old Indian, who had built a hut in the woods not far distant from his home; and from this same Indian he learned how to make brushes from the hairs plucked from the backs of different animals, set together with wax, and secured in the quills of his father's barnyard fowls.

During the second year of his practice, when he was eight years of age, an admirer of his genius sent him a lot of material, together with six fine steel engravings. From two of these engravings he made a study, upon which he bestowed great skill and care; and three-score and ten years later, when the world had bowed before him in ad-

miring homage, he produced that work of his early childhood, declaring that there were points of excellence in it which all his subsequent experience had not enabled him to surpass.

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### SOWING WILD OATS.

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This is the story that a well-known clergyman tells:

The most magnificent specimen of young manhood that I have ever known, was a young fellow student named Henry Haines. As an athlete on the campus, as a scholar in the arena of debate, he was *facile princeps*, everywhere and always. We were not so much envious of him as proud of him, and we fondly fancied that there could be no height of fame or fortune too difficult for his adventurous feet to climb, and that the time would come when he would fill the world with the echo of his fame, and it would be a proud thing for any of us to declare that we had known him. A little tendency to dissipation was by some of us observed—a little dash of dare deviltry—but this was only the wild oats sowing which was natural to youth and genius, and which we did not doubt that after years would chasten and correct.

But the years came and the years went, and the young collegians were scattered through the world, and ever and anon would some of us wonder what had become of Henry Haines. We looked in vain for his rising star, and listened long for his coming feet. Some time ago, for a single Sabbath, I was preaching in New York. My theme in the morning had been, "The Ghost of Buried Opportunity." On my way to my hotel I discovered that I was shadowed by a desperate-looking wretch, whose garb, whose gait, whose battered, bloated look all unmistakably betokened the spawn of slums. What could the villain want with me? I paused at my door, and faced about to confront him. He paused, advanced, and then huskily whispered:

"Henson, do you know me!"

I assured him I did not, whereupon he continued:

"Do you remember Henry Haines?"



"Aye, aye, well enough; but surely you are not Henry Haines?"

"I am what is left of him—I am the ghost of him."

I shuddered as I reached for his hands, and gazing intently into his face, discovered still some traces of my long-lost friend again. I put my arms about him in brotherly embrace, and took him to my room, and drew from his lips the story of his shattered life. I begged him by the old loves and unforgotten memories of better days to go back with me to my Philadelphia home, and under new auspices and with new surroundings to strike out for a noble destiny which I hoped might still be possible. But, striking his clenched fist on the table, he said:

"Henson, it's no use to talk to me I'm a dead beat, and am dead broke. I'm a burnt out volcano, and there's nothing of me but cinders now. I have come to New York to bury myself out of sight of all that ever loved me. I know the ropes here, and shall stay here till I rot. I live in a muskrat hole near the wharf. I shall die as I have lived, and I have lived like a dog."

In vain were my earnest protests and brotherly pleading. He tore himself from me and went shambling off to his den by the wharf.

He had sown the wind and was reaping the whirlwind. He had sown to the flesh, and was reaping corruption. He had sown "wild oats," and the oats were now yielding a dread harvest of woe.—*Selected.*

### "BE COURTEOUS" AT HOME.

1ST PETER 3D CHAP. 8-12.

Why not be polite? how much does it cost to say, "I thank you?" Why not practice it at home—to your husband, to your wife, to your children, your domestics? If a stranger does you some little act of courtesy, how sweet the smiling acknowledgment! if your husband or wife, ah, "it's a matter of course;" no need of thanks.

Should a visitor or acquaintance tread on your dress, your best, very best, and by accident tear it, how profuse you are with your "Never minds"—Don't think of it," "Accidents will happen;"

if a husband does it, he gets a frown, if a child, it is punished.

"Ah, these are little things," say you. They tell mightily upon the heart, let me assure you, and little as they are, they disturb peace, or create pleasure in the family circle.

A gentleman stops at a friend's house and finds it in confusion. He does not see anything to apologise for,—“Never thinks of such matters.” Everything is right—cold supper, cold room, crying children—“Perfectly comfortable!” Goes home, where his wife has been taking care of the children or attending the sick, and working her life almost out. Then he does not see why things can't be kept in order,—“there never were such cross children before.” No apologies accepted at home! Oh, why not look at the sunny side at home as well as abroad; and try pleasant words instead of surly ones?

Why not be agreeable at home? Why not use freely that golden coin of courtesy? How sweetly those little words sound, “Many thanks,” or “you are very kind!” Doubly, yes thrice sweet from the lips we love, when smiles make the eyes sparkle with the light of affection.

Be polite to your children. Be courteous to your servants. Do you expect them to be mindful of your welfare,—to grow glad at your approach,—to bound away to do your pleasure before the request is half spoken? Then with all your authority mingle kindness and cheerfulness. Brothers and sisters, be amiable, be courteous among yourselves and to your servants. If at table one person be speaking, listen kindly till they have finished, and then you will meet the same attention, and much family love will arise from this mutual forbearance. Don't be always don'ting,” but try to be pitiful and self-denying for the Lord Jesus Christ's sake, and yours will be a family where the Holy Spirit shines, and where Jesus will come and dwell.—*Our Monthly.*

How apt are men rather to think of the preacher than of themselves. If half the criticisms which are ill-spent upon the ministers of Christ were spent by the hearers upon themselves, how much sooner might they arrive at the blessing.—*Spurgeon.*



## OUR CABINET.

### *A RELIC OF A FORMER ZWINGLI CELEBRATION.*

The following Catechism, on the Reformation of the sixteenth century, came to hand recently through the kindness of a lady now far advanced in life, who was one of the members of the class which committed it to memory in 1817. The Reformed and Lutheran Churches probably celebrated the three hundredth anniversary of Luther's nailing his theses to the church door in Wittenberg in that year, and thus a new interest was aroused in the instruction of the youth of the Church in regard to the leading facts of the Reformation. This Catechism appears to have been prepared by Rev. Samuel Helffenstein, D.D., for the use of his catechumens in the old Race Street Church of Philadelphia, in connection with the parochial school, at that time under the charge of Dr. Bibighaus.

V. H.

The original is in German, of which the following is a literal translation :

'A Short Sketch or History of the Reformation; in Questions and Answers, for School Youth. Published by the Honored Consistory of the High German Reformed Church in Philadelphia. Printed by Conrad Sentler, in Second Street, below Race, 1817.

I.

#### HALLELUJAH!

Question. What is the Reformation?

Answer. The purifying of the Christian Church.

Q. In what does it consist?

A. In leaving the darkness of the papacy, and entering into the pure doctrine of the Gospels.

Q. When did the Reformation begin?

A. In the sixteenth century after the birth of Christ.

Q. How many centuries have passed since then?

A. Three centuries.

Q. Who were the chief Reformers?

A. Ulric Zwingli, Martin Luther, and John Calvin.

Q. What was the cause of the Reformation?

A. The sale of indulgences.

Q. What was the cause of the sale of indulgences?

A. Pope Leo Tenth desired to build a new church at Rome with these profits.

Q. What was his error in this?

A. In seeking to build his church with money thus obtained.

Q. What did he do for this purpose?

A. He sent forth messengers into all countries, thus to collect a vast sum of money for this object.

Q. Whom did he send to the Swiss?

A. Bernhard Samson.

Q. Who opposed Samson in Switzerland?

A. Ulric Zwingli.

Q. Who was Ulric Zwingli?

A. A very eloquent and learned minister in Switzerland.

Q. What did he do?

A. He broke up the sale of indulgences allowed by the Bishop of Constance, so that Samson was not allowed to enter the City of Zurich.

Q. Did he not oppose other errors also?

A. Yes.

Q. What errors?

A. Among others, he opposed and overthrew the position of the Romish Church in forbidding their priests to marry.

Q. What followed this?

A. The bishop publicly condemned him, and withstood him with all his might.

Q. Had Zwingli cause to fear his powerful antagonist?

A. Yes.

Q. Did he see anything else that needed his labor as a Reformer?

A. Yes; that same year he saw that under the authority of the Council of Zurich, the pictures should be removed from the Churches.

Q. And what beside this?

A. That the 'Mass' should be done away.

II.

Q. Whom did the Pope send to Germany?

A. John Tetzel.

Q. What did he do?

A. He disgraced religion by seeking to deceive the people in order to obtain their money.

Q. Who withstood him?

A. Martin Luther.

Q. Who was Martin Luther?

A. An Augustinian monk, a man of great learning, and Professor of Theology in the University of Wittenberg.

Q. What did he do?



A. On the 31st of October, 1517, he published his 95 theses in opposition to this great abuse.

Q. What followed this?

A. The eyes of many persons were opened.

Q. Did he go any farther with the Reformation than this?

A. Yes, he went much farther, and established an intelligent form of religion, free from the errors of Rome.

### III.

Q. What was the name of the third great Reformer?

A. John Calvin.

Q. Who was John Calvin?

A. A very learned and pious man.

Q. Where was he born?

A. In France.

Q. Was he a man of great wisdom?

A. Yes; he was for a long time the head of the church and school at Geneva.

Q. How, and by what means, did he greatly improve the condition of the Church?

A. Partly through his preaching and teaching, and partly through his elegant writings.

Q. What did he accomplish through his works?

A. He replaced the light of divine truth, which before this had been greatly obscured.

Q. Have not other honored men had a part in the Reformation of the Church?

A. Yes.

Q. Who served with Ulric Zwingli?

A. John Œcolampadius.

Q. Who assisted Martin Luther?

A. Philip Melancthon.

Q. Who was the firm friend of Calvin?

A. Theodore Beza.

Q. Did the light of the Reformation soon spread abroad?

A. Yes; in a short time it spread through the European provinces; from Germany it came to England; and from England to other countries.

Q. But has not the Reformation met with great opposition?

A. Yes, truly; it has been constantly opposed by the papacy, and by all who favor it; but, under the blessing of God, it has upheld the truth against ignorance, and the superstition of the Romish Church.

### IV.

Q. To what duty does the Reformation engage us?

A. To hearty thankfulness. 1 Thess. 5: 18.

Q. To what else?

A. To preserve the safe doctrines of God's word. 1 Peter 2: 2.

Q. To what beside?

A. To a sincere and firm confession of the truth. Rev. 2: 10.

Q. And to what still farther?

A. To abide in the communion of the Church, and never depart from the essential articles of religion. Ephesians 4: 3.

Q. And what finally?

A. To honor God in enlightened and pious conduct. Ephesians 5: 8, 9."

## THE ORIGIN OF A PROVERB.

In Eastern Pennsylvania there is a stream called the Jordan, which, though ordinarily insignificant, sometimes becomes turbulent and destructive. On one occasion, during a freshet, a foot-bridge was carried away, and the neighbors gathered on the bank to discuss the occurrence. Some blamed the builder, asserting that the bridge ought to have been raised higher; others excused him on the ground that the stream had never before been so high, and that it was impossible to provide for such an unlikely occurrence. At last an eccentric old man settled the dispute by the oracular remark: "I won't take sides with the bridge or the Jordan—the bridge was too low, and the Jordan too high." This caused a laugh, and the phrase soon became a proverb. In disputed questions, when both parties are believed to be in the wrong, we have frequently heard men say, "I won't take sides with the bridge or the Jordan." Like most popular sayings the phrase contains a grain of wisdom. Every question has at least two sides, and sometimes right and wrong are pretty equally balanced. There are times when it is the part of duty to contend earnestly; but let it not be concerning trifles. Especially is it the height of folly to take part in conflicts which do not concern you merely for the sake of satisfying the inclinations of a belligerent nature. Think a moment! Possibly, neither the bridge nor the stream may require your championship. Both may be in the wrong, and each may safely be allowed to bear its share of blame.

## SCRIPTURE NAMES.

The "Nottingham Guardian" (England) mentions the death, on the 17th of November, 1883, of Mary, wife of Actsyrer Doubleday, aged 81 years. A correspondent of "Notes and Queries" explains how Mr. Doubleday got his peculiar name. His father, it seems, was very fond of Scripture names, and had four sons, named respectively Matthew, Mark, Luke, and John. When



the fifth son was born, he was desirous of continuing the Scriptural series, and invented the name "Actsyrer" in commemoration of the Acts of the Apostles. A sixth son was called "Romanser," in honor of the Epistle to the Romans. Then the series came to an end, though the subsequent epistles would have furnished a wide field for the father's inventive genius. We have heard similar stories before, but this one appears to be authentic, and is an excellent illustration of the vagaries in which some people indulge in the naming of their children. It seems to us there ought to be some way of preventing the recurrence of such abominations.

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### OUR BOOK TABLE.

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GLIMPSSES OF THE CELESTIAL COUNTRY FOR YOUNG PILGRIMS. *Philadelphia: Presbyterian Board of Publication.*

This little book is composed principally of well-selected passages of Scripture having reference to the world to come. It is evidently intended to be read to invalids who desire the consolation of the Word of God. There is a slight thread of fiction in the form of a story to which these Scriptural passages are attached. This we do not regard as an advantage. We would rather use the book in the sick room without the story than with it.

THE CENTURY FOR APRIL.—This number contains an excellent article by Dr. W. H. Ward on "Sidney Lanier," a promising American poet, who died young. An intensely interesting article is "Notes on the Exile of Dante, II." by Sarah Freeman Clarke, illustrated by views of many places in Italy which were visited by the great poet. There are also illustrated articles on "The White House," "The New York City Hall" and "The Magdalen Islands." The whole number is excellent.

OUR GEORGE; OR, HOW TO GROW WISE. *By Helen E. Brown. Philadelphia: Presbyterian Board of Publication. Price, 85 cts.*

This is a book which in the form of a story is intended to convey instruction to the little folks. That the work is well done cannot be denied. The authoress knows how to write for children, and it is surprising that she should be able to present so much information in such an attractive form. With all

this we fear some of the youngsters will say "There is too little jelly for the medicine."

LITTLE HANS AND HIS BIBLE LEAF. *By Franz Hoffman. Translated and adapted by Louise Seymour Houghton. Philadelphia: Presbyterian Board of Publication. Price, \$1.*

The name of Franz Hoffman is a sufficient guarantee of the excellence of this book. It is a story of a boy, the son of a Prussian count, who disobediently followed his father to the war with Napoleon, and got into all sorts of trouble. A Bible leaf which he found in his greatest trouble proved a great blessing, and indirectly became the means of his deliverance.

PRESBYTERIANISM FOR THE PEOPLE. *By the Rev. Robert P. Kerr. Philadelphia: Presbyterian Board of Publication. 12 mo., p. 80.*

The author claims that his little book is "not for theologians;" but for "the busy, earnest people, who have neither the time nor the taste for an extensive study of this subject, but who ought to know—at least, in a general way, what Presbyterianism is, what it has been in the past, what it believes and teaches." The trouble with sketches of this kind is that in their conciseness they are apt to become superficial. There is not room to do more than to give a brief account of the external organization of the church and then to mention a few salient points of doctrine, without illustrating or explaining them. As a natural result Church Government is exalted beyond due proportion, whereas it is compared with doctrine, a matter of minor importance. Within its prescribed limits this book will, however, be acceptable and useful.

BIRDS AND THEIR WAYS. *By Ella Rodman Church. Fully illustrated. Philadelphia: Presbyterian Board of Publication. Price, \$1.25.*

We have here a series of sketches of birds and their habits by a writer who is evidently a lover of nature. These sketches appear in the form of conversations between a teacher and her pupils. No doubt many young folks—and some who are older—will find the book interesting and instructive. It deserves an extensive circulation.

ST. NICHOLAS FOR APRIL, with its varied table of contents reminds one, like the month itself, both of the winter that is past, and of the summer that is to come. It is an excellent number, and cannot help but please, interest, and instruct its young readers. Parents would do well to put it in the hands of their children.



## SUNDAY-SCHOOL DEPARTMENT.

### TEN MINUTES AHEAD.

"Your clock is always ten minutes too fast, Uncle Amos," said little Robert Reed. "Why don't you have it just right?" "Well, you see," said the boy's uncle, "when the clock marks railroad time we are apt to wait a little too long when we want to take the cars, and then we have to run, and sometimes miss the train. Now we are always in time. We have to go to work a little earlier in the morning; but it is nice to get done a little earlier in the evening." "That is the reason," said Robert, "why you are always in time at church and Sunday-school. I don't think father would let me touch the clock; but I'll just think of your clock whenever I look at ours, and then it will seem to be ten minutes faster. Won't that do just as well?"

"Yes," said his uncle, "but don't you forget it!"

### READING THE RIOT ACT.

We once heard a Superintendent say: "The school is becoming very disorderly, and if this continues I will have to read the Riot Act." His knowledge of the Riot Act was probably very limited, but he meant that he would have to take extreme measures. It is not likely that he intended to declare martial law, or even to call out the militia. It occurred to us, however, that he was showing himself a poor commander. If he had performed his duties properly, governing the school kindly but firmly, he would have had no occasion even to think of "reading the Riot Act."

### THE GOLDEN PSALM.

In one of our most prosperous Sunday-schools, every scholar, before being promoted from the Infant to the Inter-

mediate Department, is required to commit to memory the twenty-third Psalm. We regard this as an excellent arrangement. The words of the psalm are more valuable than gold, and to remember them may be a precious treasure in times of trouble. Even little children can comprehend their meaning, and they are easily committed to memory. In some parts of Europe it used to be customary to require children to repeat this psalm, together with the Lord's Prayer and the Apostles' Creed, on the morning of their tenth birthday. We wish this custom were universal at the present time.

### DEFINITIONS OF BIBLE TERMS.

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was eight dollars.

A talent of silver was five hundred and thirty-eight dollars and thirty cents.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An epha, or bath, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.



## LESSON V.

## THIRD SUNDAY AFTER EASTER.

May 4, 1884.

## CHRISTIAN LOVE.—1 COR. 13: 1-13.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not: charity vaunteth not itself, is not puffed up.

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil:

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

**GOLDEN TEXT:** Love is the fulfilling of the Law. Rem. 13: 10.

**CENTRAL TRUTH:** Without Love all our doings are worth nothing.

## NOTES.

The disciples of Corinth were noted for their "spiritual gifts;" but they were given to party strifes and many other faults; and the Apostle shows them that one thing, *Christian Love*, is more important than the greatest gifts without it.

*Verse 1.* Tongues—gifts of speech. Charity—better, Love; that which God sheds abroad in the heart by the Holy Ghost. Brass and cymbal—all sound, but no soul. 2. Prophecy—inspired utterance of future events. Mysteries—the Divine counsel and will, heretofore secret, but now revealed. 3. Might do all these things for fame or vain glory. Fifteen attributes of love are mentioned; they are of two classes, positive and negative. 4. Suffereth long \* \* kind: two sides of a loving temper. Vaunteth not, displays not. Puffed up—conceited. 5. Unseemly—discourteously. 6. Iniquity—wrong done by others. 7. Beareth—that is, covers or hides the faults of others. 8. Never fails, or ceases. The enduring nature of

love is pointed out, as compared with the things that pass away: as, prophecies, tongues, and knowledge. 9-11. This is illustrated by childish thoughts giving place to mature opinions. 12. Glass—mirror. Darkly, "in an enigma," obscurely: there are problems we cannot solve as yet. Then, in the future life. Face to face, with God and spiritual realities. Know even as—perfectly. 13. Abideth, endure forever. The three Christian graces. Faith is towards God; Hope is in behalf of ourselves; Love is towards others—towards God and His creatures. In the future life the three shall continue; not only Love. Faith will there be trust in and dependence upon God; Hope will there be desire and expectation of something ever higher and better; Love will be ever deeper and stronger. Greatest is Love; most God-like: for "God is Love." Love is more than charity—that is, toleration of others, and alms-giving. It includes both these, as parts.

## QUESTIONS.

1. What may this chapter be called? ("A Psalm of Love"). What is its theme? What were the disciples of Corinth noted for? For what were they to blame? What is meant by tongues? By sounding brass? By cymbal?

2-3. What is prophecy? What are mysteries? In what spirit might a man give alms? What is the true motive of all sacrifices?

4. How many attributes of love are given? Into what classes may they be divided? What are the two sides of a loving temper? What are their opposites? (Impatience and anger). What is envy? Define vaunteth not, and puffed up.

5-6. Define unseemly. Whose good does love seek? What is the soul of love? (Unselfishness: "seeketh not her own"). What is meant by easily-provoked? By evil-think-

ing? In what does love not glory? In what does it rejoice?

7. What is it to bear all things? Is love skeptical and suspicious? Why is love the great power in all good works? (Because it believes, hopes and endures all things).

8. What is here pointed out? What things shall cease?

9. How is the transitory nature of knowledge and prophecy illustrated? Is our knowledge perfect now? Are we mere babes in spiritual things?

12. How do we see now? What is meant by darkly? What period is meant by then? When will the full revelation come?

13. What graces abide? Towards whom is faith directed? Towards whom is hope? Towards whom is love? Is it selfish? Why is it greatest? Are you cultivating love?

## CATECHISM.

**Ques. 117.** What are the requisites of that prayer, which is acceptable to God, and which He will hear?  
**Ans.** First, that we from the heart pray to the one true God only, who hath manifested Himself in His word, for all things He hath commanded us to ask of Him: secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of His divine majesty: thirdly, that we may be fully persuaded that He, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His word.



## LESSON V.

May 4th, 1884.

## 3d Sunday after Easter.

This chapter on Love follows Paul's discussion of the various spiritual gifts, in chapter 12. He there describes the nature and work of those wonderful endowments which many disciples had received in the early age of the Church, and by which they were able to aid the cause of Christ, and save their fellow-men. He urges them to seek these gifts. "Covet the best gifts." And he then adds: "And yet I show you *a more excellent way*;" this is described in our lesson for to-day.

"This hymn of praise in honor of love is remarkable; (1), as coming from St. Paul, and not from St. John, from whose pen we might naturally have looked for it; and (2), occurring here in an atmosphere of *controversy*, preceded and succeeded as it is by close logical argument, what a striking illustration it is of the completeness of St. Paul's character! The clear, vigorous intellect and the masculine energy of the great Apostle are united to a heart full of tenderness."—*Ellicott*.

V. 1. *The tongues of men* are the various *languages* in which men express their thoughts, feelings, desires and purposes. On the day of Pentecost God conferred upon the disciples the *gift of tongues*, by which they were enabled to preach to men so as to be understood in their own language. The Corinthians estimated this gift more than any other. It was one of the most showy gifts; and on that account was also most likely to be used for display.

*Eloquence and enraptured utterance* accompanied this gift; so that men not only spake in other tongues, but also eloquently and fervidly, carrying conviction to the heart of the hearers.

*The tongues of angels*—the language which angels use; a mode of expression equivalent to the highest power of speech.

*And have not charity.* A man may be eloquent, and yet without love for those to whom he preaches.

*Agape* is the Greek word, translated Charity: in the Revised Version, *Love*—love in its fullest and highest sense. This word is not found in Greek writings, but is peculiar to the New

Testament and a few passages in the Greek translation of the Old Testament. It is not found in any heathen writing.

Love includes charity, but is far more comprehensive in its meaning. Charity denotes (1), *tolerance*, forbearance of others, of their opinions and conduct; (2), *alms giving*. But Love denotes affection for God and for men—especially that *brotherly love*, which seeks the good of others, rather than of self. God is Love; and Christ was the very incarnation of Love, leading Him to lay down His life for His enemies.

That same love He communicates to His followers. Without it, even Paul with all his knowledge and eloquence, would be but *as sounding brass or a tinkling cymbal*—sound, but no sense; noise, but no music to delight the soul.

2. *The gift of prophecy*—not merely to predict future events, but also to speak God's will by inspiration. This was a higher gift than that of speaking with tongues.

*Understand all mysteries*—the secret purposes of God, the hard questions, the dark things of Providence—the enigmas of the ages which all philosophers had failed to answer.

*Knowledge*—to know the truths revealed, the whole of Christian doctrine concerning God and man.

*Faith*; this does not mean saving faith, by which a man is justified, but "miraculous faith; the faith by which persons were enabled to work miracles." This is seen by what follows: *so that I could remove mountains*. (See Matt. 17: 20; and Matt. 21: 21).

*Have not charity*—He does not say that one can have these gifts without love, but *if* he could, he would be *nothing*—a mere cipher, without any moral worth.

"Satan has more intelligence and power than any man ever possessed, and yet he is Satan still. Those, therefore, who seek to exalt men by the mere cultivation of the intellect, are striving to make Satans of them."—*Hodge*.

3. *Bestow all my goods*—almsgiving of an extensive kind. This *might* be done under the promptings of a refined selfishness or vanity. It is to be done, if at all, out of love.

*Body to be burned*—as was the case with many martyrs. This is self-sacri-



fice for the cause which has been espoused. If done out of love for friends or country, it is the perfection of character. Otherwise it *profiteth nothing*

### A PICTURE OF LOVE

No definition of love can tell so well what love is, as Paul does in this description, by showing what it does, how it acts, what qualities it has. There are two sides to the picture—a negative and a positive

I. NEGATIVE.	II. POSITIVE.
Love is <i>not</i> impatient, envious, proud and self-conceited, discourteous, selfish, bad-tempered, (fretful), slanderous, unbelieving, (suspicions), discontented, easily discouraged,	Love is patient, benevolent, humble and modest, courteous, generous, good-tempered, thinks well of others, truth-loving, hopeful, faithful, long-suffering.

One trait of love gives coloring to the whole picture: *Love seeketh not her own!* Human nature is *selfish*; the Divine is unselfish: and Love is of God!

It is seen by this description that love is the greatest power in the world inspiring to all good deeds—it *relieves the want, assuages the sorrows and reforms the vices of men*. Love gave us the Saviour; and love gives the Gospel to men lost in sin.

8-13 *The Superiority of Love to Gifts* is proved and illustrated by the Apostle. It is characteristic of Love that it *never faileth*. It is eternal, and will be at home in heaven, and a part of our eternal life. We shall never outgrow it. The more perfect we become, the more shall we love.

*Prophecies shall fail*—because they will be no longer needed, when we shall see God face to face. *Tongues shall cease*—because the need of them shall cease; there shall be but one language in heaven. We shall “know each other there,” and understand each other.

*Knowledge shall vanish away* We shall still have knowledge in the hereafter, but no longer the *imperfect* knowledge. The whole and perfect truth shall so flood the mind, that all our fragmentary knowledge shall come to an end; “as the feeble light of the stars vanishes, or is lost in the splendors of the rising sun,” (vs. 9-10).

11. *When I was a child*. “In our future life we will be as far beyond our

present state as our manhood here is beyond our early childhood.”

*Now we see in a glass, dimly*. “The contrast is between the inadequate knowledge of an object gained by seeing it reflected in a dim mirror, compared with the perfect idea we have of it *by seeing itself directly*”—*Peloubet*.

The three great Christian graces are faith, hope and love. These three abide—“remain imperishable and immortal. Gifts, such as the Corinthians rejoiced in, shall pass away, when the perfect succeeds the imperfect; the graces shall remain in the next life, exalted and purified.”

Many people think that hope and faith shall cease, and only love abide. But Paul says *the three abide*.

*Faith* will abide, because we shall never cease to *trust* in Jesus Christ. The faith will be *different* from what it is here; it will be *trust and dependence* in God, although *seen* then, as He is not now.

*Hope* is the expectation and desire of something good. In the future life we shall obtain what we hope for; but there will be ever more and more to desire and expect. Hence hope shall abide.

*The greatest is Love*; and that for many reasons. 1. It is most *God-like*; He is Love. 2. It is *unselfish*, and centres on others. 3. It seeks to make others happy. 4. “It overcomes more evils; it is *the great principle* which is to bind the Universe in harmony, which unites God to His creatures, and His creatures to Himself and binds all holy creatures to one another.” 5. The life of heaven is love.

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Use all means for growth in grace. The body grows stronger by exercise. Trading of money makes men grow rich; the more we trade our faith in the promises the richer we grow. If you would be growing Christians, be humble Christians. 'Tis observed in some counties (as in France) the best and largest grapes, which they make their wine of, grow on the lower sort of vines; the humble saints grow most in grace. God giveth grace to the humble.—*T. Watson*.



## LESSON VI.

## FOURTH SUNDAY AFTER EASTER.

May 11, 1884.

## PAUL AT EPHESUS.—Acts 19: 8-22.

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily the school of one Tyrannus.

10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

1. And God wrought special miracles by the hands Paul:

2. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15. And the evil spirit answered and said, Jesus I know and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of God and prevailed.

21. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

**GOLDEN TEXT:** And many that believed, came, and confessed, and showed their deeds. V. 18.

**CENTRAL TRUTH:** Truth in the heart expels evil from the life and conduct.

## NOTES.

8. *Disputing*—reasoning; *persuading*—urging to believe and obey the Gospel. 9. *Divers*—some, many. *Hardened*, set in their opposition. *That way*—the Christian religion, the way of life. *Separated*—withdrew the believers from the Synagogue. *Tyrannus* gave his school-room to Paul as a place of preaching. 10. *Two years*;—i. e., in this school. Paul was there three years (Acts 20: 31). *Asia*—not the Continent, nor Asia Minor, but proconsular Asia—a small country, with Ephesus for its capitol. 11. *Special*—uncommon, extraordinary. 13. *Vagabond*—wandering, strolling. *Exorcists*—persons who pretended to cast out demons. 14. *Sceva*—probably a leading priest in one of the synagogues. 15. The demon acknowledged the power of Jesus

and His Apostle, but despised weak impostors. *Who are ye?* *Frauds*. 16. *Naked*—the outer loose garment was torn off. 17. *Fear*, a religious awe; not terror. Jesus' name was magnified, not Paul's. 18-19. Notice the steps: (1), Believed; (2), confessed; (3), forsook the evil; (4), sustained loss for the truth. *Curious arts*—magic, jugglery. 50,000 *pieces of silver*; the Greek drachma was equivalent to the Roman penny (denarius=15 to 17 cents). About \$8,500; some think \$10,000. 21. Paul's marked out route was from Ephesus to Macedonia, thence down to Greece (Achaia); thence east to Jerusalem and finally to Rome. 22. Paul sent Tim. and Erastus ahead to prepare the way for his coming. *He stayed in Asia*—thus filling up the space of three years.

## QUESTIONS.

8. Where was Paul's first preaching-place in Ephesus? How long did he preach in it? What is *disputing*? *Persuading*?

9. What is the meaning of *divers*? What took place in them? Of what did they speak evil? What is meant by *that way*? From what did Paul remove his congregation? Where did he next preach?

10. How long did he continue this work peacefully? How far did the word penetrate?

11-12. Who wrought the miracles? Who was the *instrument*? What *articles* were used as *signs* of the healing power? What effect on evil spirits?

13. What is a vagabond? An exorcist? What did they take upon themselves to do?

14-16. Who was Sceva? How many sons had he? What did they do? What answer

did the demon return? Was he afraid of them? What did he do? Did this expose their imposture?

17. What kind of fear seized the people? Whose name did they learn to reverence?

18-19. Tell what followed. Give the four steps in their progress to God. How great was the amount sacrificed? Did that prove the genuineness of their conversion?

20. What prevailed? Does faith in the Word still produce self-sacrifice and liberality?

21. What route did Paul next mark out for himself? To what city did he specially wish to go?

22. Whom did he send before? How long was Paul's stay in Ephesus?

## CATECHISM.

*Ques.* 118. What hath God commanded us to ask of Him?

*Ans.* All things necessary for soul and body, which Christ our Lord has comprised in that prayer, He Himself has taught us.



## LESSON VI.

May 11, 1884.

Fourth Sunday after Easter.

EPHESUS was the chief city of Asia Minor, and the capital of the province. In lesson 1st of this quarter we had an account of the twelve disciples of Ephesus who received a miraculous endowment of the Holy Spirit. The events of our present lesson follow immediately after.

V. 8. *Went into the synagogue.* As usual, the Apostle preached to the Jews first. The language of this verse indicates extraordinary effort on the part of Paul. *He spake boldly*—implying that there was some circumstance that rendered this all the more necessary, and also more remarkable. *Courage* was evinced by the bold stand which he took over against Jewish claims and pretensions.

*Disputing* denotes the proofs advanced that Jesus of Nazareth is the long-expected Messiah. The Old Testament *prophecies* were fulfilled in Christ.

Along with his arguments, he made use of powerful appeals to their consciences and hearts—*persuading* them earnestly to accept the Christ.

*The kingdom of God.* The Jews were expecting this kingdom to be set up. Paul showed them that their expectations had already been satisfied. The Christian dispensation took the place of the Old Testament theocracy.

9. *Divers were hardened.* Paul's preaching produced a division among the hearers of the synagogue. Three months of earnest doctrinal and practical teaching drove a dividing wedge into the old Jewish trunk. Some were at first loth to change their views, then disbelieved; and the result was a hardening of their hearts against further arguments and appeals. They progressed rapidly in their downward course, until they at last openly took their stand against Christianity, and now *they spake evil of that way before the multitude*. Unbelievers as a class, in all ages, feel a restless desire to slander the Gospel.

*He departed from them*—ceased to take part in the services of the synagogue. As long as the Jews *merely doubted*, Paul could associate with

them; but when they took to blaspheming the Gospel he could no longer consistently fraternize with them.

*Separated the disciples*—the Christian part of the congregation withdrew from the unbelieving part of synagogue worshippers. Another place of meeting was found in the school of Tyrannus. Here daily disputes were carried on. It is evident that some Jews who were not yet fully persuaded attended the preaching here; and with them there were *disputings*.

V. 10. *Two years.* That is, two years he preached in the school-house of Tyrannus. His stay in Ephesus covered three years. (See Acts 20: 31). Of the *first* part of his sojourn we have the account in chapter 19: 1-7. To this, add three months spent in the synagogue; then two years in the school of Tyrannus, ending at v. 20. Then in vs. 21, 22 we learn that "after these things" he "stayed in Asia for a season"—that is, in Ephesus and its neighborhood, the chief part of Asia Minor.

*All \* \* \* heard the word.* Writing of this same territory forty years afterwards, the heathen *Pliny* says: "Numbers of all ages, of all ranks, of both sexes, not only in the cities, but in the very villages and remotest country districts, were infected with this superstition" (Christianity).

This was one of Paul's most successful fields of labor.

11-12. *God wrought special miracles.* Uncommon, extraordinary signs accompanied his labors. The sick were healed, and evil spirits were cast out. "We have had no record of any miracle worked by Paul since he healed the possessed slave at Philippi, five years before." God wrought the works; Paul was but the instrument. His personal presence was not necessary at the bedside of the sick. The handkerchief which Paul used, or the apron which he wore when at work making tents, was carried to the sick; and in answer to their faith healing power was conferred.

13. *Vagabond Jews*—strollers, traveling from place to place, practising magic or witchcraft. The Jews believed in *exorcism*. Josephus says: Solomon "left behind him forms of *exorcism*,



wherewith they so put to flight the overpowered evil spirits that they never return. And this method of curing is very prevalent among us at the present time."

The Jews at Ephesus were professors of this pretended art of healing. It was a centre of magical arts; and here the Gospel was now brought into conflict with a commingling of Jewish and heathen superstition. It was a struggle between light and darkness for the mastery.

*Call over them \* \* \* the name of the Lord Jesus.* This they had no right to do, since they were not His disciples. But they saw how powerful was that Name.

*We adjure you by Jesus, whom Paul preacheth.* Seeing Paul's success, they tried to imitate his deeds, and made use of that holy name, which their lips were not worthy to utter. Heretofore they had relied on "fumigations, incantations, use of certain herbs, and the employment of charms, written or spoken."

14. *Sceva, and his seven sons.* Nothing is known of him, except that which is here related. He was probably a leading priest in one of the local synagogues of Ephesus, and not the chief of one of the twenty-four courses, which would be the meaning of chief priest at Jerusalem.

*Which did so*—that is, they made a practice of using the name of Jesus. What follows is one instance of what befel them.

15. *The evil spirit answered*—the one whom they were attempting to exorcise on a certain occasion. *Jesus I know; I acknowledge His power as divine; and Paul I know; I also recognize him as a worthy instrument of Jesus' power; but who are ye? Why should we obey you? You have no power over us.*

"So all the sins of the heart, and the corruptions and vice of men say to false religions: Jesus we know, for He has delivered many from our power, and has raised up whole nations to a higher life; but who are ye? Where are the people you have delivered from sin, or the nations you have raised up from barbarism into civilization?"—*Peloubet.*

16. *Leaped on them*—with that power, more than natural, so often displayed

by madmen. "The demoniacal possession brought with it the preternatural strength of frenzy, and the seven impostors fled in dismay before the violent paroxysms of the man's passionate rage."

*Naked*—the outer, loose garment or cloak was torn off, and nothing but the short tunic was left.

*Wounded.* These pretenders barely escaped with their lives.

17. *This was known*—the tidings spread far and wide. *Fear*, here, denotes a religious awe, rather than terror. People revered the Name which is above every name, and magnified its power to save.

18-20. *Many confessed, etc.* The good effect of God's works was at once seen. Dealers in magical practices confessed their evil ways, and *showed their deeds*—that is, exposed the trickery. The *curious arts* were magic, jugglery.

*Their books* were the so-called "Ephesian Letters"—"small slips of parchment in silk bags, on which were written strange cabalistic words and sentences, mysterious, and often apparently meaningless." These were now burned.

*The price of them* was great—the *value* was nothing.

20. *So mightily grew the word.* The word of truth grew, and the words of deceivers perished.

21-22. A strong feeling now came over Paul's mind to pass into Macedonia, to visit the churches already founded there; and then to proceed to Jerusalem, the *religious* centre of the world, and finally to Rome, the *political* metropolis of the world.

For some reason he found it necessary to delay his departure. He abode there *for a season*. How long is not said; but, most probably, more than half-a-year. He went on with his work in Ephesus until the great uproar excited by Demetrius and the silver-smiths.

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—Josh Billings says: "Yu will observe this, the devil never offers to go into partnership with a bizzzy man, but yu will often see him offer to jine the lazy, and furnish all the capital besides."



## LESSON VII.

## FIFTH SUNDAY AFTER EASTER.

May 18, 1884.

## THE UPROAR AT EPHEBUS. Acts 19: 23 to 20: 2.

23. And the same time there arose no small stir about that way.

24. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beck-

oned with the hand, and would have made his defence unto the people.

34. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell from Jupiter?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41. And when he had thus spoken, he dismissed the assembly.

XX. 1. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2. And when he had gone over those parts, and had given them much exhortation, he came into Greece.

**GOLDEN TEXT:** Why do the heathen rage, and the people imagine a vain thing?

Psalm 2: 1.

**CENTRAL TRUTH:** Idolatry and the love of gain make men blind and cruel.

## NOTES.

23. *Same time*—immediately after last lesson. *That way*—the way of life in Christ. *Stir*—tumult, caused by Demetrius. 24. *Diana*—a so-called goddess. Her temple at Ephesus was one of the seven wonders of the world. *Shrines*—models of the temple. 25. *We have wealth*—an appeal to the love of money. 26. *No gods*—the ignorant heathen worshipped images as gods. 27. *Craft is in danger*—the gospel overthrows many wicked trades. 28. *Confusion*—the people became a wild mob. 29. *Theatre*—one of the largest in the world, capable of seating 25,000 people. 30. *Suffered not*—prevented. 31. *Chiefs of Asia*—

Asiarchs. 33. *Alexander*—a Jew, who was to plead for the Jews, and, perhaps, denounce Paul. 34. *Great is Diana*—the wild ravings of a mob. 35. *Townclerk appeased*—silenced. *Worshipper*, or temple-keeper. *Jupiter*—the so-called father of the gods. 36. *Spoken against*—gainsaid, denied. 37. The clerk declares Paul innocent in speech and act. 38. He then tells Demetrius to *appeal to the courts*, and not take the law into his own hands. 39. *Deputies*—proconsuls, who acted as judges. 40. He reminds them that Rome would not tolerate mob-law in any of her dominions.

## QUESTIONS.

V. 23. What event immediately preceded this lesson? What arose? What is meant by that way?

24-27. Who excited the people? Tell his occupation. Was the trade profitable? What was destroying the sale of shrines? After appealing to their love of money, what does D. next appeal to? (Their superstition).

28-29. How did the mob show its devotion to Diana? Whom did they seize? Whither did they take them?

30-31. Who wanted to go and rescue his friends? Who prevented him? Who also sent him friendly warning?

32. What is said of the mob?

33-34. Who was Alexander? Why did the Jews put him forward to speak? Did the mob listen to him? Why not? With what

cry did they drown his voice? How long did they keep up the shouting?

35-36. Who now arose to speak? Was he listened to? What two popular beliefs did he concede to be beyond contradiction? What should be their conduct, in consequence?

37-38. What did he say of Paul and his companions? What course of action did he declare proper for Demetrius? What were the deputies?

39-41. Under what government was Ephesus at that time? (The Roman). Were mobs tolerated? In what kind of assemblies were disputes to be settled? Of what were the people in danger?

1-2. Did Paul flee during this storm? Was he fearful? Whither did he now go? Had he resolved on his departure *before* the uproar? What goes on in spite of tumults? (God's work.)

## CATECHISM.

Ques. 119. What are the words of that prayer?

Ans. (The Lord's Prayer.)



## LESSON VII.

May 18, 1884.

Fifth Sunday after Easter.

23-26. THE GOSPEL INTERFERING WITH UNGODLY GAINS. At Ephesus the books of sorcery were first burned; and now the selling of shrines seems to be about to cease. Consequently the silversmiths were easily excited and led by Demetrius.

The *craftsmen* were the skilled workers; the *workmen* were the laborers and apprentices. *By this craft we have our wealth.* There was an appeal to their *worldly interests*. Now *Paul hath turned away much people* from the worship of Diana to Jesus; and our means of earning a living will be destroyed.

27. Demetrius next appeals to their *religious feelings*, or superstition: the temple of the goddess will be despised. Worse still, her *magnificence shall be destroyed*—shall become a laughing-stock and a by-word.

28. *They were filled with wrath.* The speech of Demetrius soon raised a tumult; and the shout was raised: *great is Diana of the Ephesians.* Confusion filled the streets of the city. The mob was afoot, and who could control it? *Caught Gaius and Aristarchus.* Paul's friends were seized. How the Apostle escaped capture we are not told. They hurried his associates to the theatre, there to condemn them, and then lead them forth to execution.

30-31. *Paul would have entered in unto the people.* He was full of courage, and resolved to go into the midst of the mob and rescue his companions, but was prevented. Not only did the disciples interfere, but the *Asiarchs* sent him friendly warning. Many rulers were courteous and friendly to Paul: Sergius Paulus, and Gallio, Felix and Festus, these *Asiarchs*, and the Centurion who conveyed him to Rome. They were struck with his true greatness.

32. *Some cried one thing, and some another, etc.* This is a good description of all mobs. They know not why they come together.

33-34. *Alexander was put forward* by the Jews to persuade the multitude that they had nothing to do with Paul. They did not want to be identified with the Christians. But the mob despised the Jewish people, and would not listen to their spokesman.

35-41. *The tumult was at last quelled* by the town clerk. This officer was a person of great importance in the Greek free cities. To him the mob would listen.

The clerk made a convincing speech, and dismissed the people to their homes. *He appeased them*—quieted their excitement. He showed tact and good judgment in his address. Notice the four arguments used by him: (1) *All the world knows your loyalty to Diana.* Your loud professions are unnecessary; your devotion cannot be gainsaid (spoken against). (2) But Paul and his companions have not interfered with the temples of Diana, nor slandered her. (3) Demetrius and his associates must proceed *lawfully*, in the courts. (4) Your present gathering is *unlawful*. Let there be a lawful assembly in place of this mob. The *accusers* now become the *accused*. Rome will demand an account of these lawless proceedings.

*Fear* now filled the multitude, instead of *anger*; and they hurried away to their homes.

1-2. *Paul embraced the disciples, and departed.* It was useless to remain longer. He would now carry out his intention of visiting the churches of *Macedonia*, and thence to Greece.

DIANA OF THE EPHESIANS. The image of Diana in this magnificent temple, was a rude, fourfold, many-breasted female figure, ending below the breasts in a square pillar, curiously carved with ancient symbols of bees and corn and flowers. Black with age, the venerated image was more like a *Hindoo* than a Greek idol. In common with other prized images, it was reputed to have *fallen from Heaven*. Probably the early Greek colonists in Ionia found it, a relic of a bygone worship, and it was adopted by them as their national idol."—*Schaff*.

It is probable that it was made of a *meteoric stone*; hence the belief that it "fell down from Jupiter" (v. 35).

THE ASIARCHS were ten officials, chosen annually to preside over the Ephesian games. They were persons of wealth, and held a kind of civic and priestly rank for the time being. They were clad in purple robes, and crowned with garlands, and made an imposing appearance; hence the title, "chief of Asia."



## LESSON VIII.

## SIXTH SUNDAY AFTER EASTER.

May 25, 1884.

## LIBERAL GIVING. 2 Cor. 9: 1-15.

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye), should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6. **But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.**

7. **Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver.**

8. **And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.**

9 As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

**GOLDEN TEXT:** God loveth a cheerful giver. V. 7.

**CENTRAL TRUTH:** Our means are to be used as a Trust for God.

## NOTES.

1. *Ministering*—Helping by their gifts. *Saints*—the disciples of Christ. *Superfluous*—needless. 2. *Forwardness*—readiness, willingness. *Achaia* was a province of Greece; Corinth was its capital. *Ready a year ago*, to send its alms. *Provoked*—stirred up to do likewise. 3 *The brethren* were Titus, Luke, and Erastus. They were to gather the alms. 4. Paul wanted the Corinthians to set a good example to the Macedonians. 5. *Bounty*—the promised contribution. *Covetousness*—"extortion," as if *wrung* out of them. 6. There are two laws of giving: (1). We shall reap *what* we sow. (2). We shall reap *in proportion* as we sow. 7. There must also be a good *purpose*

or intention, and cheerfulness in the giving. 8. To such giving there is a *reward*. *All grace*—favours, gifts, temporal and spiritual. *May abound*—our means are given us, not to *keep*, but to *use* wisely. 9. *Written*—in Psalm 112: 9. *His righteousness remaineth*—is kept in remembrance by God. 10. God will reward the cheerful giver. 12. Giving not only relieves the needy, but stirs up *thanksgiving*. 13. *Experiment*—experience, or proving of sincerity and liberality. 14. *Their prayer for you*—the recipients pray for the givers. "The prayers of the poorest Christians for us are worth more than all we usually bestow on them in charity."

## QUESTIONS.

1-2. What is our lesson about? What is *ministering*? Who are the saints? Was it necessary for Paul to write to the Corinthians on the subject? Why not? Why could Paul boast of them? Where was Macedonia? In what direction from it was Achaia?

3. What brethren had been sent to Corinth? To do what? Why did he urge them to be *ready*? Would the absence of the gift destroy his boasting?

4-5. Who intended to accompany Paul to Corinth? If the collections were not then ready, who would feel ashamed? Who else? What is meant by *bounty*? By *covetousness*?

6. Mention the first law of giving. The second.

7. How must we *not* give? How then? Are

our gifts to be made without an aim, or purpose? Repeat the golden text.

8. Is there a reward for liberal givers? Who gives the reward? What is meant by *all grace*?

9. Where is the beautiful saying written? What is meant by righteousness remaining?

10. What illustration is used to impress this truth? Is the seed *wasted* by sowing? Is it diminished, or increased?

12. What other effect is accomplished by alms-giving?

13. Who is glorified by the deeds of the liberal?

14. Who pray for liberal givers? Of what value are such prayers?

15. How does Paul conclude the subject? What is God's unspeakable gift?

## CATECHISM.

*Ques.* 120. Why hath Christ commanded us to address God thus, "OUR FATHER?"

*Ans.* That immediately, in the very beginning of our prayer, He might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our Father in Christ, and will much less deny us what we ask of Him in true faith, than our parents refuse us earthly things.



LESSON VIII. • May 25, 1884.  
Sixth Sunday after Easter.

At the great conference in Jerusalem, (Lesson 1, first quarter), the Apostles wrote to the Gentile Christians that they should remember their poor Jewish brethren in Judea. The Apostle Paul, on his journeys, collected money for the poor saints at Jerusalem.

The disciples of Corinth were directed by him in his *first* Epistle to gather the alms systematically (1 Cor. 16: 1-4.) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." He had given the same direction to the Churches of *Galatia* (V. 1), and of *Macedonia*.

In his *second* epistle Paul once more urges the Corinthians to complete these collections, and have the money ready on his arrival.

V. 1. *Ministering to the saints*. This refers to their *temporal* relief. There is a ministering to the body as well as to the soul. To visit the fatherless and widows in their affliction, to provide for orphans and destitute persons, is part of the duty of every believer.

*Superfluous to write to you*. Why? Because he had written before, and he takes it for granted that they would not need to be appealed to a second time. Another reason is given in

2. *I know the forwardness of your mind*—your readiness to give. He gives them honor and praise, for their liberality.

*To them of Macedonia*. Paul pointed to the Corinthians as examples of liberal giving.

*Achaia* was the southern province of Greece, and *Corinth* was its chief city. *Macedonia* lay farther north.

*Your zeal hath provoked* (stirred up) *very many*. Example is contagious. The generosity of the Corinthians had evoked like liberality amongst the Macedonians.

*Many reasons for liberality* are given in our lesson. Three have already been stated in Vs. 1 and 2. (1). *The need of the poor*. The fact that some believers are needy is one reason. The poor we have always with us. They need not only the love, sympathy and encouragement of the more highly favored ones, but also substantial aid and relief. (2). "Whensoever ye will ye may

do them good." Here the second reason is stated by our Lord: the *willingness* to give. "I know the forwardness of your mind." Ye were *ready a year ago*. (3). The example to give is set for others. "Your zeal hath stirred up many" to do likewise. This is a third reason.

A fourth reason is the bad influence excited in case of failure: *lest our boasting should be vain*. To make sure, Paul sent the brethren to gather the alms promptly—that ye may be ready—that there be no delay, which would discourage others. V. 3.

4. *Lest haply \* \* they find you unprepared*. Paul was accompanied by travelling companions. As he was now in Macedonia, it was in accordance with the usual custom that Macedonians should accompany him to Corinth.

*We, (that we say not ye), should be ashamed*. Observe the delicacy of the mode in which the hint is given: Paul makes it a matter of personal anxiety, as if the shame and fault of non-payment would be *his*. Thereby he appealed, not to their selfish, but to their most unselfish feelings. He appealed to their gratitude, their generosity—to everything which was noble or high within them. This is a great principle—one of the deepest you can have for life and action. Appeal to the highest motives; appeal whether they be there or no; for you *make* them where you do not *find* them."—F. W. Robertson.

*That we say not, ye*. He did not like even to hint that *they* might have to feel ashamed, if unprepared to fulfil their promises. He avoids appealing to their pride.

He then mentions some of the characteristics of true alms-giving: it should be systematic; a certain amount every week (1 Cor. 16: 1-4). The weekly contribution is the Apostolic plan. This truly carried out, there will always be money in the Church treasury.

Another character of liberal giving is that it is a *bounty*, not a tax. It is free-hearted, not forced; *not as of covetousness or extortion*.

The word translated bounty, (*eulogia*) means literally a *blessing*; then that which *blesses*—a gift, a favor.

A mark of true giving is *liberality*, without stinginess or after-regret.



"The quality of mercy is not strained; It droppeth as the gentle dew from heaven. It blesseth him that gives and him that takes."—*Shakespeare.*

6. *He which soweth sparingly*, gives but little. This refers to everything we do. The seed sown is the same as the harvest reaped, bad or good. It is also the same in proportion. Little sown, little reaped; much sown much reaped. In liberal sowing there is often harvest beyond all expectation. More good is done than we dreamed of.

7. *Purposeth in his heart.* There must be a deliberate purpose, or aim, in our gifts. Not *vanity* or *display of self*; but an effort to benefit the needy, to do good to body or soul. Do not only give for respectability, reputation or because you are urged. Not *grudgingly* or of *necessity*; but with a cheerful heart.

8. There are *temporal* rewards in return for liberality. "The liberal soul shall be made fat." "Give, and it shall be given to you." *God is able to make all gifts abound* to the giver, so that he will have more and more, both for *himself* and for *others*.

9-13. *Liberality glorifies God.* It shows what His Spirit is able to do in selfish hearts, by making them liberal. Then, too, it causes *thanksgiving unto God*. The recipients feel constrained to thank Him, for disposing the hearts of His people to liberality.

14. The liberal giver is also a recipient. He obtains the prayers of the poor on his behalf. In many a poor hovel women and children are praying for the benefactors; and such prayers "avail much." "He who has secured the pleadings of a child of God, however humble, in his behalf, has made a good use of his money."

15. *Thanks be unto God:* (1). For the great gifts He has lavished upon us; especially for the unspeakable gift of His Son. (2). For the gifts of liberality in the hearts of His people.

A stingy Christian is a disgrace; a liberal one is an honor to the Church. *Give according to your ability.*

HOW TO GIVE. "At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon: 1. We will all give something. 2. We will all give as God

enables us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it is not according to de second." The rich man accordingly took it up, and hobbled back to his seat again in a great rage. One after another came forward, and almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "There, take dat!" It was a valuable piece of gold; but it was given so ill-temperedly that the negro answered again, "No, dat won't do yet. It may be according to de fust and second resolutions, but it is not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time till nearly all the rest were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well, dat will do; *dat is according to all de resolutions.*"

"Some Christians walk the earth with the mien and bearing of immortals, although the rays of spiritual majesty which stream forth from the burning spirit within often do illumine the weakness of the body which encases it. Of such it is literally true, that whether they live, they live unto the Lord, and whether they die, they die unto the Lord."—*Liddon*

"That song (of redemption) has never ceased on this earth. One dying voice has carried on its accents to another. From time to time it bursts on our ears in a chorus of triumph; at times even Elijah can hear no voice but his own. But God has heard it ceaselessly, we may not doubt, and countless melodies, inaudible to us, have reached His ear and been welcomed by his name."—*Mrs. Charles.*



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## THE FINGER-BOARDS.

BY "PERKIOMEN."

You ask the way to the flour-barr'l?  
The well-filled barr'l?  
Go from sunrise,  
With plow and bag, o'er harvest-field,  
'Till star greets star in open skies;  
Nor loiter once, nor stand around.  
You'll pass right thro' the threshing-floor,  
To the kitchen door. Lo! there 'tis found.

You ask the road to the treasure-trove?  
It's strewn by "bits" along the way;  
And he who is not "peunny-wise"  
Will never gain the pound, we say.

You ask the road to Sunday joy?  
Go right on thro' your week-day's work.  
'Tis thro' the mart and thro' the field  
That Sunday is quite sure to lurk.  
By Saturday you're almost there.  
Then, what's within your basket clos'd?  
A roast of beef, at market got,  
And other dainties, 'tis suppos'd.

You ask the road to poverty?  
Then halt where'er the sign-posts glare.  
Don't pass them by! You'll find sweet  
wine,  
And brand-new cards, on hand in there.  
The last one has a sack hung up,  
And leaving there, you'll shoulder that.  
"Alas! poor lout!" the crowd will  
shout.  
"That bundle fits you like your hat!"  
That sack too holds a wooden cup;  
Take care of it! You'll need it soon;  
And when you meet a water-spring,  
And feel athirst, you'll dip some up.

You ask the road to peace and fame?  
That brings a good old age in sight?  
Strike straight for ancient Mittel-Maas;  
And press hard toward truth and right.  
But should you to a cross-road come,  
And stand in doubt which way to go:  
There halt and ask your conscience first;  
It knows all tongues. And then do so.

Wouldst ask the road the grave-yard strikes!  
Why ask for that? Go where you please,  
All roads meet there! Both those and  
these.  
But travel in the fear of God!  
I counsel you with all my might.  
Death's chamber has a secret door  
Which opens on another sight.

—From the *Allemanian-German* of Hebel.

## THE MINISTRY OF LIFE.

BY REV. JOHN S. STAHR, PH. D.

It is a sad commentary on the science and philosophy of the nineteenth century, that they should have led so many of their most zealous students into the slough of doubt and despair. "Is life worth living?" is asked not only by the old or those who feel the keen edge of disappointment and remorse, but also by the young and the middle-aged. This question falls from the lips of the thoughtless and flippant, expressing the half-cynicism of the man of the world; it comes as the wail of despair from the disappointed heart; and it is set before us as the profound (?) conclusion of the laboriously constructed philosophical system. Working its way into all classes of society, it permeates and poisons life from the fountain through all its ramifications. It is not strange that there should be disappointment and sorrow in the world. They are reconcilable with, and in one sense, belong to, a sound conception of life. A grand musical composition often opens with a series of discords, any one of which would produce an unpleasant impression if heard by itself. But taken in their connection there is a relation between them, and finally they melt away in sweetest harmony. Any composer would make himself a fit subject of ridicule by stringing together series of chords which lead to nothing, and end in a jarring confusion of sounds. In the same way it is strange and discouraging to find the result of scientific investigation and philosophic thought expressed in the despairing cry of pessimism or nihilism.

It is very important, therefore, that we should entertain right views of life



from the outset. For it is not he who has a definite purpose in view, or is actively engaged in the duties of life, whose heart is anchored by love, and buoyed up by hope, that thinks of despairing and making ship-wreck of life. It is he that has broken away from his moorings, lost sight of his goal, and is aimlessly, hopelessly drifting on the sea of life, that inquires in the bitterness of his soul: "Is life worth all the pain and trouble incident to it?"

Humanitarianism and modern culture say that "the end of life is the perfection of our nature." We do not object to the goal thus set before us; but we think that the statement in this form suggests a way of reaching the end which is open to serious objection. Notwithstanding the achievements of art and science and the consequent superiority of man over nature, concerning which we hear so much, we are old-fashioned enough to prefer the answer of the Shorter Catechism: "The chief end of man is to glorify God and enjoy Him forever." In one view, indeed, there is no contradiction between the two. Doddridge, commenting on the Epicurean motto: "*Dum vivimus, vivamus*", says:

"Live, while you live" the Epicure would say,  
 "And seize the pleasure of the present day;  
 "Live, while you live" the sacred preacher cries,  
 "And give to God each moment as it flies."  
 Lord, in my view, let both united be;  
 I live in pleasure when I live to Thee!

Here, too, we may say that the one includes the other, and their meaning is the same. But there is a wide difference in this, that the one looks downward and the other upward. The former gives us a worthy end, but it emphasizes it falsely and seeks to reach it in the wrong way; the latter, and the latter only, gives us the right means of reaching it, and thus also includes the end itself, and holds it in full view. Life is to be prized not as form but as contents; not so much for what it is capable of receiving or holding, as for what it can give out or render, precisely as the finely strung cord or wire is admired not for its tension or its vibration, but for the sweet sound which its vibration produces. The noblest part of life is *ministry* or *service*, and the perfection of

our nature is in proportion to such ministry, grounded in love. This was no doubt in the mind of Longfellow when he wrote:

"Not enjoyment and not sorrow  
 Is our destined end or way;  
 But to act that each to-morrow,  
 Finds us farther than to-day."

It is not easy to define life even in its simplest manifestations. Perhaps it is best to set forth its attributes successively and thus get the idea by gradual approach. First of all, it is not a property or quality of any material object in the same sense that hardness, color, and weight may be so called. For these may be predicated of a body in a relatively quiescent state, and whatever may be the cause of these qualities, the particles which compose the body remain the same, and relatively in the same position. Not so in the living body. Here the particles come and go, and change their relation continually. In this respect the body resembles a streak of light, where the sun-beam is made visible by the motes or particles of dust which pass through it, or a waterfall, the material of which is continually flowing on, but the ideal form remains. In any body, therefore, the power which regulates this ceaseless flow and individuates matter so as to preserve the identity of form and structure, is life.

But motion among the particles which represent the form and structure of a body does not always indicate the presence of life. It may result from the action of forces external to the material in which it is manifested. The streak of light made visible by the dust particles and the waterfall are not living objects. Why not? Because there is no individuation, and no assimilation of new material. *The motion must come from within, and it must involve a transformation of substance into the living body, and thence again a removal from it* by the same power. This is the process which is continually going on in every living being, in every cell, in every little mass of protoplasm, and which must ever serve to distinguish living from dead matter. Well may Goethe put in the mouth of the Erdgeist (a personification of life) the words:



“So schaff’ ich am sausen den Webstuhl der  
Zeit  
Und wirke der Gottheit lebendiges Kleid.”

The same kind of ceaseless activity is predicable of spiritual life. True, there is no spiritual protoplasm that can be brought under the microscope or within reach of the chemist's reagents; but the mind is as real as the body, and its development and growth, yea its very existence, depend upon a similar internal activity. There can be no intellectual development without the assimilation of mental food in the form of knowledge or truth and the elaboration of thought. There can be no unfolding of the æsthetic nature except in living communion with the world of beauty. There can be no moral growth without the exercise of the will upon its appropriate objects so that in its activity it creates the good. The formation of character, therefore, is analogous to the growth of the body.

This brings us to our main point: the purpose or end of life. We have already said that we may assume this to be the perfection of our nature, the cultivation of all our powers so as to make the most of them, and realize to the fullest extent all the possibilities of our existence. But here we are confronted with an apparent paradox. Life means individuation; and the higher we rise in the scale of being, the more distinct and pronounced does individuality become. All through nature there is a centripetal force by which the identity and continuity of individual life are preserved, from which and to which as a centre every activity of the living being must proceed. Self, in this view, seems to be the centre, and from the standpoint of mere nature it is. *But for the perfection of moral life, in a being capable of enjoying the divine attribute of freedom, endowed with will, the activity must be away from self, the will must be unselfed.* Hence the end of man is said to be “to glorify God.” Hence we live not for ourselves alone but also for others. *Yea, the normal unfolding of our life requires our activity for others,* so that life becomes a ministry, and our highest privilege is to render a service to others.

Of course, this does not mean that self is to be ignored or neglected. Self-preservation and self-respect are holy prin-

ciples deeply grounded in our nature. But they must not be uppermost in our thoughts or actions, or else they will defeat their own purpose. If, therefore, we set for our goal the highest, the most perfect development of our powers, it must be remembered that this end is reached, and reached only by the exercise of those powers, not for self but for others, in the spirit not of sordid gain, but of unselfish love and charity. “He that findeth his life, shall lose it; and he that loseth his life, for my sake, shall find it.” Even “the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.”

### A BRAND-NEW NOBLEMAN.

BY THE EDITOR.

Alfred Tennyson, the foremost poet of the age, was recently made a nobleman. He is now known as “Baron Tennyson D'Eyncourt,” and is “one of the hereditary legislators of Great Britain.” Great surprise has been expressed that a man so celebrated should have cared to exchange his honored name for a title of nobility. Tennyson himself is said to attempt to explain the affair, of which he is probably by this time a little ashamed, by asserting that he accepted the title for the purpose of pleasing his son, who will be the heir of his honors. However this may be, the event has been made the occasion of much good-humored pleasantry, especially on the part of English writers who claim to be no friends to the nobility. The London “Punch,” for instance, recently contained a cartoon representing two noblemen, both looking sufficiently silly to be idiots, engaged in conversation, and expressing their surprise that “this poetry-fellow—what's his name?” should have been elevated to their order. The small-fry of English poets, glad of the opportunity of making fun of their chief, exercise their ingenuity in framing parodies on his most celebrated poems, in which they ridicule his relations with the aristocracy. “A Parody,” says Webster, “is a writing in which the words of an author are, by some slight alterations, adapted to a



different purpose—a kind of poetical pleasantry in which what is written on one subject is altered and applied to another by way of burlesque.” The composition of verses of this kind does not require a high order of talent, so that but few parodists are willing to acknowledge their work. Sometimes parodies are however very amusing, and our readers may be pleased to see, a few of those which have recently appeared.

When Tennyson was young, more than fifty years ago, he wrote a poem in which he ridiculed the nobility. The poet represented himself as addressing a young lady of noble descent, who had amused herself by flirting with one who was beneath her in social station. In this poem he sneers at her claims of long descent and concludes by advising her to go out among the poor, to teach the children, and to feed the beggars.

At the risk of repeating what is already well known we venture to quote the first two stanzas:

“Lady Clara Vere de Vere,  
Of me you shall not win renown;  
You thought to break a country heart  
For pastime, ere you went to town.  
At me you smiled, but unbeguiled  
I saw the snare and I retired:  
The daughter of a hundred Earls,  
You are not the one to be desired.

Lady Clara Vere de Vere,  
I know you proud to bear your name;  
Your pride is yet no mate for mine,  
Too proud to care from whence I came.  
Nor would I break for your sweet sake  
A heart that dotes on truer charms.  
A simple maiden in her flower  
Is worth a hundred coats-of-arms.”

This poem has furnished excellent game for the parodists. “Everything comes to those who know how to wait,” and now this last daughter of a hundred Earls is represented as writing a good-humored reply to the first Baron Tennyson, in which she playfully assumes her age to have remained what it was fifty years ago.

Baron Alfred T. de T.  
Are we at last in sweet accord?  
I learn—excuse my girlish glee—  
That you’ve become a noble Lord;  
So now that time to think you’ve had  
Of what it is makes charming girls,  
Perhaps you think they’re not so bad—  
Those daughters of a hundred earls.

Baron Alfred T. de T.  
When last your face I chanced to see,

You had the passion of your kind,  
You said some horrid things to me;  
And then—“we parted,” you to sail  
For Oshkosh, in the simple steerage,  
But now—excuse my girlish glee—  
You reappear, and in the peerage!

Baron Alfred T. de T.,  
Were you indeed misunderstood  
That other day I heard you say,  
“’Tis only noble to be good?”  
I really thought you then affirmed—  
’Tis so the words come back to me,  
“Kind hearts are more than coronets,  
And simple faith than Norman blood.”

Baron Alfred T. de T.,  
There stand twin-spectres in your hall,  
And as they found you were a Lord  
Two wholesome hearts were changed to  
gall;  
The two, an humble couple they,  
I think I see them, on my life,  
The while they read of “Baron” T.,  
The grand old Adam, and his wife!

Trust me, Baron T. de T.,  
From yon blue heaven above us bent,  
This simple granger and his spouse  
Smile as you read your long descent.  
Howe’er it be, it seems to me,  
Nor must you think my language cruel,  
It seems—excuse my girlish glee—  
Consistency’s a lovely jewel.

Baron Alfred T. de T.,  
I know you’re proud your name to own;  
Your pride is yet no mate for mine,  
My blood is bluer than your own.  
Don’t bid me break your heart again  
For pastime, ere to town I go;  
I’ll not do that, my noble Lord,  
But give you something that I owe.

Baron Alfred T. de T.,  
When you were in that angry fit  
You turned to me and thundered out,  
“Go, teach the orphan girl to knit.”  
I am an orphan girl myself,  
And that my knitting you may see,  
Here is a *mitten* that I’ve knit—  
Excuse my gushing, girlish glee.

All this is sufficiently dreadful; but another parody has recently appeared which is possibly even more keen and cutting, as it alludes to the unmistakable weakness of the poet’s later publications by which his great reputation is slowly undermined.

Tennyson’s original poem commences:—

“You ask me why, tho’ ill at ease,  
Within this region I subsist,  
Whose spirits falter in the mist,  
And languish for the purple seas?”

And concludes:

“Yet waft me from the harbor-mouth,  
Wild wind! I seek a warmer sky,  
And I will see before I die  
The Palms and Temples of the South.”



The parody is entitled:

THE LAUREATE IN PARLIAMENT.

You ask me why, though ill at ease,  
I sit among these Vere de Veres,  
I used to curse in former years,  
Pooh-poohing all their pedigrees.

My answer's plain as it is true,  
Although of just and old renown,  
My fame is flattening slowly down,  
And yieldeth not its wonted due.

This state of things I can't afford.  
My dramas and my later lays  
Have brought me neither pence nor praise.  
And, after all, a lord's a lord.

And so I joined the upper set,  
I know the seasons, when to take  
Macmillan by the hand, and make  
My poems fly far wider yet.

I speak not of my works to you  
Who have them—they shall further go,  
The many-headed beast shall know,  
That he must learn to read them too.

Yet blame me not for pride or pelf,  
I've royal blood, the heralds say,  
Insisting on it, yea or nay.  
(I never heard of it myself).

And, furthermore you ought to know,  
'Twas not my doing, I was sent—  
The Premier ordered me, I went;  
What man can stay when he says "Go?"

I'd vote for some august decree  
Strong as the fabled towers of Ilium,  
Broad-based upon the people's William!  
Do anything, he asked of me!

Well, yes, the House is dull, but still  
A useful haunt where sitting down,  
(Extremely handy when in town)  
A man may eat the thing he will.

I only said, the House was dreary!  
Wit cometh not, with help to keep  
One's eyes awake; but I can sleep  
Like others there that grow weary!

I hold it true whate'er befall.  
That, though in bed more quiet kept,  
'Tis better to have sat and slept  
Than never to have slept at all.

But yet should faction gather head,  
Till by degrees to fullness wrought,  
Men speak much louder than they ought;  
I'll take the train, and go to bed.

Yes, waft me from the brainless mouth,  
Wild wind! I seek a calmer sky,  
And I will reach before I die  
My old home island in the South!

Notwithstanding all the ridicule that has been heaped upon the new nobleman we are not inclined to speak harshly of him for accepting the honor conferred by his government. A place in

the peerage is, in England, regarded as the most exalted position to which a subject can aspire; and every one of the poetasters who amuse themselves at the expense of the new nobleman would probably be glad to stand in his shoes. If hereditary nobility must needs be maintained the government is certainly wise in conferring its dignities upon its ablest men. Under such circumstances it is the man that brings honor to the station, and the acceptance of a title is a greater favor to the government than to the genius whom it seeks to honor.

---

JOHN WYCLIFFE.

---

Wycliffe! How half a thousand years are sped  
Since to the music of our English tongue  
Thy thin, white fingers cunningly did wed  
What holy men of old have said or sung!

First Protestant! First scholar for the poor!  
The first to tell, in modern, fireside speech,  
To homely folk in their own cottage door  
What living truth those sacred lips did teach.

As swims into the sky the early star  
To lead from shades the brightness of the day,  
So through the centuries thou art seen afar,  
Clear, when our dawn was misty, cold, and gray.

Hard was thy task, O scholar, struggling on  
Against the bitter hate of monk and priest,  
Worried and sick; and yet thy work, full done,  
Still follows thee now entered into rest.

Bend from thy rest, if it be given, O saint!  
Pale, worn, and baffled in thy toil no more.  
Hark! how thy language, tuneful, clear, and quaint,  
Tells the glad tidings upon every shore.

What though thine ashes in their feeble wrath,  
Thy foes upon the wandering waters flung?  
The waters, conscious, smoothed for them a path  
O'er all the tides where lands and isles have sprung.

And when thy work's millennium shall be,  
Can that millennium yet linger long  
When o'er all nations Truth has victory,  
And Peace lifts up her sweet and endless song?—*Zion's Herald*.

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GROWTH in grace manifests itself by simplicity, that is, a greater naturalness of character. There will be more usefulness and less noise; more tenderness of conscience and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear, it bends down because it is full.—*Cecil*.



## THE IMMORALITY OF ADVERTISING.

BY "PERKIOMEN."

A prominent Daily of Philadelphia lately waged a fierce war against the "Business Signs," wanting them down and away. We were afraid the iconoclast might succeed, and Philadelphia would no longer be the same city to us, who were so used to the modest tablets and shields, with their honest legends lettered on: "John Smith, Hatter:" "John Doe, Tailor," &c. We wondered, then, why the public wrath was not kindled against another order of "signs and lying wonders," which are flaunted before the eyes of every reader of the Newspaper? They are the "Signs Poetical," which we hate. Why must the Muses be compelled to sing the praises of the mountebank? Oh! The poetry manufactured over his goods! As long as the Rocky Mountains, and just as rough and rugged! No matter either, whether the singer employs a sacred or profane tongue, it seems. Even the staid and saintly Psalmody is laid under an embargo.

The "Signs Artistic" too, we grow dizzy over. Why must the "Beautiful Arts" be so far degraded by the greedy haberdasher as to be made "hewers of wood and drawers of water" to mammonism? The domain of Literature is invaded, and all the spell and charm of the Novel and the Story are robbed and carried off by the hawker of wares. He lurks among the pages of the Magazines, the Almanacs, and the goodly Volumes as well. There is no place too holy for him.

Rocks, trees and hedges, are all disfigured by his flaming boastings, so that our rural landscapes are turned into a very Houndsditch Street, or Old Clothes Market. The Quack and the Tailor are the foremost place-hunters.

Then comes the "April Fool's Sign!" A man easily maddened is sure to become mad over this! It is a "make-believe" of an interesting story, a striking incident, or valuable piece of information, which you will now leisurely read. You start out in high glee, and, lo! you come down solid on a dirty preparation of some kind! It is a clear case of "false pretence," if there ever was

such a case. And the perpetrator is oftentimes a prominent churchman, or Sunday School worker.

We say, we hate all such jugglery, no matter how lofty the authority that commits it. Let this immorality of advertising grow on and on, and we need no longer wonder over a depraved public opinion. The Press lives by it; and that makes the conscience of the masses. Where is the soil to be found, in which a healthy morality is to grow, by and by? Why must you or I cleave closely to "the truth, the whole truth, and nothing but the truth," if even the princely dealers may indulge in exaggeration, and prevarication? Why must you and I hold firmly to the "Yea" and "Nay," if "whatever is more than this," may be connived at, by those in high places? Candor and modesty are grand old virtues; but not any more so in the parlor, than over the counter. It is wickedness in high places that breeds it in the lower strata of society. Reforms move downward and deformations too. "Every good and every perfect gift cometh down from above." Solomon was truly wise. He writes: "Let another man praise thee and not thine own mouth; a stranger and not thine own lips."

It is the fashion to berate the politician, as the most pronounced boaster. But we have yet to see the would-be-statesman, who comes up to the greedy tradesman. Aside of the trafficker, the lowest of the former is quite genteel, aside of the most aristocratic of the latter class.

The developed art of the modern advertiser appears so innocent, so witty, and so playful; but it is harmful in a thousand ways. Like the sweetmeats we feed the children on, white earth for pure sugar! The taste is pleasant enough; but their tender systems are undermined; health and life are quietly destroyed. So is the immorality of our extreme method of "blowing and puffing" in the market-place, a chief ingredient whereby social life is poisoned in the family and in the commonwealth.

"All true," we may be told. "But what are we to do about it?" There is only one thing each one can do: To buy the least from him who advertises the most. Only this . . . and nothing more. To be sure, we are only the few.



But you and I, "and the rest of us," are still the majority of this great people. These three parties compose the people! And the people can starve out this ghoulish of our moral life.

Oliver Twist contains a morsel, which sets off our times and age as strongly as it does the morals of London: "This invaluable and infallible composition is intended to remove all sorts of stain, rust, dirt, mildew, spick, speck, spot, or spatter; from silk, satin, linen, cambric, cloth, crape, stuff, carpet, merino, muslin, bombazeen, or woollen stuff. Wine-stains, fruit-stains, beer-stains, water-stains, paint-stains, pitch-stains, any stains - - - Only one penny a cake."

But we can over-match this, by a slip culled from a large Daily, published in a near city, issued January 19th, of this year: "MURDER!" Under this heading follows the announcement that "an elegant 24-page Picture Book, containing choice reading matter, and 35 engravings, GIVEN, with pound can of - - - - Powder; two Maud Muller paintings with half-pound can, and one with quarter pound can."

"Ask your grocer for it."

We leave it for the reader to judge whether we have made out our case.

Think of a Physician, who should laud his skill after such a key! Would not all respectable house-holds forbid him their door-sills? Or, were a Clergyman to bespeak the patronage of the public after such a style! Would you not like to look in on his congregation? Were an Attorney to gain his clientship by such a high-pressure system! Who would entrust a case to his management? Indeed, if the modern art and method of advertising were resorted to, by any one but a tradesman, the mad-houses would certainly be enlarged and multiplied. And yet, it is hard to say, why all men in every calling might not do just so.

How gladly do we think and speak of the noble exceptions to this sad rule! We think now of a firm, the parties to which engraved their names very modestly on the door-post of their large house, in a thronged street. They sold goods to all parts of the Union, nevertheless. Now and then, you would see the short legend of their house written in a column of a

public sheet. Well, these men now live retired, on a large profit of a candidly managed trade. That is the style of the Christian Tradesman.

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### THE RABBIT AND THE EGG.

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"A young friend inquires: "Why is the rabbit said to lay eggs at Easter?" The question is somewhat out of season, as Easter is passed; but we will try and answer it as best we can.

Many years ago, when very few people could read and write, it was usual to teach religious truth by means of signs or emblems. It was a kind of object-teaching which was employed to a far greater extent than is the case at present. One of the earliest symbols, or emblems was the egg, which signified the hope of the resurrection. As the egg appears to be a dead thing, and yet conceals within its shell the germ of a living being, so from the grave in due time shall break forth the new life of the resurrection. As Christ became "the first fruits of them that slept," it was but natural that the egg should be a favorite emblem in connection with the Easter festival. Its meaning thus became recognized in all parts of the Church, and even now there is hardly a place where its significance is forgotten.

The hare, or rabbit, is an emblem of time. Of all animals the hare was supposed to run most rapidly; so of all things time passes most rapidly away.

The emblematic relation between the hare and the egg is not very evident; but we suppose the myth concerning the laying of Easter eggs was invented to teach the truth that time, like the hare, runs swiftly hence, leaving us nothing but the hope of the resurrection. This was a beautiful lesson, but its true meaning was soon lost, and it assumed the form of a meaningless piece of deception practiced upon little children. At present it has no significance in connection with the Easter festival, and while the egg will always remain a proper emblem, we think the rabbit might be allowed to run away, never to return.



## OLD FRANKLIN COLLEGE.\*

BY THE EDITOR.

The early ministers of the Lutheran and Reformed Churches keenly felt the necessity of establishing a literary institution. With the failure of the "Charity Schools" their earliest hopes had been disappointed, but after the war of the Revolution this necessity appeared more pressing than before. They could not expect to receive a constant supply of educated ministers from Germany, and to send young men to the Fatherland to be educated was dangerous and expensive. "Of what use, too," they inquired, "was it to establish schools for the German people so long as it was impossible to secure the services of competent teachers?" In the hope of meeting this want Rev. Dr. J. C. Kunze, of the Lutheran Church, of Philadelphia, established a classical school, which was finally superseded by the German Department of the University of Pennsylvania. The latter school was prosperous until the organization of Franklin College, when it rapidly declined, and was soon discontinued.

The beginning of the year 1787 was believed to be especially auspicious for the foundation of a literary institution of a more comprehensive character. The country had to a great extent recovered from the Revolution, and was about to adopt a Federal Constitution. Many ancient prejudices had passed away, and there was especially a kindly feeling towards the Germans of Pennsylvania for their patriotism during the war of independence. The leading ministers of the Lutheran and Reformed Churches, the most prominent German denominations, were on terms of affectionate intimacy; and it was believed that by their co-operation an important work could be performed for the literary advancement of the German people. Having determined that the time had come for an earnest effort in this direction, these ministers in conjunction with some of the foremost men

in the State, applied to the Assembly for an act of incorporation. It was, of course, never intended to establish a purely German institution, but it was believed that by the proper cultivation of both languages it might be possible to bring the German and English citizens more closely together, and thus to advance the literary and social interests of the whole people.

Benjamin Franklin, the most eminent citizen of Pennsylvania, was instrumental in the establishment of many philanthropic institutions. Among these we may mention the Philadelphia Library, the Pennsylvania Hospital, the American Philosophical Society, and the University of Pennsylvania. It would be ungracious, we think, to refuse to recognize him as the founder of Franklin College. Though advanced in years he took a deep interest in the new institution, and was the largest individual contributor to its endowment. In the charter the title is set forth as follows: "From a profound respect for the talents, virtues, and services to mankind in general, but more especially to this country, of His Excellency Benjamin Franklin, E-q., President of the Supreme Executive Council, the said college shall be and hereby is denominated Franklin College."

It was expected by the friends of the proposed institution that the Legislative Assembly would make a considerable appropriation towards its endowment. In this expectation they were disappointed. By the incorporating act ten thousand acres of land lying within the boundaries of the present counties of Lycoming, Tioga, Bradford, and Venango were granted to the college, the expenses of surveying to be paid out of the treasury of the State. The writer has in his possession an original order directed to Dr. Benjamin Rush, and signed by John Buchanan, directing the former to pay on May 1, 1787, one hundred and six pounds and ten shillings, for "surveying and returning into the land-office five thousand acres of land." This document is indorsed by Benjamin Rush, Henry Helmuth, and Peter Muhlenberg. At the bottom there is the following note, also signed by John Buchanan: "This order shall not amount to more money

\* This article forms part of a History of our Literary Institutions, prepared by the editor for a recently published History of Lancaster County.



than £60, providing the trustees may not be able to procure £46 10s. from the treasury." It seems, therefore, that there was some difficulty in obtaining from the State the amount necessary for surveying the lands included in the donation.

On the 27th of February, 1788, an act was passed for "vesting the public store-house and two lots of ground in the borough and county of Lancaster in the trustees of Franklin College for the use of said institution." This store-house was situated on North Queen Street, near James. It was long employed as a college building, but was finally divided into dwellings, and is now known as "Franklin Row."

There was some dissatisfaction because the gifts of the Assembly did not include an appropriation in money. The lands were at that time unsalable, and the old store-house required extensive alterations before it could be made available as a college building. The friends of the college, however, went to work, and a considerable sum was collected for its endowment. It is to be regretted that we have no account of the sums secured in this way. Among the papers of the Hon. Jasper Yeates there was found an undated account, giving a list of some of these subscriptions. It is believed to include only the sums which had been paid at the time of the laying of the cornerstone of the first college building. The following is a copy of this interesting paper :

"The following Gentlemen have paid their subscription towards Franklin College in Lancaster :

"His Excellency Benj'n Franklin, Esq., cash, paper.....	£200
Robert Morris, Esq., be- ing old Continental Loan-Office Certifi- cates in favor of John McMickin, who not being a resident in this State cannot be charged by the Comptroller, the amount 600 Dollars which have drawn interest in France for some years.....	
Hon. Peter Muhlenberg, Esq., in Certificates	£50
Charles Biddle, Esq., "	18 17

Wm. Rawle, Esq.,	"	37 10
George Fox Esq.,	"	37 11 11½
Frederick Kuhl,	"	50 5 3
Robert Traile, Esq.,		
Paper Money		3
Samuel Dean, Esq.,	"	3
John Smilie, Esq.,	"	3
John Beard, Esq.,	"	3
David Reddick, Esq.,	"	3
John Arndt, Esq.,	"	4 10
Henry Hill, Esq., a Cer- tificate.....		37 10
Interest received on some of the certificates...		6 19 3
		£226 9 3
Paid at several Times per Order.....		91 " 11
Remains in My Hands a Balance ....		£135 8 4
(Signed) FREDERICK KUHLL."		

Indorsed, no date :

"Mr. Frederick Kuhl's Act. of Franklin College in the Borough of Lanc."

That some of the subscriptions were not immediately paid is evident from the following memorandum, also found among the Yeates papers :

"At a meeting of the Trustees of Franklin College on the Twentieth Day of February, 1792.

"On Motion, The Honorable Jasper Yeates, Esquire, The Honorable William Bingham, Esquire, and Philip Wager, Esquire, are appointed a Committee to procure the Deeds for the Lands granted by the Commonwealth for the benefit of the College. And also to collect Such outstanding subscriptions as yet remain unpaid in the City of Philadelphia.

"Extract from the Minutes.

"JOSEPH HUBLEY, *Secretary*."

Beyond these notices the writer has no knowledge of the amount of money collected for the endowment of Franklin College. It is evident, however, that it was utterly inadequate to its intended purpose. Many years had to pass before the land, which had been granted by the Legislature, became sufficiently valuable to be sold to advantage, and thus to furnish the nucleus of a respectable endowment.

Though the Assembly had granted the public store-house for a college building, it required extensive alterations, and in all probability an addition was at this time made to the original structure. The laying of the cornerstone was performed by Benjamin Franklin, and was one of his latest official acts. On this occasion he was



accompanied by a French author, Hector St.-Jean Crèvecoeur, who, in his book ("Voyage dans la Haute Pennsylvanie"), has preserved a record of the event. He says, "In the year 1787 I accompanied the venerable Franklin, at that time Governor of Pennsylvania, on a journey to Lancaster, where he had been invited to lay the corner-stone of a college which he had founded there for the Germans."<sup>1</sup> The author then proceeds to give an account of a conversation with Franklin concerning the origin of the American Indians. It is a pity that he did not rather speak at length of the exercises attendant upon the laying of the corner-stone.

When the college building was ready to be occupied, the institution was formally opened in the most dignified and impressive manner. Several copies of the programme are still extant, one of which is in the possession of the writer. It was printed both in English and German on the same sheet. The English version is as follows:

ORDER  
OF  
PROCESSION AND PUBLIC WORSHIP  
*to be observed in the*  
DEDICATION  
OF  
FRANKLIN COLLEGE,  
in the borough and county of  
LANCASTER.  
*Philadelphia.*

Printed by Melchior Steiner, in Race St., between Second and Third Streets,  
1787.

FRANKLIN COLLEGE.

A meeting of the Trustees of Franklin College to be held at the Court-House, in Lancaster, on the 5th of June, at three o'clock in the afternoon, when the officers of the Board and the Faculty of the College will be chosen.

On Wednesday, the 16th of June, at Nine o'clock in the Morning, the Gentlemen mentioned in the following Order of Procession are to meet at the Court-House, and proceed thence two and two to the German Lutheran Church.

*Procession.*

1. Sheriff and Coroner of the County.
2. Pupils.
3. Faculty of the College.
4. President, Vice-President, and Secretary of the Board of Trustees: Members of the Board, two and two.
5. Corporation of the Borough and Justices of the Peace.

<sup>1</sup>See Duyckinck's "Cyclopædia of American Literature," vol. 1, p. 175.

6. Coetus of the Reformed Church, President, Secretary, and Members, two and two.
7. Corporation of the Lutheran Church.
8. Elders and Officers of the English Presbyterian Congregation.

9. The Officers of the Roman Catholic Congregation.

10. The Vestrymen and Church Wardens of the Protestant Episcopal Congregation.

11. The officers of the Moravian Congregation.

12. Corporation of the Reformed Congregation.

13. Evang. Lutheran Ministry.

14. County Lieutenant and Officers of Militia.

15. Citizens and Strangers.

After they are seated in church the Dedication is to be conducted in the following manner:

1. Prayers before the Altar in German.
2. The following Ode in English:

1. *Strophe.*

Hail, ye Banks of Conestogoe!  
Fertile, favor'd Region, hail!  
Chosen seat of FRANKLIN COLLEGE,  
What but God can here prevail?  
Science never comes alone,  
Peace and Plenty,  
Heaven itself support her Cause!

1. *Antistrophe.*

Creator, hail! thy Light and Glory  
Rejoice the Good, the Bad dismay,  
Dispel the Mists of Vice and folly,  
And consecrate this happy day.  
Now doubly bless the favor'd Region,  
Where Science joins with mild Religion,  
To raise their grateful Hymns to GOD.

2. *Strophe.*

By Jehovah's care protected  
The Fabric gains a height sublime;  
Truth expands its bright effulgence,  
Error seeks another clime.  
All its base and dark attendants,  
Superstition,  
Pride and Discord fly from Truth.

2. *Antistrophe.*

All in the glorious work assisting,  
We build on Christ the corner stone;  
The walls may bear diverse directions,  
The building still shall be but one.  
Devotion pure and peaceful science,  
United, bid their Foes Defiance,  
While Time remains the work shall stand.

3. A Hymn in German.

4. A Sermon in German.

5. A Solo. The first Strophe of the German Hymn.

6. A Sermon in English.

7. A Solo. The second Strophe of the English Hymn, repeated in German.

8. Prayers before the Altar in English.

9. Dr. Watts' Imitation or Paraphrase of the 19th and 132d Psalms (printed in full).

10. An Ode in German.

11. A collection for the Benefit of the Institution.



The procession to return to the court-house in the foregoing order.

The German programme includes several beautiful original hymns which were probably composed by Rev. Dr. Helmuth. The German sermon was preached by Rev. Dr. H. E. Muhlenberg, and the English by Rev. Joseph Hutchins, rector of the Episcopal Church. Both sermons were published in pamphlet form, the latter not until 1806, nineteen years after its delivery. In his discourse Mr. Hutchins took occasion to recommend that the new institution should be prevailingly English. "As the limited capacity of man," he said, "can seldom attain excellence in more than one language, the study of English will consequently demand the principal attention of your children." However innocent such utterances may now appear to have been, they were hardly prudent under the circumstances. It would have been better to employ language like that of Benjamin Rush in his "Essay on the Germans," written two years later: "Do not contend with their prejudices in favor of their language. It will be the channel through which the knowledge and discoveries of the wisest nations in Europe may be conveyed into our country."

The first board of trustees of Franklin College, as indicated in the charter, consisted of the following gentlemen: Hons. Thomas Mifflin and Thomas McKean, Revs. John H. C. Helmuth, Casper Weiberg, Henry Muhlenberg, William Hendel, Nicholas Kurtz, George Troldiener, John Herbst, Joseph Hutchins, Frederic Weyland, Albertus Helfenstein, W. Ingold, Jacob Van Buskirk, Abraham Blumer, Frederic Dalecker, C. E. Shultz, F. V. Meltzheimer, Messrs. John Hubley, Joseph Hiester, Casper Schaffner, Peter Hoofnagle, Christopher Crawford, Paul Zantzinger, Adam Hubley, Adam Reigart, Jasper Yeates, Stephen Chambers, Robert Morris, George Clymer, Philip Wagner, William Bingham, William Hamilton, William Rawle, Lewis Farmer, Christopher Kucher, Philip Groenwaldt, Michael Hahn, George Stake, Sr., and John Musser.

This was a very intelligent and distinguished body. The clergymen named

were generally the foremost men in the Lutheran and Reformed Churches. Included in the list were a number of distinguished Revolutionary officers and at least four of the signers of the Declaration of Independence.

The charter as granted by the Legislature appears at first sight to have been sufficiently liberal and comprehensive. The faculty and board of trustees were authorized to grant such degrees in science and the liberal arts "as are usually granted in other colleges in America and Europe." The college was authorized to hold property and to receive bequests, "provided always the same do not exceed in the whole the yearly value of ten thousand pounds, valuing one Portugal half Johannes, weighing nine pennyweight, at three pounds."

Though apparently so liberal, the charter was, however, in some respects cumbrous and defective. Fifteen of the trustees were required to be members of the Lutheran Church, fifteen of the Reformed, "the remainder to be chosen from any other society of Christians." The president of the college was to be forever chosen alternately from the Lutheran or Reformed Churches, unless the trustees should "unanimously agree to elect and appoint two or more persons in succession of the same religious denomination, or some suitable person of any other society of Christians." In guarding the various interests represented various minute regulations concerning meetings and elections were introduced into the charter, which subsequently interfered materially with the successful working of the institution.

Rev. H. E. Muhlenberg, D.D., was the first president of Franklin College. He was a son of Rev. Dr. H. M. Muhlenberg, "the patriarch of the Lutheran Church in America." For thirty-five years he was pastor of Trinity Lutheran Church, Lancaster, and he is celebrated as one of the foremost of American botanists. It is probable that his presidency was rather a position of honor than of labor, but it is known that he taught in the college, and refused to accept a compensation for his services.

Rev. William Hendel, D.D., pastor



of the Reformed Church of Lancaster, was the first Vice President. Whether he took part in the work of teaching is not known.

Rev. Frederick Valentine Melsheimer was second president. He was a distinguished scientist, and is called "the father of American entomology." The college having been divided into two sections on the question of languages, Mr. Melsheimer took special charge of the German department. Subsequently he became pastor of the Lutheran Church of Hanover, York Co., where some of his descendants still reside.

Professor Stewart, a native of Ireland, had charge of the English department, but we know nothing further concerning his personal history.

Rev. Joseph Hutchins, of the Episcopal Church, was also for a short time a professor in Franklin College, as appears from a letter to Hon. Jasper Yeates, written in 1788.

John C. W. Reichenbach was the first professor of mathematics. He published a book called "Agathon," and was a frequent contributor to the periodicals of the day. He was also treasurer of the faculty, as appears from the following document, of which the original is in the possession of the writer:

"JASPER YEATES, ESQ.

Dr. to FRANKLIN COLLEGE.

1788

April 18th. For one Quarter's Tuition of John, £1.

Received this account,

W. REICHENBACH."

This paper is indorsed by Judge Yeates; W. Reichenbach, treasurer.

James Ross, the author of the celebrated Latin grammar, is often referred to as one of the earliest professors, but he really did not enter upon the duties of his office as Professor of Ancient Languages until 1801. His term of service extended until about 1808, during which period he composed his grammar, which was for many years almost exclusively used in American colleges. In 1804 he composed his Latin ode to the memory of Dr. Nisbet.

There is no evidence that Franklin College ever formally graduated students or conferred degrees in the liberal arts. This was probably due

to the exalted ideas of the faculty concerning the proper requirements of academic distinction. It was, however, customary for many years to hold an annual festival, which in many respects resembled a modern commencement.

In the *Lancaster Neue Unpartheyische Zeitung* for Nov. 5, 1788, we find a communication giving an account of the earliest of these festivals. It purports to be an extract from a letter addressed by a gentleman in Lancaster to a friend in Philadelphia, and was probably written by a member of the Muhlenberg family. The following is a translation:

"You inquire concerning the annual examinations of Franklin College, and whether it is worth while further to sustain the institution. On this subject I can give full information, as I was from the beginning to the end an interested spectator, and am glad to announce that the exercises were equally honorable to teachers and students. They commenced at 9 o'clock, A.M., Oct. 17th, and continued until 1 P.M. Dr. Muhlenberg opened with prayer. Immediately afterward two young orators invoked the interest and attention of the audience and recommended the institution to their favor. This was done for the German students by Henry Muhlenberg, of Philadelphia, and for the English by Samuel Bethel. After these speeches the German class was examined. The pupils read slowly and distinctly, and replied very satisfactorily to sundry questions in Christian doctrine. After this Peter Roth, of Northampton, delivered a German oration to the effect that arts and sciences are conducive to rational advancement, and John Yeates recited an English ode to the Deity.

"Next the class in English reading was examined. I was curious to observe whether our German boys could pronounce English well, and I cannot say that I discovered the slightest difference in this respect between them and those who were English born, except that the Germans read more slowly and distinctly."

"This exercise was followed by two orations,—one in English, by Edward Hubley, and another in German, by Abraham Hendel,—on the theme, 'How literary institutions may best be established.' Then the German students were examined in history and geography, particularly in those of the United States. You know how important this subject is, and you will approve of the fact that an hour is daily devoted to it in the college. The ready answers showed that it was a subject of interest. Immediately afterwards the pupils of the English class were examined in English grammar, and they answered very freely.

"Next came a young Latin orator, John Neuman. Whether it was the Latin language that affected me, or his gentle, cultured man-



ner, I cannot tell. His beautiful discourse, based on Proverbs iii. 13-14, interested me exceedingly. I am told that he is a young man who is distinguished by industry, talents, and good manners, but he is the son of a poor widow. If I were connected with the German Society of Philadelphia I would venture to recommend him to its good offices. The worthy members of that society have done much for the youth of Philadelphia: would they not be willing to extend their hand a little further?

"Besides this oration, another discourse in Latin, pronounced according to the English dialect, was delivered by Henry Moore. You are probably aware that the English patrons are permitted to have their children instructed in English-Latin by the English professor, the German professor teaching the language with the German pronunciation. The great difference between these two methods of pronunciation I observed during the examination of the pupils. The German Latinists translated a passage and freely answered questions in Grammar, Antiquities, and History; and I believe every unprejudiced judge must have acknowledged that, considering the time employed in study, the students had made remarkable progress. The English-Latinists were of various degrees of proficiency, and translated from Virgil down to the simplest exercises. I am not sufficiently familiar with their dialect to give judgment concerning their scholarship. They answered every question freely.

"After these examinations there were exercises in declamation. Barton Zantlinger and Henry Schlauch recited English verses, and the exercises concluded with two pleasantly-written dialogues. The subject of the first was 'The advantage of Education to Mechanics.' John Schaffner and George Hendel spoke on this subject to the great satisfaction of the audience. The second dialogue treated the question, 'Why do so few Germans give their children a good education?' This dialogue was spoken by Frederick Muhlenberg, of Philadelphia, Jacob Miller, and George Frick, and this concluded the examination.

"The attention of the audience and their pleased expression of countenance were certain signs of their satisfaction, and I feel assured that our college will receive their future support.

"After the examination Dr. Hendel, in the name of the trustees, thanked the professors, Messrs. Melsheimer and Stewart, expressed equal satisfaction with the students, gave the latter some wholesome advice, and commended the institution to the providence of God.

"As all this was done in German, a similar address was made in English by the Rev. Mr. Herbst, pastor of the Moravian Church. Possibly I may soon send you copies of some of the orations and addresses, which I am sure you will read with pleasure. I trust you will continue to be a faithful friend of Franklin College."

In the following year, 1789, the clos-

ing exercises were held on the 3d of July. From an article, which we have not room to quote, we learn that there had been "evident improvement since the last examination." Orations were delivered in English by Messrs. Moore and Roth, in German by John T. Faber, Jr., (afterwards an eminent Reformed minister), and in Greek by John Neuman. The writer says, "The Greek classes are still rather weak. The English students translated passages from the New Testament, and the Germans rendered extracts from Lucian and from a small Greek Chestomathy, which has been introduced into the institution." In conclusion the writer says, "When we consider the brief time that has elapsed since the founding of the school it must be acknowledged that much has been done, and it certainly deserves our warmest sympathy and support. It would be a great pity if, as has been suggested, the institution should finally fail for lack of funds. I am not willing to give up the hope that the German national spirit will finally awake, and that Franklin's school will be properly supported. If this does not speedily occur, the Germans of Pennsylvania will fail to know the things that belong to their peace, and who knows but that their neglect will be followed by a tardy repentance which a little effort might have so easily averted."

The chief difficulty with which the young institution was forced to contend was not lack of patronage. From an appeal issued by Professor Melsheimer, Feb 27, 1788, and published in the *Neue Zeitung*, it appears that there were at that time one hundred and five students, of whom about twenty received instruction in the higher branches. To extend the advantages of the institution the rates of tuition had, however, been fixed at the lowest possible rate, 20 shillings per session for German, 50 shillings for German and English, and £4 for all branches. The receipts from tuition for the first session were only £40, and for the second, £70. There were three salaried teachers who received about £410. It is not surprising, therefore, that the treasurer, John Hubley, Esq., at the end of the first year reported a deficit



of £244. In a letter to Dr. Benjamin Rush, of Philadelphia, the treasurer says, "I wrote to you some time ago how poorly our college stands, and how far we are in arrears; these arrears are increasing daily, and unless you gentlemen in Philadelphia will put your shoulders to the wheel we must inevitably perish, and that soon."

In the *Neue Zeitung* for March 12, 1788, a correspondent suggests that "the professors might bridge over the financial difficulty by accepting an annual salary of £100 instead of £200, as they have private means." The next number of the paper contains a reply, which states that the professors are doing the very thing that has been suggested. "One of them is working for one-fourth of what had been promised him, and all are willing to make every possible sacrifice."

It is evident, therefore, that the chief trouble was financial. Professor Melsheimer writes, "If the Germans will take an interest and increase the endowment, the institution will soon be among the most prosperous in the State." The German papers of the day contain many appeals for aid, as well as bitter complaints against the German people for their lack of interest in this important enterprise. The fact is, the time for success on so extensive a scale had not yet arrived. A large portion of the German population of Lancaster County was not favorable to higher education, and even the Lutherans and Reformed were not generally enthusiastic. They were warmly attached to their native language, and feared that the new institution would make the English language more prominent than the German. If either of the Synods had possessed supreme control, it is probable that arrangements would have been made to meet the deficiencies of income by special contributions from the churches, but as it was neither body was properly conscious of its responsibility, and each depended upon the other. Franklin College was therefore neglected, and the trustees could discover no way of preventing utter ruin than by contracting its operations. It has been assumed by some writers that the college was closed, but this is

a mistake. Rev. Dr. F. A. Muhlenberg,<sup>1</sup> who was himself a professor at a comparatively recent period, says concerning it, "The school, it must be admitted, was constantly kept open, so that parents resident in that vicinity seldom stood in need of a place where their children could receive, at least, a respectable classical education." Sometimes, however, there was but a single professor, who received a small stipend from the board, but depended in great measure on the fees received for tuition.

Franklin College, however, was at best a local institution until by its union with Marshall College, in 1853, it became one of the constituent parts of Franklin and Marshall College.

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### WILLING AND DOING.

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In the opinion of some people, religion is only a matter of desire. If you wish to be a Christian, they say, the very act of wishing assures you that your desire is granted. How would such a rule work in the ordinary affairs of life? If any one should say, "If you want to go to New York, you have only to wish it and you will be there in a moment," would not such an expression seem absurd? If you want to go to New York, you must start on the journey; otherwise, all the wishing in the world will never bring you there. So, if you would be a Christian, you must employ the means which God has appointed. It is only in doing the Will of God that you become assured of His favor.

There are some people who insist that religion is a matter of feeling, while others assert that it pertains exclusively to the will. Either assertion is as absurd as it would be to say that health is a matter of the brain or muscles, when in fact it pertains to the whole man. Religion is the health of the soul.

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AN evil mind will be sure to put the worst construction on another's actions; who can stand before envy?

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<sup>1</sup> "Educational Efforts of the Pennsylvania Synod," *Evangelical Review*, April, 1859.



## OUR CABINET.

### TWO INTERESTING DOCUMENTS.

The following documents have been found since the publication of our recent articles on Otterbein and his work. It will be observed that they do not in any way conflict with these articles, but rather illustrate and confirm them. We regret that they could not be published in their proper connection; but we print them here in order that they may be preserved for future reference. Their historical importance will at once be recognized, and they will no doubt be read with interest.

#### I

For the first of these documents we are indebted to Dr. Lewis H. Steiner, of Frederick, Maryland, who recently found it among some old papers which had been placed in his hands for examination. It is a Certificate of License granted by the "United Ministers" to Henry Weider, who was one of the class-leaders in Baltimore, in 1774. (See "Reformed Quarterly Review," for January, 1884.) It was not previously known that Otterbein and his associates issued such certificates. They did not, however, grant authority to administer the Sacraments, and Rev. G. A. Gueting was, we believe, the only one of the class-leaders who was afterwards ordained to the ministry by the Reformed Coetus.

The certificate was evidently written by the Secretary, Rev. Benedict Swope, who was imperfectly educated and wrote German very incorrectly. We deem it best, however, to give an exact copy of the original document, with all its inaccuracies, as carefully transcribed by Dr. Steiner:

"Im Namen Jesu amen.

Wir Endts under Schriebene, Prediger der Reformürten Kùrehe machen hier mitt bekunnt und drum zu wissen, wehn es angehen möchte, dasz Henrich Weider ein Glied der Reformürten Kùrehe ist, und weil wir glauben dasz in der Herr ge Ruffen in seinen weinberg so er Lauben wir ihme dasz Evangely zu predigen, und hoffen dasz die Lieb Haber der wahrheit werden ihn in Lieb aufnehmen, wir aber winschen ihm Gottes Gnad und Seegen. Gegeben in unserrer

Prediger Versamlungen, Canagosehick, an Hannesz Ranscher's June 4, 1776.

WILLIAM OTTERBEIN,  
WILLIAM HANDEL.  
JACOB WEIMER,  
BENEDICT SWOPE.

The following translation will be found sufficiently literal for practical purposes:

"In the Name of Jesus, Amen.

We, the undersigned Ministers of the Reformed Church, herewith announce and make known to whom it may concern, that Henry Weider is a member of the Reformed Church, and inasmuch as we believe that the Lord has called him into His vineyard, we allow him to preach the Gospel, and hope that lovers of the Truth will receive him in love. But we invoke upon him the Grace and Blessing of God. Given in our ministerial meetings, Conococheague, at John Ranger's June 4, 1776.

WILLIAM OTTERBEIN,  
WILLIAM HENDEL,  
JACOB WEIMER,  
BENEDICT SWOPE."

In the same package of papers with the above Dr. Steiner found two indentures of apprentices, dated 1790 and 1792, to Henry Weider, a tanner, living in Baltimore. It is probable that this Henry was a son of the "Henrich" mentioned in the above certificate.

#### II.

The second document has been found among the papers in the library of our Historical Society. It is a letter written in the freedom of intimate friendship by the Rev. Nicholas Pomp, pastor of the First Reformed Church of Baltimore, to the Rev. John Henry Helffrich, of Pennsylvania. It contains some pretty decided statements concerning the condition of his own congregation—and we have omitted a sentence as being too personal to be published even now; but in our opinion these strictures add greatly to the accuracy of the picture. The whole letter throws light on an obscure period, and enables us to form a distinct idea of the unfortunate state of feeling then subsisting between the two Reformed Churches of Baltimore, which was for many years a source of trouble, and finally resulted in the entire alienation of the second church.



## [TRANSLATION.]

*Reverend Sir! Beloved Brother!*

You herewith at last receive a letter from me from Baltimore, as a proof that I have not forgotten you, but rather regard you with the highest esteem. You were always my friend, and my coming to this place is in great measure owing to you. You will therefore not fail to be interested if I give you some account of my present position. My labors here, it is true, are not unpleasant and my health is better than it was in my former charge; but the congregation is still weak, and it cannot be compared with the churches in Pennsylvania. The division caused long ago by Mr. Otterbein was like a certain operation, well known in Chemistry, by which the quintessence is withdrawn from the mass, and the rest remains as a caput mortuum.

\* \* As the congregation has, however, recently increased by the admission of many good members, so that the church has become too small, I have from the beginning insisted on the erection of a new church; and in this enterprise I have been pretty successful, for the new building is actually under roof. As most of the old members opposed building we were so fortunate as to secure better elders and deacons. The new church is, however, very expensive, and some of the richest members refuse to contribute, so that the work progresses very slowly. Fortunately it has advanced so far that we hope to get ready to occupy the church during the coming summer.

Of course, under such circumstances, in the present hard times, I have to suffer some privations. My salary comes in very slowly, but I must be patient, as the building of the church bears heavily on our resources. Still, I hope the congregation will gradually improve.

Mr. Otterbein is, as you well know, my rival who, on his part, suffers nothing to remain undone that might serve to keep me down. When strangers come from the country, or from Europe, and take up their residence in the city, he and his people are very busy to bring them over to their side. How contemptuously they speak of me, under such circumstances, you can well imagine. Notwithstanding all this, the greater number of strangers connect themselves with us, because the Methodist ways, which Mr. Otterbein pursues with his people, are not yet acceptable to many German Protestants. Otherwise we are at peace with one another, inasmuch as we have no labors to perform in common.

At the next meeting of Coetus I may possibly be compelled to oppose Mr. Otterbein, on account of a preacher named Gueting, from the neighborhood of Hagerstown, who is to be ordained by the Coetus. I have heard the man preach, and I know what a fanatic he is.

I have as yet received no notice where the meeting of Coetus is to be held. I suppose, however, it will be on the second Wednesday before Ascension Day, as is the usual custom, and this year in Philadelphia. But who is Secretary, and who will be President this year, I do not know.

I hope to enjoy the pleasure of meeting you in Philadelphia. Please do not forget to bring my English Grammar with you, or to send it if you should fail to be in attendance.

I remain, with due respect,

NICHOLAS POMP.

Baltimore, March 23, 1786.

## OUR BOOK TABLE.

SIX YEARS ON THE BORDER; OR, SKETCHES OF FRONTIER LIFE. *By J. B. Rideout. Philadelphia: Presbyterian Board of Publication. Price, 85 cents.*

This is an account of the trials and privations of a missionary and his family on the Western frontier. Young folks are generally fond of reading books of pioneer adventure, but are apt to forget that the humble missionary often experiences dangers and hairbreadth escapes which are no less thrilling than those of the scout or warrior. Let them read this little book and they will find it fascinating.

THE CENTURY FOR MAY.—The opening article of the present number of this excellent magazine is an illustrated article on "The Salem of Hawthorne," by Julian Hawthorne, the son of the celebrated author. Henry James furnishes the first part of a story entitled "Lady Barberina." We have also an illustrated article on "Recent Architecture in America," by Mrs. Schuyler Van Rensselaer; an excellent essay on "British Fertility," by John Burroughs; and a scholarly article on "The Metopes of the Parthenon," by Charles Waldstein. Besides these there are other valuable articles, and the whole number is, in our opinion, one of the best of the series.

HOME SCIENCE. This is the title of a new Monthly devoted to the discussion of things pertaining to Science in the House. It has quite a long list of contributors, whose articles treat of practical subjects relating to health, habits and management of our homes. It is published by Selden R. Hopkins, New York, at subscription price, \$2.50 per year.

UNITY DODGE AND HER PATTERNS. *By Kate W. Hamilton, author of We Three, Tangles and Corners, etc. Philadelphia: Presbyterian Board of Publication. Price, \$1.15.*

This is a pleasant story of domestic life, by a well-known writer. We need only say that the present volume is at least equal to its predecessors, and that it will no doubt be acceptable to the large class of youthful readers for whom it is specially intended.

THREE GIRLS IN ITALY; OR, GESU BASTA. *A Story for Girls. By M. E. Winslow. Philadelphia: Presbyterian Board of Publication. Price, \$1.15*

It is somewhat unusual to find a Sunday-school book in which the incidents of a European tour are employed as a means of conveying religious instruction. The idea, however, is excellent, and must furnish its readers a pleasing change from the fictitious narrative with which they are generally regaled. It adds to the value of the volume, to be assured in the preface that the incidents here related are literally true.



## SUNDAY-SCHOOL DEPARTMENT.

### USE YOUR TALENT.

A Christian has no right to excuse himself from church-work on the ground that it is not convenient, or that it might more easily be performed by others. Such excuses are easily framed but are fallacious and deceptive. Labors of this kind are not like worldly enterprises which may be undertaken or resigned at pleasure. They are a sacred trust, and if you possess the ability for their performance you have no right to give them over to others. "The night cometh when no man can work."

### A FATHER'S GRIEF.

A young man, named John Coyle, was recently executed for murder. When his body was brought to his home near Marietta, Pa., his father gazed for some time upon the cold remains, and then cried out: "O, John, if I had brought you up right this thing would not have happened!" It was then too late. He had suffered his boy to grow up without care, beautiful in body, but dwarfed and stunted in mind and soul. He had allowed him to become the slave of passion, without ever warning him to resist temptation. Now after a shameful death, John Coyle rests in a solitary grave on the old homestead, and his aged parents will probably spend their few remaining years in un-availing regret. How it must add to the agony of their grief to know, that it might all have been prevented, if they had shown their son a worthy example and had given him a Christian training.

### ABOUT A FIGHT.

A boy came home red, rumped, bruised, heated.

"Come, son," said his father, "you seem to have been fighting. Was the

boy larger than you are?" The youngster looked uneasy, and mumbled "No!" "So, so; and now what did you fight for? A long delay: then out blurted the truth: "'Cause he wouldn't give me half of his apple!"

"Well, really! you have set up as a highway robber, taking your neighbor's goods! And a bully! And a coward! Whipping a smaller boy! Go now, and get washed and dressed."

"He deserves a whipping," said his sister.

"Not at all; he has not *lied*; he owned the truth."

The little lad glad, at getting off so well, soon returned to the tea-table: he wore a smiling face.

"There is no place here for you," said his father calmly; "such principles are not popular at this table. You will find food proper to your manners on a stand in the corner of the kitchen."

But breakfast and supper thus arranged proved unendurable.

"Can't I never come back?" asked the poor child.

"Certainly, when you have made your affairs right."

"But how can I do it?"

"Take some of your own money, go and buy the little boy an apple, and give it to him with an apology. Then you will be once more an honorable fellow, and we will be glad of your company."

So they settled it.—*Mrs. Julia McN. Wright.*

A MICHIGAN girl told her young man that she would never marry him until he was worth \$10,000. So he started out with a brave heart to make it. "How are you getting on, George?" she asked at the expiration of a couple of months. "Well," George said, hopefully, "I have saved \$22." The girl dropped her eye-lashes, and blushing remarked: "I reckon that's near enough, George."



## LESSON IX.

## WHITSUNDAY.

June 1, 1884.

## THE GIFT OF THE HOLY GHOST. Acts 2: 1-8 and 12-18.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy.

## CENTRAL TRUTH: The Holy Spirit glorifies Christ.

**GOLDEN TEXT:** And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. John 14: 16.

## NOTES.

1. *Pentecost*—the fiftieth. It came fifty days after Easter. *They*—the one hundred and twenty disciples. *In one place*—probably in “the upper room” where they usually assembled. 2-4. The Divine symbols of the *Nature and Mission* of the Spirit: (1.) The *sound* denoted God’s call; (2.) The *wind*, invisible yet everywhere present, the omnipresent Spirit; (3.) The *fire*, His purifying power; (4.) The *tongues*, the preaching of the Gospel in all languages. *Cloven*=dividing, separating. *Sat upon*—above their heads. *Filled with*—received miraculous gifts. *Began to speak*—utterance was the effect of their inspiration. 5. *Devout men dwelling*—pious persons

who had come up to the feast. 6. *Noised abroad*—the sound was heard throughout the city. *Confounded*—perplexed, bewildered. 11. *In our tongues*—language. 13. *Filled with wine*—intoxicated; a slander. 14. Peter corrected their error, and quoted the *prophecy* of this event. *The third hour*—nine o’clock in the morning. *The last days*—the end of the old order of the world, and the beginning of a new age, or period. *Pour out*—(1) from an upper Source; (2) a great fullness of blessings. *Sons, daughters*; no distinction of sex nor of age. *Servants and hand-maidens*; no distinction of social degrees. The Spirit is given to all classes and conditions of men.

## QUESTIONS.

What day is this? What great event do we celebrate to-day? Repeat the golden text. The central truth. What does Christ say in John 16: 14?

1. What does Pentecost mean? How many days since Easter? How many disciples were living in Jerusalem? Where did they assemble?

2-3. What suddenly occurred? Were they expecting some great event? (Acts 1: 4.) Mention the four symbols of Pentecost? What did they signify? What did the *sound* denote? The *wind*? The *fire*? The *tongues*? What is meant by “sat upon?”

4. What filled the disciples? Who is He? What did the disciples at once do? What is meant by other tongues? How did they obtain the gift of utterance in unknown languages?

5. Why were so many nationalities represented at Jerusalem at that time?

6. What is meant by “noised abroad?” By confounded?

7-8. Repeat what the hearers said. Could they account for it? Was it a miracle?

12. What question did they ask?

13. What slander was uttered?

14-15. Who denied the slander? What hour was it? Did the Jews drink wine before the hour of morning prayer?

16-17. Who foretold this event? When did he live? (About 800 B. C.) What is meant by last days? What two truths are conveyed by the expression—*pour out*? Who were to receive the Spirit? Is there any distinction of sex or of age?

18. What lowly class of persons are raised to equal favor? Is God a respecter of social degrees? May all believers have the Spirit?

## CATECHISM.

Ques. 53. What do you believe concerning the Holy Ghost?

Ans. First, that He is true and co-eternal God, with the Father and the Son; secondly, that He is also given me to make me by a true faith a partaker of Christ and all His benefits, that He may comfort me and abide with me forever.



## LESSON IX.

June 1st, 1884.

## Whitsunday.

THE REVELATION of God to man is a *progressive revelation*, ever becoming fuller and clearer, until God stands revealed in His threefold personality, as FATHER, SON, and HOLY SPIRIT. Hence also the Creed is divided into three parts: "the first is of God the Father, and our *Creation*; the second, of God the Son, and our *Redemption*; the third, of God the Holy Ghost, and our *Sanctification*."

The Holy Spirit was partially revealed to the saints of old; but His Coming on the day of Pentecost was His full and perfect manifestation. The founding of the Christian Church was a *new creation* in Christ Jesus.

His glorious Advent is commemorated on this day; and with every return of this festival great joy and gladness fill the believer's heart.

Under Moses the Church year was instituted, with its Sabbaths and festivals. These were not set aside by the Christian dispensation, but perpetuated. In the New Testament the *substance* takes the place of the types and shadows. "Christ, our Passover, was slain for us," at the time of the Passover; and the Christian Church has its Good Friday and Easter.

So "the day of Pentecost had fully come," before God sent His Holy Spirit upon the disciples. Pious Jews were assembled in Jerusalem from all the countries round about, (1) celebrating *the giving of the Law*; and now the Spirit was to write the Law upon the fleshly tables of their hearts. (2) It was also the festival of the *ingathering of the first fruits*; and now the spiritual ingathering of 3,000 souls was to take place.

*They were all in one place.* Here we have a picture of THE WAITING AND EXPECTANT COMMUNITY. The little band of disciples were prepared for the event that was to take place. They were all together, according to Christ's appointment: "wait for the promise of the Father." Acts 1: 4.

V. 2. GOD'S RESPONSE TO THEIR EXPECTATIONS. When men wait on God; they will obtain His blessing. This is

an encouragement to Christians to be present at the services of the Church. "Where two or three are gathered together in My name, there am I in the midst of them."

The sound, the wind, the fire and the tongues are THE DIVINE SYMBOLS OF PENTECOST. The Spirit manifested Himself under these symbols, that He might indicate the nature of His mission and work.

(1). *The sound from heaven* was a Divine call to men to listen to God's message and word. God used the sound (wind) then, as He now uses the voices of men and teachers, (preachers); and the message is *from heaven*, not from earth—not from men, but from God. That sound still shakes the earth, as it did then, arousing men from the sleep of sin and worldliness, to listen to God.

(2). *The wind, mighty and rushing*, is one of the best emblems of the Holy Spirit. Like the air (wind) He is *invisible*, and *everywhere present*, penetrating the recesses of the heart. "Whither shall I fly from Thy Spirit"? "And filled all the place." Though unseen, yet the motion of air is *felt* and *heard*. "Thou hearest the sound thereof." So the heart feels the Spirit's workings within, in conviction and in comfort. The motion of the wind is a type of the Spirit's influence. He "moved upon the face of the deep" at the Creation. And the prophets of old "spake as they were moved by the Holy Ghost." So on Pentecost He came "as a rushing mighty wind." This was an *extraordinary* manifestation, not the ordinary or usual.

(3). *The fire* is a mighty agent, which performed a great office in the formation of our earth in its present shape; and in history it has been used as God's *purifying* agent (Sodom and Gomorrah). It indicates the manner in which the Spirit *purifies* the heart, as silver and gold are tried. The restoration of the sinner includes this melting of the dross from the heart—thus softening the heart that it may be *moulded* aright. The heart is then no longer cold, hard and dead.

(4). *The cloven tongues*, vv. 3 and 11. Pentecost was the counterpart of Babel. At the latter there was the confusion



of tongues. Sin divides and separates men into hostile classes and nations.

At Pentecost they all understood the speech of the Apostles. "We do hear them speak in our tongues the wonderful works of God." V. 11.

4. THE CLOVEN TONGUES. There appeared unto them, or were *seen by them*, tongues dividing from one another. They were first seen by them in the room, before they rested on the heads of the disciples. The fire resembled a tongue *in shape*—long, narrow and tending to a point. Slender and pointed appearances of flame at first moved irregularly around the room, and then rested above the heads of the disciples.

The term "cloven" indicates that there was not one great flame, but the fire was broken up, divided. The appearance of fire has always been regarded as a most striking emblem of the Divinity; as in the burning bush (Ex. 3: 2-3), and on Mount Sinai (Ex. 19: 16-20).

*Sat upon each of them.* These appearances were emblematic, (1) of the Spirit's *purity* and *power*. John had said of Jesus: "He shall baptize with the Holy Ghost and with *fire*," (Matt. 3: 11). (2). The peculiar appearance, that of *tongues*, was an emblem of the diversity of *languages* in which the Apostles were to speak—it denoted their ability to speak powerfully, with new tongues—"in words that burned."

*All filled with the Holy Spirit.* This explains the meaning of all the signs that have been described. *His presence* caused these signs and demonstrations, above them and about them: and now He entered into them. To be *filled* with the Spirit denotes that all the faculties are pervaded by Him, and are under His influence. They experienced a quickening into new life, and an inspiration of new thoughts and feelings. Silence was no longer possible; utterance was now a necessity.

*They began to speak with other tongues*—in other languages than their native tongues.

But how could they do this, never having learned the languages specified in vv. 8-11?

*The Spirit gave them utterance.* It was a miracle. It is vain to try to

account for their utterance in any other way.

They possessed beforehand (1) *the ability to speak* a human language, (2), and *knew what* to speak; and now, (3), they *received* the ability to utter their thoughts in language not known or learned before.

It is not said that *each* one obtained power to speak *all* the languages; probably some spake in one language, some in another.

5-8. *The effect* of the miracle on the multitude is set forth in these verses. Pious Jews from many countries were in Jerusalem at the feast, and *they heard the sound* that came from heaven (not a report of it from the lips of others). They were confounded, or amazed, filled with wonder; not because they heard a sound, but because they heard unlettered Galileans speaking the various languages (vv. 6-8). There was no attempt made to *deny* such gift of utterance; the *fact* is admitted; but they cannot find an *explanation*. *How hear we every man in our own tongue?* What does it mean? (V. 12).

13-15. There were *mockers* there, who slandered the disciples. But their explanation only made the mystery greater. How could drunkenness communicate the ability to speak in various languages? What a foolish and malicious attempt to explain the miracle!

*Full of new wine.* Yes, in a sense different from what they intended. The new wine of spiritual life was in them.

*New wine*—literally, sweet wine: the juice of the grape was heated to about 180 degrees, and then sealed in jars, air tight, and not allowed to ferment. Many glasses of this wine would scarcely intoxicate a child.—*Jos. Cook*.

But the Jews did not drink until after the third hour—nine o'clock.

16-18. Peter quotes the Prophecy from the Scriptures, and declares that it is now fulfilled. The Spirit is given; the old order of the world has changed; its last days have come and gone; the new world has begun. Now the Spirit dwells with men. Henceforth even children, servants and handmaidens shall possess Him. There shall be no distinction of *sex, age, or social condition*.



## LESSON X.

## TRINITY SUNDAY.

June 8th, 1884.

## JUSTIFICATION BY FAITH. Rom. 3: 19-31.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24. **Being justified freely by his grace through the redemption that is in Christ Jesus:**

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 *Seeing it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

**GOLDEN TEXT:** Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. 5: 1.

**CENTRAL TRUTH:** Christ's righteousness is the only and sure hope of the believer.

## NOTES.

The Epistle to the Romans was written by Paul, at Corinth, probably in 58. The two chief themes of the lesson are: (1) Man as sinner under the law; (2) Man justified by faith in Christ.

Verse 19 *The law*—as published by Moses to the Jews. *It condemns all.* *Mouth stopped*—put to silence. *Guilty*—sinful, and liable to judgment. 20. *Deeds of the law*—works done under the law. *Justified*—declared just, or innocent. *Knowledge of sin*—the law is a mirror in which we all see our sins and miseries. 21. 23. Even the Old Testament showed that man

can be saved only by faith. 24. Faith justifies believers. *By grace*—God's good-will or favor. *Freely*—without any merit of ours. *Redemption*—the payment of our ransom by His death. 25. *Propitiation*—a sacrifice for us. *Forbearance*—in not punishing, and accepting sacrifices as types of Christ, under the Old Testament. 26. *Just and the Justifier*—carries out the law and yet pardons sinners. 27. *By the law of faith*—The gospel law demands faith. 30. *The circumcision*—the Jews. *The uncircumcision*—the Gentiles. 31. The law condemns; Faith saves.

## QUESTIONS.

Who wrote the Epistle to the Romans? When? From what place? What is the first chief theme of our lesson? The second? What is the title of the lesson? Repeat the Golden Text. The Central Truth.

19. What is meant by the Law? To whom was it published? Of what does it convict us all? How does it stop every mouth? In what state does it show all the world to be?

20. What are the deeds of the law? Do they justify the sinner? What knowledge comes from the law? "Whence knowest thou thy misery?" (Heidelberg Catechism. Ans. 3). To what is the law compared?

21-23. Did the Old Testament teach that man could become righteous in any other way than by faith? Could men keep the law perfectly? Did the law then justify, or condemn them? How were the Jews saved? (By

faith). What was manifested apart from the law? By what was it witnessed? Is there any difference in men before the law?

24 How are men justified? What is Grace? What is the meaning of *freely*? The meaning of *redemption*?

25. What is a propitiation? Is God righteous when He forgives sins? Because of what? (Christ's death for us). What is the forbearance of God? To what did the Old Testament sacrifices point?

26. What is the meaning of *just and the justifier*?

27-30. Have believers anything to boast of? What law excludes boasting? How are the Jews saved? The Gentiles? Is there one salvation for both? Who saves both?

31. Does faith destroy the law? Who fulfilled it? For whom? (For us).

## CATECHISM.

Ques. 121. Why is here added, "WHICH ART IN HEAVEN?"

Ans. Lest we should form any earthly conceptions of God's heavenly majesty, and that we may expect from His almighty power all things necessary for soul and body.



## LESSON X.

June 8, 1884

## Trinity Sunday.

The theme of to-day's lesson is *Justification by Faith*. This is one of the fundamental articles of the Christian faith—one of the most *vital* articles, and most far-reaching in its results. When Paul found it necessary to overthrow Jewish formalism and legalism, he did so by proclaiming that the sinner is justified by faith in Christ. By setting forth the same great theme, the Reformers of the 16th century restored the Church to its purity and power. Luther declared it to be "the article of a standing Church."

In order to understand this doctrine aright, let us first group the teachings of this lesson under the following nine theses:

1. All mankind, Jews and Gentiles, are alike *sinners*, and equally in need of salvation. v. 19.

2. The Law was given to convict them of the utter *impossibility of saving themselves*. v. 19.

3. The *Law* has in itself *no power to save men*, or justify the unjust. v. 20.

4. Salvation is through the *Grace* of God in sending His Son as our Redeemer. v. 21-24.

5. The only *Condition* of salvation is Faith in Christ. v. 22.

6. The death of Christ is our propitiation and sacrifice, setting aside forever the sacrifices of the law. v. 25.

7. Before Christ's death men were saved by God's Promise to provide a Redeemer. v. 25.

8. Through Christ's redemption God is at once just, and the justifier of believers.

9. All men, Jews and Gentiles, are saved upon the same terms of faith in Christ.

Coleridge calls the epistle to the Romans "the profoundest book in existence." It was written by the Apostle Paul, and sent to Rome by Phœbe, a Christian lady of Cenchrea, the seaport of Corinth. The great thesis is *Righteousness by Faith* (chap. 1: 16-17). That righteousness has never been attained either by Gentiles or by Jews. "Having proved that *all men are sinners*, and other methods of making the world better are a *failure*, he is pre-

pared to show *how they may become righteous* through faith in Jesus Christ, which is the theme of to-day's lesson."

V. 19. *The law* is that "*universal law* which Jews and Gentiles are alike obliged to obey, the law of universal and eternal Right. This law was, for the Jew, embraced essentially in the Ten Commandments." It is a declaration of God's will—a making known of the principles of His government; and it is designed to mold man's conduct aright.

When God's law speaks it summons man to answer for his thoughts, words and acts. *His mouth is at once stopped*—he cannot say that he has kept the law perfectly; he must say: I am guilty. All the world is guilty—the ruin is universal. The law thus teaches how great our sins and miseries are. It *accuses* us of being great sinners.

20. *The deeds of the law*—such works as the law prescribes and commands. *No flesh*=no man in his natural state. *Justified*=acknowledged and declared just or righteous. On the contrary the law makes a man *know* that he is a sinner; *by the law is the knowledge of sin*—not the feeling of innocence.

The law is preached, (1) to make men know their guilt, and (2), to feel their need of a Saviour. This *conviction of sin* (v. 19-20) prepares men to long for TRUE RIGHTEOUSNESS THROUGH FAITH IN CHRIST. (v. 21-26). "A moment ago we heard the thunders of the law. Suddenly the cheerful voice of the Gospel gladdens our ears."

21-22. THE RIGHTEOUSNESS OF GOD. He *is* righteous, and can *confer* righteousness upon us. (1). God is its Author; (2) it is a free gift bestowed by Him; (3) through Christ, who purchased it *for us* by His death; (4) it becomes ours as soon as we *believe* (ours *by faith*).

That righteousness is *without the law*—aside or apart from the law. We could not obtain it by keeping the law; for we are always breaking its precepts.

23. All need that gift of righteousness, for all have sinned. *Short of the glory*—fail to meet the approbation of God.

24-26. *Being justified*: to "Justify is not to make just, in the sense of



making holy, but to *declare* just. When the judge justifies a man, he does not by that act render him any better than he was before; but simply adjudges him to be innocent. Justification is, therefore, *an act of God, whereby He remits our sins, and accepts us as righteous.*" —*Alexander.*

GRACE—REDEMPTION—FAITH.—Grace is God's love to the sinner; "saving love is the efficient *Cause*; Redemption by the blood of Christ is the objective *Means*; and *Faith* is the subjective (human) *Condition* of justification."—*Schaff.*

26. Might be just—in carrying out the demands of the law; this was done by Christ, our Substitute. *The Justifier*—declaring believers just for Christ's sake.

27. *Boasting* on our part is impossible. We can only "boast a Saviour slain." We are saved, not by *our* works, but by faith in Christ.

28–30. Jews and Gentiles are alike guilty; and have one Saviour in common. Both are saved also in one and the same way—*through faith.*

31. The law is not set aside, but is established—made firm and abiding. The Gospel does not contradict the great moral principles set forth in the Old Testament; but gives additional proof of their Divine origin; and thus strengthens their authority.

SALVATION BEFORE THE DEATH OF CHRIST. Before Christ died for the unjust, men were saved by God's promise to provide a Redeemer. They believed in Him that was to come. The Lamb was slain from the foundation of the world.

Since Christ's death men are saved by the fulfilment of the promise. Thus saints under the Old Testament and believers under the New, have the same Saviour; as have also Jews and Gentiles.

The teaching of our Catechism on Justification is contained in the answers to questions 59 and 60.

"59. But what doth it profit thee now that thou believest all this?

That I am righteous in Christ, before God, and an heir of eternal life.

60. How art thou righteous before God?

Only by a true faith in Jesus Christ, so that, though my conscience accuse me that I have grossly transgressed all the commands of God, and kept none

of them, and am still inclined to all evil, notwithstanding God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ, even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me; inasmuch as I embrace such benefit with a believing heart."

"The love with which God has loved us in Christ, is the ground of our salvation. (1 John 4: 10). This love \* \* has borne all sin and expiated all guilt in our stead, and fulfilled at the same time all righteousness, as required by the law, which is the published will of God. This all-sufficient satisfaction of Christ takes hold upon the individual subjectively, in Justification. This is a *judicial, declarative act on the part of God*, by which He first pronounces the sin-crushed, contrite sinner free from guilt as regards the past, for the sake of His only-begotten Son, and then *makes over to him the full righteousness* of the same, to be counted and to be in fact his own. It is in this way, 1. negatively the *remission of sins*, and 2. positively the *imputation of righteousness* and the *adoption of sons*. Man by Justification *steps into the place of Christ*, as Christ had previously stepped into the place of man."—*Schaff.*

Some one might object: Does God declare a man just, when he is not just? The answer to this is, that as soon as the sinner truly believes in Christ he ceases to be unjust, and becomes partaker of Christ's justice. This is plain if we know *what true faith is*. It is not merely assent to the truth, but a *union of heart, mind, feeling and will* with Jesus Christ. True faith is the condition of justification.

THERE are very few men who do not believe that the world revolves on its axis; but there are thousands of men in the world, preachers, lawyers, doctors, artisans who have some kind of an idea that they are the axis. But if you have been at all observant you will have noticed that not very much revolves about them. The centrifugal force is too great, and everything flies away from them.—*Christian Union.*



## LESSON XI.

## SUNDAY AFTER TRINITY.

June 15, 1884.

## THE BLESSEDNESS OF BELIEVERS. Rom. 8: 28-39.

28 And we know that all things work together for good to them that love God, to them that are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**GOLDEN TEXT:** We know that all things work together for good to them that love God. V. 28.

**CENTRA TRUTH:** God protects and provides for all His children.

## NOTES.

V. 28. *All things*—every event of life, especially reverses. *Work together*—under God's supervision. *Love God*—love is the condition for the full enjoyment of blessings. *The called*—all are called, but all do not come; they who obey become the called ones. 29-30 Steps toward salvation: (1) God's foreknowledge; (2) His fore-ordering (predestination); (3) His call; (4) His justifying (pardoning); (5) His glorifying of the called ones (their sanctification). 31-34. No foe can prevail against us, since God is on our side. *Spared not Son*—the greatest proof of God's love. *Give all things*—having given the greatest, He will surely give all other gifts. *Who can be against us?* No one successfully. *Christ died, yea, rather, is risen again.* If He had remained dead, He could

not save us. *He lives!*—and so shall we with Him. 35. *Love of Christ*—His love for It continues for ever. *Tribulation*—threshing; afflictions but drive away the chaff. *Distress*—anxiety of mind. *Persecution*—from others. 37. *More than conquerors*—gain the victory, and are able to endure still greater trials. 38. *Death*—under any form. *Life*—with its changes and trials, its joys and its griefs. *Angels*—the highest created beings. *Principalities*—superhuman powers. 39. *Nothing* can separate us from God's love to us. Shall we, then, allow anything to keep us from love to Him? Sin and unbelief are no "creatures" of God; they are traits of sinful heart; and they alone separate men from Christ.

## QUESTIONS.

V. 28. Repeat the golden text. Under whose control are all things? Does God cause all things to conform to a plan? For whom do all things work for good? Who are the called?

29-30. State the first stage in the work of salvation. State the remaining stages. What great doctrine is here affirmed? (God's Sovereignty; His Providence.) What is said in our catechism on *Providence*? What is the last stage of God's work? What is it to glorify?

31-32. Why can no foe prevail against us? Who is on our side? What is said in John 3: 16? What may we expect Him to give us?

33-34. Does Satan accuse us? Does the law? Does our own conscience? Who justifies the believer, in spite of all accusers? Why are we not condemned? (V. 34.) Why was Christ "put to death?" (For our offences.) Why was He raised again? (For our justification.) Is He alive now? What is He doing for us?

35-39. Mention the troubles enumerated in v. 35. Give the meaning of each one. Who are conquerors? Why more? Name the things which cannot destroy Christ's love for us. What alone can separate us from Christ?

## CATECHISM.

Ques. 122. What is the first petition?

Ans. "HALLOWED BE THY NAME;" that is, grant us first rightly to know Thee, and to sanctify, glorify and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that Thy name may never be blasphemed, but rather honored and praised on our account.



## LESSON XI.

June 15, 1884.

Sunday after Trinity.

Our Saviour said to His disciples: In the world ye shall have tribulation, and the history of His Apostles verified the words. A large majority of Christians find it true in their lives: in this world we have sorrow.

But Jesus added immediately: "Be of good cheer; I have overcome the world." None of the disciples realized the truth of both sayings more fully than did St. Paul. In sufferings during the whole of his ministerial life, he yet declares: "I glory in tribulation!" And in the lesson to-day:

V. 28 *We know that all things work together for good.* Several truths are contained in this assertion: (1), that there is an overruling Providence; (2), that Wisdom, Love and Power are the characteristics of God's Providence; (3), that, not present pleasure, but final good, (well-being), is the result of God's sovereign rule; and lastly, that believers are not left in doubt on this subject, but may and do attain to a consciousness of that wisdom of Providence.

*We know*—we not merely believe it. Our *faith* and *experience* have led to this *knowledge*.

*All things*—all circumstances by which the Christian is surrounded—all events by which he is affected. "These may seem calculated to dash down hope and surpass patience, but *we know better concerning them.*"—Alford.

*Work together*—not in an aimless way nor in a capricious manner, for this end or for that, now in one way and now in another—as though a stream should one day flow seaward, and the next back towards its fountain among the hills—but in one volume, along one channel, in one direction, towards one end."—A. Raleigh.

*For good*—for the ultimate and real welfare. The way may be rough, but the end of the journey is rest. The school of discipline leads to a rich, noble character. Instead of the evil, as in man's natural state, there is the goodness of the new man.

*To them that love God*—this is a *limitation* of the general statement. The promise is not to such as disobey or hate God, but to lovers of God; not to man

as a blank individual, but to him who falls in with God's order, rightly uses what He sends, and conforms to God's good purpose.

*The called.*—"There is but one call, and that is the Gospel call to all mankind, from which no sinner is excluded. But there is a difference in man's dealing with the call. Some refuse to heed it and become thereby *the rejected*; others accept and obey it, enter into sonship with God, and become *the called ones*;" they not only hear, but also heed the call, and thus become the elect.

*According to His purpose.*—God does not work without aim or plan, but according to a definite purpose; and *our eternal welfare* is part of that purpose.

## GOD'S SOVEREIGNTY AND MAN'S FREE-WILL

It is impossible for the finite mind of man to grasp the relation of these two. The following remarks of Dean Alford may throw some light on the subject.

"On the one hand Scripture bears constant testimony to the fact that all believers are *chosen and called by God*, their whole spiritual life in its origin, progress, and completion being *from Him*; while, on the other hand, its testimony is no less precise that He willeth all to be saved, and that none shall perish except by *willful rejection* of the truth. So that, on the one side, God's *sovereignty*, on the other, *man's free will*, is plainly declared to us. *To receive, believe, and act on both these, is our duty and our wisdom.*

29-30. *Foreknew* \* \* *foreordained*; *called* \* \* *justified* \* \* *glorified*. These are the *Divine* (objective) stages in man's salvation. The *human* (subjective) are faith, repentance, love and obedience; and these rest upon, and grow out of, God's working in us, and derive their power, security and success from Him alone.

*He did foreknow.* This is the first of the progressive steps of salvation. God knew His own beforehand—saw who would finally fall in with the conditions of salvation.

*He foreordained*—ordered beforehand the accomplishment of His good purpose—namely, to be *conformed to the image of His Son*—sanctification in spirit, and glorification in body, so as



to be like our pattern, Jesus Christ. He will not be *alone* in His glory ; there will be with Him *many brethren*. God's purpose shall not fail.

*He called*—by Providence, by His Spirit, but especially by means of the Gospel.

*He justified*—forgave their sins, and clothed with Christ's righteousness.

*He also glorified, inwardly glorified, in the process of sanctification, and outwardly glorified in the resurrection.*

Bengel remarks : " It may be fully said that the gate of heaven here lies open ! "

*What shall we say ?* " What answer can the hesitating or discouraged find to this array of the merciful acts of God's love on behalf of the believer ? " " The Apostle stands like a triumphant herald and challenges the universe for an opponent to meet this Divine champion. "

*God is for us.* He has acquitted us ; who, then, may accuse us, or set himself against us ? No one.

*He spared not His own Son,* this is the highest proof of His love for us. Since He has given the greatest gift, He will surely not withhold inferior blessings that are needed. *He will freely give us all things.*

Then Paul supposes that the conscience may accuse, and foes bring charges against the elect, but over against all such condemnation he sets *Christ's redemptive life and work*

*It is Christ, etc.* All the great points of our redemption are ranged together as reasons for negating the questions above.—*De Wette.*

55 *Who shall separate us from the love of Christ ?* The Apostle says not " what, " but " who "—just as if all creatures and all afflictions were so many *gladiators* taking arms against the Christians.—*Calvin.*

*The love of Christ* means *His* love for us—the continuance of that love under all adversities.

There is perfect and eternal security for us with Christ ! Enemies may assail but cannot overcome us. Seven mighty foes are here enumerated. They can *hurt*, but not destroy. They cannot

break, but only brighten and strengthen the chain that fastens to Christ.

*More than conquerors.* Earthly troubles do not drive away from Christ, but nearer to Him ; they strengthen rather than weaken. Death itself fails to destroy. Thus the troubled, but steadfast, disciple triumphs over all opposition ; yea, he is brought nearer to God, and receives supplies of grace which will enable him to endure even greater trials. He is more than a conqueror. He is at last *glorified* (v. 30). His glorification is the completion of salvation in a glorious *character*, in glorious *company*, in a glorious *work*, in a glorious *heaven*.—*Meyer.*

*Summary.* It is part of the *blessedness of believers* to know, 1, that our lives are under God's control, and no power can take us from under the shelter of His wisdom and love ; 2, that all our lives are planned by the wisdom and love of God, and therefore the plan best possible for us : 3, that nothing unforeseen can come to us ; 4, that God planned for our welfare ages ago ; 5, that our salvation does not depend on ourselves alone ; that God is certain to carry out the good work He has begun for us and in us."

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" THAT was a good sermon, was it not, that we heard last Sunday ? " " True for you, yer honor, an iligant one ! It done me a power of good intirely. " " I'm glad of that. Can you tell me what particularly struck you ? What was it about ? " " Sorra a bit of me knows what it was about at all. " " And yet you say it did you a power of good ? " " So it did, sir. I'll stick to that. " " I don't see how. " " Well, now, yer honor, look here. There's my shirt that the wife is af er washing ; and clean and white it is, by reason of all the water and soap and pearline that's gone through it. But not a drop of 'em all—water, or soap, or starch, or pearline—has stayed in, d'ye see ? And that's just the same with me and the sermon. It's run through me, yer honor, an' its dried out of me ; but all the same, just like my Sunday shirt, I'm the better and the cleaner after it. "



## LESSON XII.

## SECOND SUNDAY AFTER TRINITY.

June 22, 1884.

## OBEDIENCE TO LAW. Rom. 13: 1-10.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they

are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

**GOLDEN TEXT:** Let every soul be subject unto the higher powers. V. 1.

**CENTRAL TRUTH:** Civil government is God's ordinance.

## NOTES.

The enemies of the early Christians raised a false report, that believers in the gospel were seditious, rebellious and dangerous to the state. The Apostle commands the Roman disciples to be obedient, loyal, peaceful. "Render unto Cæsar the things that are Cæsar's"—obedience, taxes, custom; but remember to "render unto God the things which are God's." "We must obey God rather than men," whenever civil government commands anything contrary to God's commands.

*Verse 1.* Higher powers, civil rulers over him. No power but of God, all rightful power or authority comes from God, and is accountable to him. Ordained of God, "placed or arranged under;" subject to God. This does not mean that God is the author of wicked rule. Nor does it exclude the right of all subjects to alter or improve government in all proper ways. 2. Resisteth, rebellious opposition. Resisteth the ordinance, or withstandeth the ordinance; rebellion is not the wise or right way for the Christian subject. 3. Not a terror to good works—evil. Government is

better than anarchy, even if the former does sometimes err. Praise, he is approved who sustains rule and law in general. 4. Minister of God, the ruler is a servant of God for the good of every citizen. Beareth not the sword in vain, the sword is the symbol of the magistrate's power. Revenger to avenge wrong and to punish the evil doer. 5. Wrath, not for fear of punishment only. Conscience' sake, from reverence to God's authority in appointing and maintaining civil government. 6. Pay ye tribute, this is the ground upon which you pay taxes. 7. Dues, to all rulers pay due obedience and respect. Custom, mercantile duties paid to custom officers.

8. Owe no man, all debts, whether of money, respect, honor, should be promptly paid. Fulfilled the law, yet love fulfills the law, for the law is founded in love. 9. For this, etc., the Apostle here cites our duties to man only; he is not treating of our duties to God, but only to man, in this lesson. 10. Love worketh, love not merely refrains from evil; it does all the positive deeds of good required by law.

## QUESTIONS.

What is the subject of this lesson? What false report was raised against the early Christians? What did our Master say about our duty to the ruler? Is there a higher Ruler? If the earthly ruler commands anything contrary to God, what must we do?

*Verse 1.* What is meant by every soul? Does the term "soul" imply an inward submission, as well as outward? What are higher powers? From Whom comes all power? Who ordered government? Is bad rule better than no rule at all? Ought citizens be satisfied with a wicked government, and never try to improve it?

2. What is it to resist the power? Does this forbid protest against wrong, and petition for reform?

3. To what are rulers a terror? How may

we avoid being afraid of rulers? How obtain praise?

4. Whose servant is the ruler? Is he bound to obey God? If he disobeys this "higher Power," can he expect subjection from citizens? Has he a right to "execute wrath" upon good citizens?

5. Must our obedience rest chiefly on fear (wrath)? On what, then?

6-7. What is tribute? What are dues? Customs? How are we to treat all who are in authority? Do these principles apply to parents, teachers and ministers also?

8. What is here enjoined? Ought all try to keep out of debt? What do we owe? What is "the fulfilling of the law?"

9. What commands are given?

10. How does love work towards neighbors? What does it fulfill?

## CATECHISM.

Ques. 123. Which is the second petition?

Ans. "THY KINGDOM COME;" that is, rule us by Thy word and Spirit, that we may submit ourselves more and more to Thee; preserve and increase Thy Church; destroy the works of the devil, and all violence which would exalt itself against Thee, and also all wicked counsels devised against Thy holy word, until the full perfection of Thy kingdom takes place, wherein Thou shalt be all in all.



## LESSON XII.

June 22d, 1884.

Second Sunday after Trinity.

To the early disciples a weighty question occurred: "What are we to do with the governments of the world, since they are all in the hands of the heathen, and with despots at their head?" Paul gives the reply: "Bad as human governments are, brutal and ferocious as is often their spirit, there is a benign and beneficial side to them. Government is ordained of God. \* \* \* At all times, every government, that truly is a government, is ordained of God, and entitled to our obedience." The *exceptions* to this normal law, and its *limitations*, the Apostle does not discuss. We must obey the government in its *legitimate demands*—in the things that pertain to this life and this world. It has nothing to do with conscience, faith, religion and our higher duties to God.

Government is *limited* by the law of God. And if it oversteps the law of God, it oversteps the boundary line of its authority, and ceases to be a government, and has no title to be obeyed. Cæsar is then no longer Cæsar, but, so far, simply a private man.

In our lesson, however, the Apostle only discusses the question, "What is the duty of a Christian to a government which he acknowledges to be *the government*?"

1. *Let every soul be subject to the higher powers.* Every soul means every person. The subjection is to be from the heart, not merely outward, slavish submission. *All power is of God.* First is *parental authority*. "Children, obey your parents in the Lord." Next comes our obedience to *teachers*, in school and in church. By such obedience we are trained to obey *civil rulers*.

2. *Resisteth the ordinance of God.* The fact that God has appointed that we should live under rulers is the ground of obedience. Human society is under law and rule—not disorderly, every one doing as he pleases. We are not like the animals. Even savages have their chiefs, whom they obey.

3. *Rulers are not a terror to good works.* This refers to good rulers. No others have a divine right to rule. They overthrow their own power when they do wrong. They are also under a higher power and law.

*Do that which is good.* By doing what

is good we need not be afraid. On the contrary, we receive *praise* from the rulers.

4. *If thou do that which is evil, be afraid.* This refers not only to bold crimes, but to lying, cheating, gambling, drunkenness, etc. *Wrath comes upon the evil.*

5. *For conscience' sake.* The highest ground of obedience is *conscience*—a consciousness that we are doing right. There is a *moral* necessity for subjection. "For the Lord's sake." Rulers are *God's ministers* and in obeying them we really obey God, who appointed them.

6-7. *Pay tribute.*—Taxes to support the government. It is disloyal to cheat the government out of taxes, to smuggle goods, without paying custom dues. We ought cheerfully to render all our dues, and also *honor*, to whom it is due.

8. *Owe no man anything.* He now passes to our *duties to our fellow men*, who are not rulers. Always pay for what you get; live honestly and peaceably with all men. The only *debt* we can never fully pay is that of *love*. We always owe love to one another—kindness, courtesy, respect and aid.

9. *For this, thou shalt not commit, etc.* He here enumerates the laws of the *second table*, which teach our duty to our neighbor. All are comprehended in one command: "Thou shalt love thy neighbor as thyself." Love is the fulfilling of the law.

10. *Love worketh no ill.* Because it *thinks* and *feels* kindly, it *works* only good, and *no ill*. How this strikes against rivalry, hatred and all injuries; against taking undue advantages, interfering with the prosperity and happiness of others! *Love is the fulfilling of the Law.* Hatred breaks every law at one stroke.

Gambling, dealing in lotteries, the sale of strong drinks to minors and inebriates, keeping back wages due—these all work ill to our neighbors. Let every Christian engage in honest, useful and honorable occupations, and thus render *obedience to Law*—to God's law, which is the law of Love.

"The Roman Christians, to whom Paul wrote, were under the rule, and lived not many yards from the palace of the Emperor Nero, whose is one of the names in history most conspicuous for



tyranny and blood. Yet, bad as he was, and bad as was his government, it was the best thing of which the age was capable. When he was assassinated, a series of civil wars and of brief tyrannies succeeded, under which the empire declined to its final fall under the incoming flood of the northern barbarians, under which the ancient society perished."—*Whedon*.

#### LOVE IS THE FULFILMENT OF THE LAW.

(1). It fulfills the law negatively by abstaining from that which the law forbids. (2). Love is obedient, positively, to the authority of God's word. His word has established government in the family, the State and the Church. Love prompts to obedience to all these "ministers of God."

Love is a "*principle*, not merely a feeling; it is cultivated and exercised as a duty, not yielded to merely as a generous instinct; it is a submission to God's command, not merely an indulgence of constitutional tenderness."

#### THE GOOD RESULTS OF A LOVING OBEDIENCE.

These are seen in the family and in society. "If all men would at once *abandon* that which is fitted to *work ill* to others, what an influence would it have on the business and commercial affairs of men! How many plans of fraud and dishonesty would it at once arrest! How many schemes would it crush! It would silence the voice of the slanderer; it would stay the plans of the seducer and the adulterer; it would put an end to cheating and fraud and all schemes of dishonest gain. The gambler desires the property of his neighbor without any compensation, and this works *ill* to him. The dealer in *lotteries* desires property for which he has never toiled, and which must be obtained at the expense and loss of others. And there are many *employments* all of whose tendency is to work *ill* to a neighbor. This is pre eminently true of the traffic in *ardent spirits*. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace and domestic comfort. He that sells his neighbor liquid fire, knowing

what must be the result of it, is not pursuing a business which works no ill to him, and *love to that neighbor would prompt him to abandon* the traffic."—*Barnes*.

#### THE FOUR TRIALS.

There was once an old monk walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:

"Pull up the first."

The youth easily pulled it up with his fingers.

"Now pull the second."

The youth obeyed, but not so easily.

"And the third."

But the boy had to put forth all his strength, and use both arms, before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the almighty hand of the Creator alone can pluck them out."

"For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."

If you've received the right impression,  
You'll surely find the right expression;  
And if you use the right expression,  
You'll surely make the right impression.

RUCKERT.



## LESSON XIII.

## THIRD SUNDAY AFTER TRINITY.

June 29th, 1884.

## CHRISTIAN LIBERTY.—Galatians 4: 1-16.

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

**GOLDEN TEXT.**—Stand fast therefore in the liberty wherewith Christ hath made us free. Gal. 5: 1.

**CENTRA TRUTH:**—Believers are not slaves, but sons of God.

## NOTES.

*Verse 1.* Heir, but not in possession of his inheritance. *A child.* under age. *Lord of all,* by his title and rightful ownership. *2. Appointed of the father,* when a father gives his sons their inheritance; the time is for him to designate. *3. Children,* minors. *4. Fulness of the time,* the period set by the father. *5. Redeem,* from the bondage of sin and from under the law. *Adoption,* having lost the right of sons, we could come into God's family now by adoption only. *6. The Spirit,* the Spirit which filled the Lord Jesus. *Abba,=Father,* in Chaldaic. *7. Then an heir,* unless disinherited. *8. Knew not God,* before Paul preached the Gospel to them. *No gods,* but idols.

*9. Known of God,* they did not first know God, but God in mercy recognized them and sent His servants to call them into His grace.

*Beggarly elements,* or rudiments; having known of the fulfillment of the law, why turn back to it and to the Jewish ceremonies? like a schoolmaster turning back to learn A B C. *10. Ye observe,* Paul names some of the things they do to show them precisely what he disapproves. *11. Afraid of you,* that you have no spiritual and real piety; only formal religion. *12. As I am,* not following Jewish customs. *Not injured me,* when I preached unto you. *13. Infirmity,* the thorn in the flesh, 2 Cor. 10: 7-9. *14. Despised not,* did not think less of me for my trials and infirmity of body. *15. Blessedness,* joy of soul, or rejoicing that I was with you. *16. Tell you the truth,* this implies that Paul had seriously offended the Galatians by his faithful reproofs.

## QUESTIONS.

State the title of this lesson. The golden text; and central truth.

*Verses 1-3.* What is said of the heir? Under what is he? How long? Who fixes the time? Were the Jews in slavery? Under what? What is meant by elements of the world? (The A B Cs of religion—forms, symbols and rites). Were these things good in their day? Were they to continue forever?

4. What is meant by fulness of the time? Had the Jews long waited for the coming of Messiah? Were the heathen desirous, also, of a Saviour? Could they not save themselves? How did God respond to human longings? What two natures belong to Christ? How was He made under the Law?

5. What did He come to do? What do we receive? What is included in adoption?

6. What Gift next to that of the Son? From Whom? For whose sake? What is the effect of receiving the Spirit? What follows? Can we be Christians unless we have the Spirit of adoption?

7. Are Christians slaves of God? What then? What, besides, are sons? Through Whom? Are they kept back from enjoying the inheritance? What does Paul say? ("All things are yours").

8-9. In what state were the Galatians before Paul preached to them? Is this true of all men? To what did the Galatians seem disposed to return?

10-11. How did backsliding show itself? How did Paul feel in view of their conduct?

12-16. How had they received the Apostle at first? Was he physically strong? What was, perhaps, his "thorn in the flesh?" What would the Galatians have done for him? Of what had they loudly boasted in the beginning? How did they seem to regard Paul now? Do true friends speak the truth, even if it gives pain? Should you get angry at parents and teachers who correct you of your errors?

## CATECHISM.

Ques 124. Which is the third petition?

Ans. "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN;" that is, grant that we and all men may renounce our own will, and without murmuring obey Thy will, which is only good; that so every one may attend to, and perform the duties of his station and calling, as willingly and faithfully as the angels do in heaven.



## LESSON XIII. 29th June, 1884.

Third Sunday after Easter.

THE GALATIANS.—“The first syllable of the word *Galatians* is identical with *Gaul*, an old name of France; and with *Gallie*, *Gaellic*, Welsh (*Wallic*), as well as with *Celtic*. It is the name of that great, brilliant and brave, but fickle race which, once occupying central Europe, was driven westward by the great Germanic tide pouring in from Asia; and which now remain upon the western margin of Europe, as the French, Welsh, Scotch and Irish peoples.”

GALATIA was a Province of Asia Minor, which derived its name from one of the Gallic tribes which moved *eastward*, instead of following the other tribes westward. In 280 B. C. this tribe made an incursion into Macedonia and Thrace, and finally settled in what was then named *Galatia*.

THE CHURCHES OF GALATIA were founded by St. Paul during his second great missionary journey, about A. D. 51 (Acts 16: 6). Again in the autumn of 54, at the beginning of his third tour, Paul visited them (Acts 18: 23). These believers were afterwards visited by Judaizing teachers from Jerusalem, who taught these Gentile believers to conform to Jewish practices (“observe days and months,” as well as to believe in circumcision). They were thus influenced to repudiate Paul, and lose sight of Gospel liberty.

THE EPISTLE TO THE GALATIANS.—“Reports of the above state of things were brought to Paul from time to time, till at last as he was leaving Macedonia, the news was such as to induce him to write at once. The epistle is an *argument for Christian liberty*, and has always been held in high esteem as the Gospel’s banner of freedom.”—*Meyer*.

Paul’s doctrine of Justification by Faith was coming to be regarded as apostasy by these impressible Gauls. Unable to go to visit them, the Apostle sent this letter from *Corinth*, about A. D. 57.

In our lesson Paul sets forth and illustrates *the bondage of the law*.

V. 1. *The heir, as long as he is a child, differeth nothing from a servant.* The Jews were heirs, but still were in a condition of servitude, and could be made free only by the Gospel. They were

under the law, and *bound* (hence *bond-servants*) to fulfil its rites and precepts. He does not deny that they were *children*, and therefore *heirs*; but not having attained their spiritual *manhood*, they were still servants.

*Lord of all*—but not yet possessors. Children in a family have no control over the property; so the Jews, being in a state of religious infancy, were not yet in possession of the birthright of freedom.

*Under tutors and governors*—guardians and stewards. *At a time appointed of the father*, children are released from the oversight of masters, and are given liberty to care for themselves.

*Even so we*—that is Jews. Paul includes himself among the number. The nation was in a state of childhood, previous to the ushering in of Christianity.

*In bondage*—to the law of Moses. They had not attained to full spiritual manhood. And much less had the Gentiles attained such a state of free sonship.

*The elements of the world*—the rudiments of instruction and training, the first principles or lessons of religion; the elementary lessons of *outward things* (Col. 2: 8, 20).

*Of the world*—“Paul calls them the rudiments of the *world*, which, not being renewed by the Spirit, only perform worldly things.”—*Luther*. “Like the things of the world, they were transient, temporary and of little value.”—*Barnes*.

Now the Jews, in Paul’s days, were in bondage to the letter of the law, chiefly occupied with certain rites and observances, and kept its precepts in a slavish spirit. And the Christians of *Galatia* were fast becoming like them, falling into a similar state of bondage to Jewish rites and formalism.

Hence Paul writes to show how far short they fell of attaining

THE LIBERTY OF THE SONS OF GOD.

—*When the fullness of the time was come*—the proper time when Jews and Gentiles, by their long course of preparation, were ready to receive the long-expected Saviour. “The gospel was withheld until the world had arrived at mature age; law had worked out its educational purpose, and now was superseded.”—*Lightfoot*. “God does nothing prematurely, but fore-seeing the end from the beginning, waits till all is ripe for the execution of His purpose.”



"Not all the blood of beasts  
On Jewi h altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain."

So also for the *Gentiles*. They had done their best. but felt that they could not save themselves. *Failure* was written on their religion, temples and philosophy.

The fullness of the time called for the advent of "the Hope of Israel, the Desire of all nations."

*God sent forth His Son*—the Eternal Son of the Father, equal with God. Jesus is God.

*Made of a woman*—took on Him our human nature, and hence is true *Man*.

*Made under the law*—subject to it, to keep it all, as our Representative, and to die under its sentence on our behalf.

*To redeem*; "primarily the Jews; but as these were the representative people of the world, *the Gentiles too*, are included in the redemption" (Chap 3:13).

*That we might receive the adoption of sons*. One who is *not* a son, is *adopted* and made a son. "Those who embrace Christ, God's Son, by that act enter into the privilege of sonship with God."

Adoption includes the whole process of salvation—calling, justification, regeneration, sanctification and glorification.

*Because ye are sons*—that is, as a *proof* that ye are sons. We may say, that the sending of the Spirit into a man's heart *makes* a son; and the presence of the Spirit is the *proof* and *assurance* that he is a son.

The Apostle's line of argument is: (1) God gives the Spirit of sonship to His children in Christ. (2) You Galatian Christians have received that Spirit, enabling you to call God your Father. (3) How absurd and wrong, then, is it to go back to the elements, the A B Cs of religious rites and ceremonies.

*The Spirit of His Son*—the Holy Spirit. And He dwells not only in Christ, but in every truly-adopted child.

*Crying*—a strong term denoting "the assurance, the strength of the persuasion, the full, undoubting faith of having in God our *Father*; and, as resulting from this, the *fervor* with which the soul turns to this Father."—*Schmoller*.

7. *No more a servant, but a son, and an heir*. The conclusion is irresistible. The *servile* state has been succeeded by

the *filial* relation. And sons are heirs. This is so in families, and equally so in the Church or family of God.

In the Christian dispensation believers are sons who are "of age," not in bondage, nor fear, nor under stewards and guardians.

But Christian liberty is not freedom from duty and obligation to *moral* law; on the contrary, it leads to *loving fulfilment* of God's will.

In this liberty the Galatians were to stand fast, and not get entangled again with the spirit of bondage. Beware of the meshes laid for you!

8 *When ye knew not God*. The main body of the Galatian believers had been heathen. *Ye did service*—were in bondage, and that, too, to idols. How can freedmen return to a state of servitude?

9. *Now ye have known God*. He first reminds them of their former state of ignorance, when they knew not God, but were under slavery to idols. Then they learned of the true God, and greatly rejoiced because Christ had set them free. *Do you now turn back again?* The Jewish rites had a charm for them; but they would bring themselves into bondage thereby. They were wrong in desiring to be both Jews and Christians.

*Ye observe days, &c*—as did the Pharisees. This led Paul to *fear for them*, lest he had labored in vain to bring them into Gospel liberty.

12-14. He reminds them of his first ministry among them. Though he was weak at the time, they received him as an angel; so glad were they for the tidings of salvation. Then they experienced their "first love."

15-16. *Where is that blessedness now?* your boasted happiness? "What has become of all those loud assertions in which you were once heard declaring yourselves blest?"

*Ye would have plucked out your eyes*—and have restored Paul's sight, so nearly destroyed on the way to Damascus (his thorn in the flesh). They would have made any sacrifice, so glad were they to receive Christ as their Saviour; and would have done *anything* for their minister.

16. *Do you now regard me as an enemy?* At what have you taken offence? Because he told them the truth? But this only proves his true friendship.



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NO. 7.

## THE MYTH OF STEAM.

*From the German of Emanuel Geibel.\**

BY THE EDITOR.

In her halls the queen of ocean  
Sits upon a pearly throne;  
Through the air, in wild commotion,  
Flies the god of fire, alone.  
Each the other blindly hating,  
Turning from each other's path,  
Through the ages, ne'er abating,  
Bides unchanged their dreadful wrath.

Man, the lord of all creation,  
Doth them both in fetters bind;  
Makes them bring a joint ovation  
To the sovereign power of mind;  
Tames their strength to wondrous union;  
Drives the bitter foes to wed;  
Gives them, for their strange communion,  
An unearthly bridal bed.

Then from out this dark alliance,  
Rushing with a mighty scream,  
Breathing anger and defiance,  
Springs the infant giant, Steam.  
He at once, for freedom pining,  
Flings the cradle from his path,  
In his nature still combining  
Father's strength and mother's wrath.

In his veins the strong pulsations  
Prove no earthly task too great;  
Yet he will not rule the nations.  
Will not share a hero's fate;  
Dare not grapple with the thunder,  
Quench the lightning's dazzling fire;  
Through the air he dare not wander,  
Freeborn son of royal sire.

Man has foully bought and sold him,  
Nets of iron, harsh and rude,  
Down to sternest labors hold him,  
Hercules, in servitude.

\*Emanuel Geibel, the foremost German poet of the present generation, was born in Lübeck, October 18th, 1815, and died in his native city April, 6th, 1884. He was the son of a Reformed minister, and received a thorough Christian education. Though he did not enter the ministry he studied Theology at Bonn, and was all his life an earnest Christian. Having served for many years as Professor of Aesthetics in Munich he retired, in 1868, to his native city, where he spent his declining years in literary pursuits. A metrical version of one of his poems, "The Death of Tiberius," was given in The Guardian for March, 1882. "The Myth of Steam" appeared several years ago in the "Reformed Quarterly Review," and is now republished.

Speeding as with eagles' pinions,  
Never turning from his road,  
Now he through his lord's dominions  
Onward bears the tyrant's load.

In the mill, with rapid motion  
Turning wheels, a toiler brave;  
In the tempest, on the ocean,  
Chained, a panting galley-slave—  
Giant hammers see him swinging  
In the forge, with giants' might;  
At the loom forever flinging  
Swiftest shuttles, day and night.

Still he toils, but through the ages  
Well he minds his royal birth;!  
Clanks his fetters loud, and rages,  
Hating all the sons of earth.  
Oft he chants his deep affliction  
While he takes his onward flight:  
Have you heard his strange prediction,  
When he bore you through the night?

"Boast, ye lords of all creation!  
Bend our forces to your will!  
Vain is all your jubilation,  
Dust and ashes are ye still.  
Throne- and kingdoms boldly sharing,  
Casting ancient monarchs down,  
Borrowed robes of glory wearing,  
Proudly bear your stolen crown!

"Iron bonds our limbs enchaining,  
We must bear your scourge and stroke;  
But in darkness still complaining,  
Wait the day that breaks the yoke.  
Tyrants will not reign forever;  
Fortune's wheel will turn at last;  
Mighty hands our bonds will sever;  
Then your glory will be past.

"When through distant wildernesses,  
Ye have stretched your iron bands;  
When your boasted wisdom blesses  
With its light remotest lands;  
When ye, proud of earthly letters,  
Seek to grasp celestial fire;  
Then will burst our weary fetters—  
Then will come the Day of Ire.

"When I see the lightnings flashing  
From my Father's diadem;  
When o'er mountain summits dashing,  
Floats my mother's garments' hem;  
Then will I, on fleetest pinion,  
From destruction mounting higher,  
See the end of man's dominion,  
Shout aloud, and then expire."



## JOSEPH KELLER.\*

BY REV. ELI KELLER.

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee: thy Elders, and they will tell thee." — Deut. 32: 7.

The first commandment, with a promise annexed, is that we shall honor our father and mother. This includes that we should hold in thankful remembrance our parents and ancestors. Hence it appears to me to be quite appropriate to down here the history of one of my ancestors, with which I have become acquainted; partly through the narratives of parents and friends, and partly through written documents. I would thus rescue the same from oblivion. In doing so I will confine myself closely to the actual facts, allowing the bright and shady sides to come forward, so as to make the picture a real living one.

In the year 1738 my ancestors were living in the city of Zweibrücken, in the Palatinate, Germany. This is near the border of France, and is sometimes known by its French name *DEUXPONTs*. Originally our family was of Swiss descent; but in the time of the black plague, they, with many other Swiss, emigrated, and found a pleasant home in this city, which is now included in what is known as Rhenish Bavaria. The city lay pleasantly on the banks of the river Saar. The paper-mill, which still stands, already whirled its song of industry from day to day. The clear waters of mountain streams flowed from thousands of springs in the Hardt mountains down into the Moselle. Nor was there any lack of honest employment. But Germany then was not united as now, but split up into provinces, and in fact lay under the feet of proud France. This had begun in the reign of the celebrated, but vicious, Louis XIV. Of this king Dittmar says, in his history of the world: "Arbitrary government, regardless of consequences, gross sensuality, astonishing and dissolute extrava-

gance, and a greed for notoriety, went out from the French court, and infected many German princes also. This brought much sorrow upon the German lands; but what was worse, Louis was driven by his ambition to bring that beautiful border-land, the Palatinate, under his power. His generals ravaged the defenceless land with barbaric fury."

Then it was that necessity drove many to emigrate; and among them JOSEPH KELLER, with an older brother, named GOOD (Guth), also concluded to go to America. Of this land they had heard that there was to be found a good soil, freedom, and an abundance of food. At that time Joseph was but 19 years of age. His father had been of the Catholic faith, but his mother belonged to the Reformed Church, and had piously trained her son in the doctrines and duties set forth by this confession.

In the year 1738 these wanderers arrived safely in America, landing at Baltimore, Md., after a long and tiresome voyage. Although in a strange land, without any acquaintances or relatives, the brothers were compelled to separate at the very start, in order to obtain a support. The older brother took his way to Virginia, and it was 40 long years ere Joseph again heard a word of him. There were then no such postal arrangements as now. The way in which he heard of him again happened in this manner. In the year 1778, during the war of independence, while Washington and his army lay at New Brunswick, N. J., Joseph, with many of his neighbors, visited the camp, and on one occasion when the roll was called he heard the name of Keller called out. This induced him to make an investigation, and he found that this Keller was his brother's son, and that he was one of the secretaries of Washington. This unexpected meeting was a source of great joy; but unfortunately the acquaintance could not be further prosecuted then, because the times were troublous, and the mail arrangements very defective.

Thus separated from his older brother, he had for a companion only his half-brother (Guth). These two remained and labored in Pennsylvania until the year 1742, at which time, by means of

\* This interesting historical sketch appeared in the "Almanac for the Reformed Church," published in Cleveland, Ohio, in 1880. As it has probably been read by but few of our readers, the author has at our request furnished a copy for publication in the GUARDIAN.



hard toil, he had earned so much, that he felt able to lay the foundation of a family of his own, and to secure the land for a farm. In entering upon the state of matrimony, as an active and industrious young man, he could no doubt have found a life-companion in America also, but his heart went back to the Palatinate, and sought out a daughter of his people, a friend of his youth, whom he had learned to know and love in his old home. Her name was MARIA ENGEL DRUMM, born in Annweiler, a village of the Palatinate. She followed him to America, as soon as she could find an opportunity to do so in the company of friends. Possibly he may have written to her and described to her the new home in America as a land where no French border-incursions, and no forced military service were to be found; where no officials, in imitation of the French, oppressed the common people; where no one was compelled to pull off his hat in the presence of the proud nobles; and where no mocker made sport of the Heidelberg Catechism. It was a free, open land, with fine game in the forests, and an abundance of fish in the numerous waters. True, the Indians carried on their depredations as yet, here and there, and the land was mostly uncleared and unsettled; but such things were not a terror to his stout heart and strong arms, but rather an incentive to activity. And now having met in this land, they pushed forward into the newer region, along the Blue Ridge of Pennsylvania, where there was yet plenty of land to be obtained. From the region which is now known as the Lehigh (Lehigh Co., Pa.) they went north east to the region now known as Plainfield Township, in Northampton Co., Pa. They settled at a place two miles from the Blue Mountains, where the Martin creek, a clear mountain stream, passes on its way to the Delaware river. The first shelter they found in their new home was under a large oak tree, near by a strong spring. The Blue Mountains, with their rocks, springs, and woods, became in their eyes a second Hardt; the mountain stream was for them their native Saar; the Martin creek was the Moselle, and the Delaware the Rhine. There was no lack of all sorts of game—deer, rabbits, pigeons,

and pheasants. Fish also abounded in the streams, especially the famous speckled trout. Whortleberries were superabundant. The clear atmosphere was promotive of health, and timber for the erection of buildings was everywhere. A few neighbors had also moved in, and there was the beginning of a settlement. No one looked with anxious eyes upon the new comers. They were received with the greatest kindness. In later years they often recalled with joy how this neighborly kindness manifested itself, not alone in words, but in numerous acts of love. Now the bright axes were laid at the trunks of the chestnut and hickory, and the cabin of peace was soon built, of which Schiller sings:

“ Even in the smallest hut  
There is room for a loving pair.”

Prosperity dwelt beneath their roof and the blessing of heaven rested upon them. The old Bible and the Hymn Book, which had been brought by them from Germany, are lying before me as I write. The Hymn Book especially is as yet complete. The Psalms and Hymns are all accompanied with the notes. Appended are the Heidelberg Catechism, and prayers and liturgical formulas. Out of this book they sang, in the cabin under the shadows of the Blue Mountains, the same hymns and tunes, which they had sung at home in the Hardt mountains, and on church-occasions the same forms were used as there; the youth were instructed in the same doctrines, so that the young as well as the old might learn to know that they were Reformed Christians, who renounced the world, the flesh, and the devil, and gave themselves with body and soul to the Lord Jesus.

Thus the Keller family lived in peace and quietness for 15 years, and rejoiced in the rich blessings of God. The bottom-land was gradually transformed into beautiful meadows; the high lands into fields for grain. The family grew in numbers, and the whole neighborhood became more thickly settled. In the old Bible before me are recorded the names of seven children, six sons and one daughter. No father need be ashamed to enter such a record in his Bible. Over the door of such a house we might well write, in golden letters,



the words of the Psalmist: "For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table."—Ps. 128: 2, 3.

In the fields they cultivated rye, buckwheat, Indian corn, oats and potatoes; in the well-kept garden were cabbage, turnips, cucumbers, radishes, beans, lettuce, and onions. The finest of flax was raised, carefully cleaned, and then spun and often woven at home; of cotton nothing was known at that time. In this way too they prepared their own woolen garments for use in the winter seasons. Then the clothes cost far more labor, but less money than now; they were not so fine and bright-looking, but more durable. For felling the trees, they used the axe; for threshing, the flail; for the harvest, the sickle. There was no lack of work, nor of good appetite and sound sleep.

But now a dark cloud began to gather over the heads of the prosperous and happy family. The "French and Indian War" broke loose. The question that lay at the bottom of this was, as to whether France or England should rule North America. England possessed the colonies that stretched along the Atlantic coast, as far back as to the Allegheny Mountains. But France had Canada, the North-west, the control of the great Mississippi, and Louisiana. Because the French devoted themselves mainly to the trade in and paid little attention to agriculture, therefore the most of the Indians sided with them, and the settlers on the border were greatly subject to their hostility and fearfully murderous raids. In these dark clouds the lightnings played constantly, and the thunder rolled heavily; not alone in the distance, but here and there lightning-strokes fell on the settlers in their homes. It was on the 15th of September 1757 that the unsuspecting Keller family by the Blue Mountains was suddenly overwhelmed.

It took place in the afternoon. Joseph Keller, the father, was, at that time, in a distant field, engaged in plowing. After having fed and watered his horses at noon, he had taken two of the children with him, going joyfully to his

work, which was the preparation of his field for seeding. Another son, Simon, had been sent into a clearing in the woods, to drive away the wild pigeons from the newly-sown field. The mother, with the two smaller children in the house and the babe in the cradle, was engaged in her household work.

In that region, as soon as the sun sinks behind the Blue Mountains, the ploughman usually regards it as time to stop and return home. But in seeding time he may think it best to go round his field a few times more, in order to complete his work. So on this day Joseph Keller had continued his work longer than usual, and returned late in the evening, tired and weary. Arriving at the house, he at once noticed a very unusual silence. He did not, as at other times, hear the voices of the children and their joyful greetings. He saw nothing of the usual signs of an evening meal preparing. No smoke ascended from the chimney. Only the loud crying of the babe in the cradle met him. Fear and dread overwhelm him. He searches through the whole house, and finds no one. He hurries to the barn, but only an empty echo answers to his call. The two children whom he had brought with himself from the field, and Simon, who had returned from his pigeon hunt, gather in tears about him. Where are the rest? Where possibly can the mother be? Is not this the season for going after wild grapes, plums, or whortleberries? Is not this perhaps the time to make a visit to a neighbor? He leaves the children in the house, and hurries to the nearest neighbor. No one of his family is there. The neighbors accompany him home. They call aloud, and search in every direction. Suddenly they see something lying on the ground, and hasten to it. Alas! it is a bloody corpse, lying in the field, the corpse of Christian, the eldest son. He has been pierced through with a spear, and his scalp has been torn from his head! It is plain that he was attempting to escape, and was brought down to the ground in his flight. This at once explained a great deal: Indians had been here, and had murdered the rest also, or had carried them away as captives. This conclusion was at once reached.



But what now is to be done? The night has already fallen, and, in searching for them, what direction was to be taken? O, woe and misery! All the neighbors hurry to the scene, and soon there are plenty of well-loaded weapons standing in a corner. The whole night is consumed in discussing plans, but what can it all avail? There lay the bloody body of Christian, who had fallen a prey to the treacherous enemy—but alas! where were the remainder of the family?

At the break of day Christian was buried not far from the spot where he had fallen. The whole region round was searched, far and wide, but in vain! Joseph Keller was overwhelmed with his misfortunes. He could well say, with Job: "Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together? For now it would be heavier than the sand of the sea," Job 6: 2, 3. With the same Job he could sigh: "Oh that I were as in months past, as in the days when God preserved me!"—Job 29: 2.

If all had been murdered the anxiety would not have been so great. But as they had entirely disappeared, without the slightest trace, the heart was all the time alternating between hope and fear. Every sound, by day or night, agitated his heart. Ah! how many tears fell to the ground, and how many sighs and prayers ascended to heaven!

At this time the French had gathered their main force in Canada, especially in Montreal and Québec. From these places, as centres, they managed their raids. There, too, the Indians friendly to them were gathered, without, however, forming any permanent settlement. As usual with these savages, they would start from one of these places, at one time in the year going over mountains and valleys to hunt, at another season, along the streams for fishing. In this way all the streams and mountains of Pennsylvania were often visited by them and were well known to them. The town of Easton, where the Lehigh and the Bushkill fall into the Delaware, was formerly one of their chief places of gathering. Hither they often came also in their trading expeditions,

when they had skins and pelts to sell. In this way they had the best of opportunities to become acquainted with the habits of the frontier settlers. Many an hour did they pass in looking down from the mountains upon the white people laboring in the valleys, while these were entirely unconscious of the presence of their spies. When the Indians learned that the French were desirous of securing prisoners, the thought naturally arose in their minds to capture as many of the whites as possible. It was in this way that the Keller family, with its active boys, attracted the attention of some wandering Indians; for the whole surroundings were such as to favor the execution of such a robbery.

Whoever passes from the Plainfield church, north-east, about two miles, on the way to the village of Bangor, will come to a conical hill. On the right, opposite the hill, was the Keller home. On the left, behind the hill, Joseph Keller had been engaged in ploughing. When he went out in the morning to his ploughing, he was wont not to return until noon, unless a horn was blown, or a child came with a message. So also in the afternoon. Keller was a fearless and courageous man, who might have given the savages a terrible reception, but under the present circumstances there was no cause for fear. The mother of the family was also unusually strong, and had a strong voice, so as scarcely to need a horn usually in calling her husband. But over this hill the voice could not penetrate, and what could a solitary woman do in the presence of the savages? The Indians had marked all this, and well knew that, if they rushed upon them in the afternoon, nothing could be discovered of their raid until night, and that the pursuit could not possibly be entered upon then. For the woman, as a strong worker, they could expect a good price from the French. They acted in accordance with these cunningly-laid plans, and were successful.

As the wolves, in the neighborhood of the quietly feeding sheep, crouching in the thickets, feed their eyes for a time upon their prey, until the right moment arrives, and then suddenly, with all their strength, rush forth, to carry out



their bloody work, so was it in this case also. Before the unfortunate family knew of its danger, it was overpowered and made helpless. It was not the object of the Indians to murder them; they also avoided setting the house on fire, else their raid might have been discovered too early, and their flight might have been cut off. Nor had they probably intended to kill Christian. As a prisoner he would have been of more value to them than his scalp. But no doubt he tried to escape, and was too fleet to be overtaken by them. All else turned out according to their plans, and Maria Engel Keller, with her two sons, Joseph and Jacob, aged respectively 3 and 6 years, was now in all haste hurried over mountain and valley, in the way to Montreal in Canada. The first night they were halted at a place about 12 miles distant, now known as Cherry Valley. The night was beautiful and cool, and a fire was kindled. Scarcely had the flames commenced to arise, when an Indian drew forth the scalp of Christian, and dried it at the fire. The mother recognized it by its blonde hair, and a stab went through her bleeding mother-heart. It is easy to understand what a night of terror she must have passed, and that no sleep visited her eyes. Then followed the long and hurried march of 400 miles. She was often so exhausted that an Indian would place his weapon against her back to urge her along. Often she believed that in the end the Indians would kill her, in order to get rid of her. Still Canada was finally reached, and the mother was sold to a French officer. The boys were taken away from her, and she was now alone in her misery. Joseph was adopted into an Indian family. A young Indian had died, and his sister adopted Joseph in his stead. This saved his life. What became of the other boy will only be known in eternity: nothing was ever heard of him. The situation of the mother, in her servitude, was not unendurable so far as the outward life was concerned. Joseph also was treated with a great deal of respect and affection by the savages, and soon became accustomed to the free, but often hard life of nature.

But of all this not a word was known

at home. The Indians were very careful not to drop a hint concerning it, although they often returned at a later period to the neighborhood, and from out of the mountain retreats observed the movements of the settlers. They noticed that the affrighted people were building themselves a block-house, or fort, of huge logs, in order to save themselves from future raids. The spot where this was erected was about one mile east of the Plainfield church, near a large spring, where at present Jacob Root is living. Into this building they brought the women and children for the day for safety. At night, all the people of the whole neighborhood assembled there; in the day-time the men were engaged in their labors.

One evening the larger girls were more than usually noisy, and in order to bring them to quiet, they were locked out for a time from the building, when naturally enough they were filled with affright until they were again admitted. Another evening the men were engaged in shooting at a mark. This was affixed to a tree, and one of the men shot so low that he hit the roots of the tree. This caused great laughter, as sharp shooting was then necessary, but the poor marksman defended himself by affirming that a shot in the feet of the enemy was not to be despised.

One evening, at twilight, several men stood before the fort, and were gazing around. One said: "Over there, in the bottom, I saw something move. I believe it was an Indian." The others laughed, and said he must have seen a ghost. He said: "A shot will be a good thing. I will fire at the spot." The others rejoined: "You cannot hit at this distance." He delivered his shot, and nothing further was heard. But in Canada the Indians related in the presence of mother Keller that in the fort down there in the Blue Mountains, there must be good marksmen, for one of their number was on that very day nearly hit when at a great distance.

Joseph Keller also experienced how constantly the Indians were in his immediate neighborhood. For one evening, after concluding his work in his house and barn, he was already a good distance on his way to the fort, when



something occurred to him which he wished yet to do, and he returned again to the house. When he came near, he saw that there were Indians in it. He thought it too venturesome to attack them alone, and hurried to the fort for help to capture them. But when they entered the house, the savages were all gone. But they had taken with them all his tobacco, which he had raised himself, and hung under the roof to dry. This worried him for a long time. He often said that, if he had only attacked when he saw them, alone as he was, some of them would certainly have remained behind.

Thus passed three eventful, disturbed years. In the meantime, the English had been greatly successful as over against the French, and in these contests our forefathers, the colonists, rendered great services. The fortified city of Montreal, although surrounded with high walls, and a ditch eight feet deep, and placed under the special protection of the Virgin Mary, could not withstand them. With the aid of the God of Abraham, the English under General Wolff stormed the "heights of Abraham," took the city of Quebec, and cooped up the French commander Vandreuil in Montreal. On the 6th of September 1760, nearly 10,000 British troops advanced against the city, and two days later Montreal, with the whole of Canada, fell into their possession. All prisoners were at once released.

At this time the farmers of upper Pennsylvania were wont to bring all their farm produce by wagon to Philadelphia, a distance of 60 miles. Joseph Keller was on his way to market in the neighborhood of Philadelphia, when he heard the news that the prisoners were released; and this took such possession of his heart, and filled him with such hope, that he at once unhitched his team, allowing the loaded wagon to stand, and rode back home with all speed. And when he arrived at his house, behold! his beloved wife had returned. Ah! what a meeting that must have been! How must the children have gazed upon the mother, and how must the mother have embraced the children before the arrival of the father! How much there must have been to relate on both sides! True,

Christian was dead and buried, and the two younger ones had not yet been found, but the mother was now restored, and there was hope that the two boys might again be found. In the family Bible the father wrote, with trembling hand: "My wife came back, anno 1760, on the 20th of October, but of my boys I have as yet heard nothing."

Two years later another entry was made in the same Bible: "Philip, born the 29th of March, 1763." This was my grand-father, whom as a youth I often visited. Each time, on leaving him, he gave me a quarter of a dollar as a present. Had I been as observant then as now, I might have heard from him many traditions of the older times. With the older brother, Simon, I also became well acquainted. He often visited our house, and each time was presented by our mother with German cheese, of which he was very fond.

A few years after the birth of Philip the parents had the great joy of welcoming the return of Joseph, after his seven years captivity and detention in Canada. He had passed this whole period with the Indians, and in his feelings and habits had become like one of them. With the bow and arrow he was very skilful. The Indians had not yet allowed him a gun, but had promised him that the next year he should have one, and his desire for it was so great that at first he did not wish to return home. Gradually, he accustomed himself again to a civilized life. He was, however, always very fond of hunting, in which he easily took all sorts of game. Often he would seat himself under a tree, in a thicket, and allure all sorts of birds to him, in order to catch them, for he could imitate the cry of every kind of bird. He was also fond of playing jokes on his acquaintances, without injuring them. Seated in a thicket, imitating the songs of the different birds, he would rouse their curiosity, and after allowing them to gaze around for a sufficient time, he would suddenly emerge from the thicket, and laugh loudly at them. One day he called out to a friend at a great distance whether he might shoot an arrow at him. This one, believing it impossible to shoot so far, gave permission. But the arrow whirred so near his ear



that he afterwards took good care not to give such permission the second time.

The other boy never returned home.

It was not long now until the War of Independence commenced. Margaretha, the only daughter, married a Mr Miller, who served as captain under Gen. Washington. He met with the sad misfortune that his wife and only child died whilst he was absent in the war. Both lie buried in the Plainfield grave-yard. The inscriptions have long since become illegible, but in the stone that marks the resting place of the daughter is a hole, filled with lead, in which was once fastened a crown, as an ornament. Joseph also served in the Revolutionary War. The other son, John Jacob, had a son who became a minister of the Reformed Church, and died in the year 1852 in the State of New York.

The two parents lived to a venerable age. The father died at the age of 81, the mother lived to be 83. They were well and widely known for their piety. As long as she lived, the mother always kept the day of her deliverance from captivity as a day of prayer and thanksgiving, which she kept strictly also as a fast-day, doing entirely without food. Both of them served God through their whole lives, remembering the severe sufferings through which they had passed, and which left ineffaceable traces in their countenances and hearts. But they did not forget their thankfulness for the great blessings which were also vouchsafed to them. By the grace of God I hope to meet them before the throne of Jehovah, among those, who have not only "come out of great tribulation," but who have also "washed their robes and made them white in the blood of the Lamb."

Who are these, like stars appearing?

These, before God's throne who stand?

Each a golden crown is wearing,

Who are all this glorious band?

These are they who have contended

For their Saviour's honor long,

Wrestling long, till life was ended,

Following not the sinful throng.

Now in God's most holy place

Blest they stand before His face.

## OUR NATIONAL SONGS.

BY THE EDITOR.

It has been said that a perfect song requires exquisite poetry; entire appropriateness, and genuine melody. A national song should, in addition to all this, be a complete expression of national feeling. It is not enough that it should be a stirring battle-song or be well suited to promote the purposes of a political party. It must be expressive of the profoundest feelings of the great body of the people, and should if possible be so distinctive in its character as to become at once the unquestioned and exclusive possession of the nation in whose interest it is composed.

Judged by such standards it may perhaps be questioned whether America has ever produced a perfect National Song. Though we have many patriotic compositions they seem to fall short of the ideal here presented; and there is, at any rate, not one of them which by its unquestioned excellence has assumed so exalted a position as to be universally recognized as our national anthem. Possibly it may be reserved for some great poet of the future to produce a song which will form the fitting cap-stone to our national literature.

These are acknowledgments which we perhaps venture to make in response to the strictures of literary critics, but there can be no doubt of our meaning when we speak of our national songs. Every one remembers them and they are sung in every village in the land. They are full of patriotic feeling and have exerted an important influence in moulding our national life. At the risk of traversing ground which is well known to some of our readers we propose to devote the present article to several of these familiar songs.

### YANKEE DOODLE.

At the beginning of the Revolution the rustic appearance of the American volunteers was highly diverting to the British officers, who at that time appeared dazzling in scarlet and gold, powdered wigs and pigtails. No doubt



many of the Americans were very oddly attired, and some of them, having never been away from home, were full of astonishment at what they saw. For the purpose of ridiculing these raw levies a certain English army surgeon, Dr. Shackburg, in 1775\*, composed a satirical ballad in the character of a Yankee boy who had paid a visit to the Continental army. The following are a few characteristic verses:

"Father and I went down to camp  
Along with Captain Goodwin;  
And there we met the men and boys  
As thick as hasty pudding.

\* \* \* \* \*

And there I see a swampin' gun,  
Large as a log of maple;  
They put it on a little cart,  
A load for daddy's cattle.

\* \* \* \* \*

And every time they shoot it off  
It takes a horn of powder;  
It makes a noise like father's gun  
Only a nation louder.

\* \* \* \* \*

And there I see a little keg  
Its head was made of leather,  
They knock'd upon't with little sticks  
To call the folks together.

\* \* \* \* \*

But I can't tell you all I see,  
They kept up such a smother;  
I took my hat off, made a bow,  
And scampered home to mother."

The tune to which these ridiculous verses were sung was not original with Dr. Shackburg. It had been a favorite in many lands, and its origin cannot now be ascertained. As early as the reign of Charles I. it is said to have been sung as a satire on two well-known ladies of the court:

"Lucy Locket lost her pocket,  
Kitty Fisher found it;  
Not a bit of money in it,  
Only the binding round it."

A few years later, when Oliver Cromwell was the leader of the Parliamentary army, he was for some forgotten reason nicknamed "Nankee Doodle." He entered Oxford on a small horse, with his single plume fastened by a macaroni knot. This gave rise to the rhyme:

"Nank e Doodle came to to town upon a  
little pony;  
They stuck a feather in his hat, and called  
him Macaroni."

\* Some writers say that the earliest version of Yankee Doodle is twenty years older, but in the form which has come down to us it certainly dates from the beginning of the Revolution.

In other words when he went to fight he chose a pony, because he had no warlike steed, and having no uniform they stuck a feather in his hat, as a mark of distinction, and called him a "macaroni," then the slang term for a dashing dandy or heavy swell.

The origin of the word "Yankee" has been much discussed, but it is not impossible that it was derived from a mispronunciation of the nick-name of Oliver Cromwell, who was regarded as a great hero in New England.

During the Revolution Yankee Doodle became exceedingly popular. When the Americans besieged Boston, the British bands played it in ridicule of their opponents, who accepted it as a challenge and made it their favorite tune. It seemed much less funny to the British soldiers when they heard the Americans playing it at the surrender of Cornwallis in Yorktown.

The original words of Yankee Doodle were soon almost forgotten, but the air lives on and still retains its ancient popularity. According to a recent English writer—"Though lacking in poetical merit and musical charm it is full of the spirit of liberty, and it will always be cherished for its noble associations connected with a brave fight for Independence made by what is now a great and powerful nation."

#### HAIL COLUMBIA!

Joseph Hopkinson, the author of this splendid song, was a son of one of the signers of the Declaration of Independence, and was himself a distinguished jurist. He was not supposed to be possessed of poetic ability; but one day, in 1798, a young actor asked him to write a song for his benefit to the tune of the "President's March," which was then very popular. It was a time of great political dissension, and it occurred to Judge Hopkinson that a thoroughly patriotic song might create an American spirit and thus promote national unity. In less than two days it was completed and was immediately received with the utmost enthusiasm. It was sung on the streets at night by large numbers of citizens, including members of congress. It is not too



much to say that it was effective in allaying political animosity and in promoting a spirit of patriotism.

"Hail Columbia!" has many excellencies. Its poetic merits are not inconsiderable, and the melody is exactly suited to the words. The contents are thoroughly patriotic without the slightest admixture of party prejudice. It may, however, be objected that their tone is rather too exultant; and that the allusions to Washington as "the chief who now commands" render it unsuitable to be permanently employed as a national anthem.

#### THE STAR SPANGLED BANNER.

Among all the patriotic songs America this is the one which is most of generally admired. Its author, Francis Scott Key, was a native of Frederick county, Maryland. He was a lawyer of some repute, who occasionally wrote verses, but manifested no remarkable ability until the occasion occurred which prompted him to write the splendid lyric which rendered him famous.

It was on the 13th of September 1814 that the British army which had just taken the city of Washington and burned all the public buildings, made an attempt to capture Baltimore. As they were approaching the city, Mr. Key went to meet them, under the protection of a flag of truce, in the hope of securing the release of a friend who had been taken prisoner. He went as far as the mouth of the Patuxent, but was not permitted to return, lest the intended attack on Baltimore should be disclosed. He was therefore brought up the bay to the mouth of the Patapsco, where the flag-vessel was kept under the guns of a frigate, and he was compelled to witness the bombardment of Fort McHenry, which the Admiral had boasted he would carry in a few hours. He watched the flag at the fort the whole day with the most intense anxiety, until the night prevented him from seeing it. During the night he watched the bursting of the bomb-shells, and at daybreak was delighted to see the flag of his country still waving on the ramparts. It was then that, in part, at least, he composed the song which so perfectly expresses the emotions of a patriot on such an occasion.

"Oh! say can you tell by the dawn's early light  
What so proudly we hailed at the twilight's last gleaming,  
Whose broad stripes and bright stars through  
the perilous fight,  
O'er the ramparts we watched were so gallantly streaming!  
And the rocket's red glare, the bombs  
bursting in air,  
Gave proof through the night that our flag  
was still there;  
O! say does that star-spangled banner yet  
wave  
O'er the land of the free and the home of the  
brave!"

The new song was set to music by Mr. E. J. Loder, and at once became popular. It expressed the emotions of the whole American people, who had been regarding the conflict at Baltimore with intense interest, overjoyed when they found that "the flag was still there." Considering the fact it is full of local allusions and refers especially to a battle which is almost forgotten by a majority of the people, it is remarkable that this song should have attained so pre-eminent a position. It is, however, in many respects, a magnificent composition, full of the most exalted patriotism, without the boastful spirit which appears so frequently in national songs.

Mr. Key wrote several other patriotic songs, but they failed to become popular. One of these begins: "When the warrior returns from the battle afar." He also wrote a hymn for the Fourth of July:

"Before the Lord we bow,  
The God who reigns above,  
And rules the world below,  
Boundless in power and love."

Besides the songs we have mentioned there are of course, many others, by various authors, which have enjoyed considerable popularity. Personally we like J. Rodman Drake's beautiful "American Flag" and Dr. Samuel J. Smith's "America," but we can hardly regard them as national songs. Partisan songs have for a time been very popular, but they served their purpose and passed away. During the civil war the "John Brown" song for a time appeared to be likely to become our chief national song. It was weird and mournful, and was probably the best marching-song ever composed. No one has yet forgotten it, but it has seen



its day, and will probably never be generally sung again.

Several years ago a patriotic anthem, entitled "Columbia," was produced in New York by Mr. P. S. Gilmore, assisted by a chorus of four hundred ladies and gentlemen and an orchestra of seventy instrumentalists. The first lines were:

"Columbia! First and fairest gem  
On nature's brow—a diadem  
Whose luster bright as heavenly star  
The light of freedom sheds afar."

This song, we are told, was received with the utmost enthusiasm—the whole audience rising to its feet and joining in the chorus. It was, however, too elaborate to become generally popular, needing the great orchestra and chorus to produce a proper effect. The lesson is, that national songs cannot be written to order. They do not demand celebrated poets and eminent musicians for their production. Like the flower of the American aloe, they spring from a rough and prickly stem, and the stock that bears them will never bloom again.

### A LAMENT.

BY PERKIOMEN.

They tell me, Spring is here;  
And birds and flow'rs again.  
To me 'tis full as drear,  
As when chill Winter came.

What is a garden-plot,  
Robb'd of its scent and bloom,  
But a 'Forget-me-not'  
Of blossoms' early tomb?

The balmy lap of Spring  
Bore her to us, in May;  
Alas! That Spring must bring,  
What Spring would take away!

Full Twenty Springs and Three,  
We bless'd her Natal Day;  
It was a house decree,  
To hail the Sixth of May.

And too, by fair Spring-tide,  
Once more, the Sixth of May  
Saw her a sprightly Bride,  
Hopeful and blithe and gay!

So Font and Altar brought  
To us, the Sixth of May,  
All that fair Spring is thought,  
In mortals' lap to lay.

But Font and Altar, now  
Stand parch'd and sere, indeed!  
Here lies a Broken Vow;  
And there, an Orange Weed!

This is no Spring for me,  
The erst in Twenty-four;  
When her my eyes would see,  
And may not . . . evermore.

Bells have a cheery sound,  
To ears, both young and old;  
But is such cheer still found,  
If bells must once be toll'd?

O Spring! Thou mock'st me sore!  
I never, never may  
Trust Thee, for ever more!  
Not e'en the Month of May.

I'll wait beyond the tomb,  
An Everlasting Spring,  
That mocks me not; nor soon  
Steals all that it may bring.

East Greenville, Montgomery Co., Penna., May  
Sixth, 1884.

### THE OLD AND THE YOUNG.

BY REV. J. E. GRAEFF.

Old and young people must live and work together. This relation cannot be done away, and it would not be wise to remove it if that was possible. The vigor of youth and the experience of advanced age make a better force and a more prolific source of happiness, when held together in the same community than when each stands by itself. It is the part of wisdom, therefore, to find out the secret of living and working together in reasonable accord in this unavoidable mixture of the old and the young.

In these stirring days there is much unpleasant, and sometimes unfortunate, friction between the two; at least one is led to think that there is, since there is much complaint about the matter. The hurry of the times has a great deal to do with this. Things generally are moving fast, and it may be taken that the young and old naturally think and feel somewhat differently as to the haste that should be made. The young ordinarily are able to bear the strain of physical activity with more ease and pleasure, than those who are more advanced in years; and where there is a difference of a radical kind in capacity, feeling, and ideas, there will spring up a conflict of interest, of methods, and measures. This is particularly so in a progressive age among a live and energetic people. Wherefore we need not be surprised



that we have a goodly measure of conflict, of soul, trying running against each other, between the old and the young in our vigorously growing and advancing American life. This should be looked upon as a matter of course, and should be met in the spirit of that wisdom which brings wrong or one-sided tendencies, or misdirected energies, under its control for the noble purpose of making them all work together for good.

The evil complained of is of a practical nature, and must be settled or removed in a practical way. No amount of teaching and preaching on the honor due the aged will meet the case, unless the aged themselves have both the power and the will to enforce their claims in such a way as to reach both the sympathy and the respect of the young. This is not always easy; it may at times be altogether impossible, since youth is not only inexperienced, but often self-willed, capricious, and perverse. Still, as a rule, sympathy and confidence go much further in social government than any amount of dogmatizing or fretting about necessary evils. The young of course are often wrong, and therefore it will be most fortunate for them and for all if they are led, and that quite early, to acquire the habit of allowing themselves in good temper to be checked and controlled. This sort of education is always of lasting benefit to those, who have the elements of a noble manhood in them and who, by proper direction, will not fail to make their mark. If however the young are often wrong, and under all circumstances may profit largely by the aid and advice of the older ones, the aged are also liable to err and to bring upon themselves some of the very wrongs of which they loudly complain.

Any one who is anxious to spend a green old age must guard, wakefully, against falling into the habit of hanging on to the past in a blind and slavish way. Some good people, yes very good and pious people, get painfully out of sympathy with the generation which grows up around them. In their estimation all that is new is wrong of course. The good old customs were all right, but the new ones are only a cause

for regret and fear. This sort of conservatism runs through every calling of life, and is found among all classes and conditions of men. We have it in politics. We have it in religion. We have it in business. We have it in every thing that pertains to the life of mortal man. Nor may it be justly looked upon as an unmitigated evil. It is much wiser to regard it as a means to keep the run of things, or of movements, in wholesome balance. To make it an object of ridicule, as if it were only an ugly fossil, fit only to hinder and to prevent the better movements of the day, is not to take a very generous and profound view of it. But those who fall into the conservative habit and are left behind, because they have not the power nor the will to understand and appreciate the spirit of their age, have no right to complain when they loose their hold upon the current of events. But how sad it is to see a hoary head bow under the weight of sorrow, when once the discovery is made that the rising generation has become estranged and is running in a new and untrodden path. The most effectual safeguard against such an unhappy fate, is to remain young in spirit while growing old in years and to keep fairly and manfully in the current of the times without yielding unduly to any of its evil tendencies. Those who are wise and strong enough to take this course, other things being equal, will not likely have any occasion in their declining years for fretting their lives out because the young and buoyant life of the day has left them to sit pensive and alone.

Almost during the whole period of the century past, a good man lived in the city of Philadelphia. This man was so favorably identified, during the whole time of his manhood, with the business interests of that city that, by the generosity of his employers, he retained his position to the day of his death though he was unable to fill it for years, just because he was all along so perfectly reliable and true that this was regarded as a just tribute to his worth. Still this good man was one of the conservative kind, who persistently refuse on principle to move along with the progress of the rising generation. He was opposed to public parks,



on the principle of economy. He would not ride in a street car, since that also was one of the extravagant follies of the day. Still this man was no miser, but he was a noble generous-hearted soul, cheerfully and liberally aiding every good cause, if only that cause was in keeping with his own rigid notions of right. This man, in spite of all his excellent qualities, was left behind. The interests of the day ran away from him, and oh how keenly he sometimes felt this while he was however seemingly unconscious of the cause. When once he was asked—"Uncle, do you not feel very lonely in your old age?" He replied—"Very much so indeed. There are only a few men living now in this city, who were here when I was a boy. The others are all younger, and many are strange to me; and then things are so different now from what they were when I was young. Of course all this makes me feel very much lost, and I sometimes long for my sainted end. Well, it is all right, and the end of all this must soon come for me." All this was spoken in sadness; yet it came from the depth of a soul which was conscious only of having honestly fought the battle of life, free from any reproach of having failed to come up to the possible measure of success and usefulness, and to the happier enjoyments of a green old age, by being too rigid and stiff in dealing with the practical everyday questions of life. The life of such a man will stand both as a model, and a warning—its good and noble qualities should be reverently imitated, but its strict adherence to the customs and ideas of the past in opposition to the rising coming future should be accepted with a considerable degree of allowance.

Just at this time reports come in from many quarters that the number of candidates for the gospel ministry is growing alarmingly small, and that some of the churches are already suffering greatly from this cause. Our Reformed Church in the United States is perhaps as much or more afflicted in this way than any other sister denomination in the country. It may therefore be quite proper and timely to make some suggestions, to the readers

of the Guardian, relative to this matter right here and now.

Various causes have been assigned for the decrease in students for the ministry, many of which are worthy of serious consideration. Of all these, however, none is so trying to the minds of good men as the strong tendency, in our Protestant popular life, to select as a rule young men to fill vacant pastorates. The idea of being regarded as superannuated after middle life is reached, in spite of reasonable qualifications of every kind for hard and successful work, even in larger degree than ordinarily attaches to men in the earlier years of their calling, is a lion in the way of theological aspirants that may well cause them to waver. Yet, serious as this trouble undoubtedly is found to be, care should be taken that it is not represented as being worse than it really is. It is a question after all whether our people are more inclined to give the preference to the young in the ministry, than in the other pursuits of life. At any rate, there is much of this usage interwoven with the entire make-up of our national life. But if the ministry is really made an exception and arbitrary measures are forced upon this entire class, as is sometimes maintained, then it is easy to see that this is one of those wrongs which will have to cure itself without very great delay. Perhaps it may lawfully be expected that the Christian bishops and pastors of the people should be more than ordinarily exemplary, and that they should therefore have a large measure of that heroic self-forgetfulness which the gospel so plainly indicates, and which asks no questions about the future when it passes through the gate into the vineyard for the purpose of doing a good day's work. It is however just at this point, in this particular case, where the difficulty comes in. The question is not whether men are willing to do a great day's work in the true spirit of Christian self-denial, but whether they are to be prevented from doing that work fairly and fully by the caprices of those who presume themselves to be the keepers of the gates to the fields of labor. And if these caprices are indeed running riot and are doing violence to the Lord's



anointed, then the churches which foster this blind spirit will likely suffer more in consequence of it than the pastors on whom the wrong is directly inflicted. No church, in this age and in the broad current of modern freedom, can long run its affairs on any mere fancy. The energy and enthusiasm of youth, together with the advantages of the liberal culture of our day, are much needed; but the calmer methods and larger experience of age are just as necessary to gain solid growth and a commanding influence. Hence it may be taken as a fixed fact that, those who do not know this now, will find it out sooner or later in the simplest kind of a way.

It will be well, then, for those who desire to enter the holy ministry, to keep these self evident facts squarely before their eyes, and to be not too easily frightened by the risks they will have to take. Life in all its aspects is full of risks, and that is just what gives it its value and its charm to the mind of all right thinking men. A minister's life, in these days, has enough about it to severely try the souls of such as have not the power of nerve to bear a pretty heavy strain, and those who enter this sacred calling ought to do so with a reasonable sense of the difficulties that will likely come in their way. Nevertheless, that man is only truly wise who makes up his mind to meet the issues of life as they come up, and who takes the necessary steps to put himself into the best possible state of preparation for doing this when once the proper time comes round. A preacher of the word, who has power to hold the people in any way properly belonging to his office, whether it be in the pulpit or in his pastoral labors or in both combined, need not to fear that there will be no room left for him as long as he is able and willing to work. Of course there are facts in the present status of the churches which contradict this view of the case, but as far as these facts are the results of error and abuse we may firmly trust that they will work their own cure right speedily, by the aid and guidance of the good Spirit of God.

In this matter of the Gospel Ministry, as it has now been brought before

the mind of the reader, the old and the young must ever be expected to live and to work together. If in other pursuits real strength and stability can only be had, by keeping these two wings of the economy of life together in unity, it is a little singular indeed that the notion should at all prevail that in the profession, which deals more directly with the moral energies and social usages of mankind, this plain rule can safely and justly be ignored. Of all the organizations of this age the churches stand most in need of leaders, who are endowed liberally with the highest order of talent, who are in full possession of a broad culture, and who have the clear and calm forecast which comes from the experience of years. The State needs such standard bearers, and she is not forgetful of that fact. The world in this matter may be wiser than the children of light, but in that case the children of light will soon have to learn better. The issues before the churches at this time are immense. The wisest and the greatest, young or old and both together, fail to cope fully with the great questions of the day. Under such circumstances it will never do to divide forces and to retire an experienced soldiery, for the purpose of clearing the way for fresh recruits. Volunteers and new comers will do very well when once they are trained for the work, but they cannot undertake without very serious risk a great warfare by themselves. And the warfare of the ministry of the Christian faith at this time is no child's play. Hence it can hardly be presumed that an intelligent Christian people can seriously entertain the idea, or encourage the habit, of ignoring the importance and necessity of holding on to the old in full connection with the young in the ministry of Christ.

Once upon a time there was a congregation, which became vacant by the resignation of its pastor. This man had served them long, and had worked hard for a very moderate salary. Now however that he was gone, some of the members of the flock suggested that a young man had better be called, giving among other reasons this specific one that such a pastor could be gotten for less salary than one who had a



family. Measures were accordingly taken to secure a candidate. When he came he fixed his sum at a higher mark than the salary of the retiring pastor had latterly been, and when that sum was guaranteed he declined the call on the ground that it was still too low to meet his growing expenses. Experiences of this character will help to cool the enthusiasm of those, who are inclined to take a onesided view in favor of young men in the ministry.

But after all is said and done, this is a common sense question and must be met in a common sense way. Those who become ministers and wish to succeed in their work, must take the course for it that prudence and justice dictate, in all of which their own enlightened judgment must be their guide. Next to God they must trust mainly to themselves for what they accomplish. And if they are afraid of the disadvantages coming with the flow of time, then let them by the help of God do their very best to make the advantages, which come in the same way, outweigh the disadvantages, and they will stand *rectus* all along in spite of the wear of time.

But not every one will be a preacher. By far the greater number will never enter the sacred calling. Perhaps they will be members, and will have something to do with the calling of pastors. Then let them bear in mind that a man old in years may be fully alive and young in the best sense, while one young in years may be just the reverse in every other sense. Age is not the one great thing in this business. but character and adaptation to the work in one way or another. Let one and all begin, continue, and end, the battle of life, with an eye to a green old age in case that it is reached. The younger one begins this sort of self-culture, the more fully he may do the work. Those who are wise, will not fail to catch the idea and to take the hint.

The writer once urged young men, in a public address, to be sure to get hold of live ideas and then to follow these out with a will. He was asked by one of his hearers, how such getting could be accomplished. He answered —“A live man needs not to be told,

and a dead one would hardly profit by the telling.”

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### THE PRAYER OF AGUR.

PROV. 30: 7-9.

BY D. C. T.

I pray the prayer of Agur old,  
“May neither wealth nor poverty  
Entice my soul to sin and shame,  
But feed me with convenient food.”

So Agur prayed, the pious saint,  
His faith and trust was in his God.  
In Him by whose Almighty arm  
The heavens stood forth and things were made.

He trusted Him for all his needs,  
For food, for raiment, health and strength,  
And that the Giver's hand would share  
Abundant mercies and supplies.

God's Word directs us thus to trust,  
And thus to pray to Him who shares  
His love, giving bounteous good  
To all who trust and pray and wait.

Let Agur, pious saint of old,  
And Agur's childlike trust in God,  
Be model, for us to behold;  
And may we imitate his grace.

Happy the soul who thus can trust,  
Happy the saint who rests in God,  
Whose wishes blend in one in Him,  
Who can, who will, who always gives.

Let not the heart be bent on wealth,  
Nor poverty lead to despair,  
Lord, let our portion ample be,  
Yea, feed us with convenient food!

Lititz, Penna., May 6th, 1884.

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### THE LESSONS OF THE FLOWERS.

BY THE EDITOR.

In many parts of our country the patriotic festival of Decoration Day has recently once more been celebrated. It was a touching sight to behold the stalwart men who defended our nation in the hour of her peril, decking with flowers the graves of those who sealed their patriotism with their blood. It was a beautiful tribute to the memory of men who deserved well of their country, and whose names should therefore be held in constant remembrance. In these days, when the lack of patriotism among men in high places is painfully apparent, it becomes us to do all in our power to foster that love of country which must constitute the source of our defence in times of national



difficulty and danger. Yet it may well be questioned whether in many instances those who participated in these patriotic services did not fail to heed the lessons of the flowers. If we have no higher motive than to bring a tribute of reverence to the memory of the departed, in what respect are we superior to the Chinese who burn joss-sticks at the graves of their ancestors? Let us therefore consider some of the Lessons of the Flowers in the hope that they will bring us nearer to Him whose word alone remains unchangeable amid all the vicissitudes of time. It is a beautiful sight to see a grave newly decked with the floral offerings. It removes much of the ghastliness of death, it fills our hearts with bright anticipations of reunion in the land "where everlasting spring abides and never-withering flowers." But we cannot forget that "the flower fadeth." Let the mourner visit the grave a few days after the interment, and he will find all the wreaths, and harps, and crosses, withered and ghastly, thus mutely assuring him that though we may cover death with flowers we cannot take away its sting.

The first lesson of the flowers is, a lesson of warning. The most beautiful of all God's creation they are the soonest to pass away. As such they are but types and examples of all the objects of time and sense. "We have here no continuing city," says the greatest of the apostles. All the castles we build, all the hopes we cherish are as transitory as the mists of the morning. We erect great monuments, and fondly imagine that they will remain forever; but time rolls on, and soon our name and fame are alike forgotten. And what is man? Like a flower of the field so he flourisheth. He cometh forth as a flower and is cut down—he fleeth also as a shadow and continueth not.

Here then is the warning of the flowers. If all things visible are so transitory we ought not to fix our hearts upon them; for

"Wealth and pride, and beauty's bloom,  
Are flowrets gathered to the tomb,  
There's nothing true but Heaven."

The flowers teach us a second and

perhaps a more important lesson. It is the lesson of the goodness and faithfulness of God. The food and clothing which a father provides for his children are, of course, most important for their sustenance; but it is the little objects of taste and beauty with which he adorns his home, the little gifts which he brings his children which serve to convince them of his unwavering affection. In the same way the flowers, with which God has decked the earth without rendering them essential to man's existence, serve to convince us, not only that God loves the beautiful, but that He delights to see His children happy. Wherever man has taken up his abode, there are the flowers, the beautiful flowers, and even in the dark recesses of the wilderness, where the foot of man has never found its way.

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

Such manifestations of the love and tenderness of our Heavenly Father might of themselves assure us, if there were not an abundance of other reasons for believing the same truth, that the word of the Lord shall stand forever. "If ever words can commend themselves to our souls as true words, they are His words; we know as we read them that He is the Truth. There is something in His words which tells us there is no deception in Him—we cannot read them without a secret belief that they are true." Yes, God is true, and there is no change in Him; and His word is the word of one who had authority to declare it and power to make it good.

Many centuries have passed away since the Scriptures were written in an obscure country, which, but for the word of God, the world would have long since forgotten, and still the word of God remains unchanged. Not one of its prophecies has failed. How wonderful too were the words which the Saviour spake during His sojourn on earth. "Heaven and earth," said He, "shall pass away, but My words shall not pass away." "Even so, Lord, Thy words respecting love, Thy words respecting the forgiveness of injuries, Thy words respecting humility and prayer, Thy words respecting the devout and faithful recep-



tion of Thy body and blood, Thy words respecting those who come to Thee, and those who abide in Thee, and those who keep Thy word shall never, never, pass away!"

These are some of the truths that flow from the goodness and mercy of the flowers. But they teach us still another lesson, which is the crown and glory of them all.

It is the lesson of consolation.

The flowers speak to us by their beauty of a world that is brighter and more glorious than our present dwelling-place. If God has scattered such floral treasures along our pathway here below, how magnificent beyond description must be the home which He has prepared for those who love Him. What though the flowers of earth should wither, there are flowers above whose amaranthine bloom shall never pass away.

And beyond all this we know that every flower looks to something beyond itself. "The great end of vegetable life," says an eminent writer, "is the perfected seed. Buds, flowers, fruity pulps, rinds, husks, and shells, are all only parts of the same process. And thus when the flower has fulfilled its mysterious function the petals drop away—the flower fadeth, and we have the rich, the glorious fruit."

"Death is to the Christian but the storm that scatters the flower leaves around the swelling fruit of immortality." Look upward then, child of affliction! When your dear ones are taken away heed the lesson of the flowers. What if the vernal trees shed their blossoms—"it is but the dropping of banners in gorgeous heralding of autumnal glory." "The grass withereth, the flower fadeth;" but bless Him that sitteth upon the throne! "the word of our God shall stand forever!"

### THE THRIFTLESS WIFE.

(A Chinese Story.)

Two pedlers—one of olives, the other of almanacs—had homes side by side. The olive pedler had a tidy, careful wife, and, even when times were hard and trade dull, lived comfortably and

got on in the world. The vender of almanacs had a stupid, listless wife, to whom he often held up her industrious neighbor as an example worthy of her imitation. The slothful wife grew tired of hearing her neighbor's good traits and wise doings set forth for her edification, and finally came to hate to hear her name or to see her face.

Things had gone on in this way for a long time, when a year of unusual hardship came to both families. All Chinese who expect to retain the esteem of their acquaintances, pay their debts at the end of the year. But, this year, the olive pedler found his debts greater than his means of payment. After vainly seeking some honest way of meeting his obligations, he came on the last day of the year and told his wife of his pecuniary embarrassments, saying that they must meet poverty and disgrace as best they could. The thrifty wife at once brought a great store of pickled olives, telling her husband to go and sell them quickly and pay his debts. He asked where she got all these olives; and she replied that she had every day taken a few green olives from his baskets before he started on his daily rounds, and had carefully preserved them for a time of need. As olives grow better as they grow older, and as they bring their highest price at New Year, the pedler was by the sale of these olives enabled to pay all his debts, and to retain the capital and credit wherewith to carry on his business during the following year.

The vender of almanacs had also lost money during the year, and on its last day found himself in debt; but his wife had no comfort to offer him, and he began the new year poorer and more wretched than ever. When he heard how his neighbor's wife had come to the rescue with her pickled olives, he again reminded his own wife of her habitual uselessness, and lamented that he had not, like his neighbor, a real helpmeet in his house. His wife thereupon determined to reform, and set herself to surprise her husband by her economy and shrewdness. So, when at the end of the next year he told her that he was again in debt and without the wherewith to pay, she silently went into her room and brought out several full bags, which she



threw down at her husband's feet, telling him never again to call her a thriftless wife. In great astonishment, he opened the bags, and poured out a heap of almanacs for the year that was ending. He asked where she got all these, and was told that she had done as her neighbor did with the olives—she had taken a few almanacs daily from his pack, and secretly stored them up for him to sell at the end of the year.

Of course, the books were then wholly unsaleable, and the poor pedler lost all that he had paid for them beside; while his stupid wife concluded that it was not worth while to take farther trouble to please any one who was so difficult to suit as was her exacting husband.—*National Baptist*.

### A REMARKABLE HAILSTORM.

The most remarkable hailstorm on record is that which occurred in France on the 13th of July, 1788. It was divided into two distinct bands—the western one 420 miles broad, and the eastern one 500 miles long, and only five miles broad. There was a mean interval of twelve miles between them, in which space rain fell. The storm moved at the rate of thirty-two miles per hour the hail falling for not more than seven or eight minutes at the same place. The western branch began at Touraine, near Loches, at half-past six a. m., passed over Chartres, Rambouillet, Pontoise, Clermont, Douai, entered Belgium, and passed over Contrai, and finally died out beyond Flushing at half-past one p. m. The eastern branch began at Orleans at half-past seven a. m., passed over Arthenay and Ardonville, reached the Faubourg St. Antoine in Paris at half-past eight, Cressy-en-Valois at half-past nine, Chateau-Cambresis at eleven, and Utrecht at half-past two p. m. Though the hail fell for such a short time at each place, the destruction of property was immense. No less than ten hundred and thirty-nine communes in France suffered, the damage being found to amount to about a £1,000,000 sterling. Some of the hailstones amounted to more than half-a-pound. There are several very remarkable features in this hailstorm: its

extraordinary length, its comparatively narrow width, and its short continuance at one place. These peculiarities might be conveniently accounted for by supposing an immense cloud or body of clouds carried along by a steady current of wind, and discharging as it moved in its course. But how can we conceive a single cloud bearing along in its bosom nearly twenty eight million tons of ice?—which was about the quantity, estimating it at one pound per square foot, that fell to the earth during the storm.—*Chambers's Journal*.

### CHOICE PHYSIOLOGY.

A report on the examination of girls in board schools for the prizes offered by the National Health Society was presented lately to the London School Board. Many of the children, it appears, were quite unable to understand the terms of the questions. "Mention," said the examiner, "any occupations which you consider to be injurious to health, giving reasons for your answer." One girl's answer to this was, "When you have an illness, it makes your health bad as well as having a disease." Another said, "Occupations which are injurious to health are carbolic acid gas, which is impure blood." Another complete answer was, "We ought to go in the country for a few weeks to take plenty of fresh air to make us healthy and strong every year;" another, "Why, the heart, lungs, blood, which is very dangerous." The word "function" was a great puzzle. Very many answered that the skin discharges a function called perspiration. One girl said, "The function of the heart is between the lungs;" another, "What is the function of the heart?" "Thorax." Another class of errors was that of exaggerated statements, one girl answering, "A stonemason's work is injurious, because when he is chipping he breathes in all the little chips, and they are taken into the lungs." Another said, "A bootmaker's trade is very injurious, because the bootmakers always press the boots against the thorax, and therefore it presses the thorax in and it touches the heart, and if they do not die they are cripples for life." Several girls insisted



that every carpenter or stonemason should wear a pad over his mouth ; and one girl said that if a sawyer did not wear spectacles he would be sure to lose his eyesight. Finally one girl declared that "all mechanical work is injurious to health." Another child said that "in impure air there is not any oxygen ; it is all carbonic acid gas." In many of the papers errors of spelling were very numerous. One child said, "The heart is a 'comical' shaped bag ; another, "The upper skin is called 'eppe-derby,' and the lower skin is called 'derby ;' another, the organs of digestion are "stomach, utensils, liver, spleen." Another spoke of the "elementary cannal." Another said, "Digestion is reducing our food into a 'plump ;' another, in the heart "there is a fleshy 'petition,' and it is divided into four parts, called left 'artillary,' right 'artillary,' &c."—*Middlesex (Eng.) Advertiser*.

### AN EARLY LEGEND.

[Legends, like hymns, may be devout and tender in spirit, though deficient in form. Of this character is the following little story, which is believed to have been composed by Anthony of Padua, a celebrated Roman Catholic preacher, more than six hundred years ago. Though it describes a form of religious service which we cannot approve, we cannot fail to recognize the wonderful beauty of the legend.—EDITOR.]

There was once a good priest who served a church in Lusitania, and he had two pupils, little boys, who came to him daily to learn their letters, and to be instructed in the Latin tongue.

Now these children were wont to come early from home, and to assist at mass before ever they ate their breakfast or said their lessons. And thus was each day sanctified to them, and each day saw them grow in grace and in favor with God and man.

These little ones were taught to serve at the Holy Sacrifice, and they performed their parts with care and reverence. They knelt and responded, they raised the priest's chasuble and kissed its hem, they rang the bell at the sanctus and the elevation ; and all they did they did right well.

And when mass was over they extinguished the altar lights ; and then, tak-

ing their little loaf and can of milk, retired to a side chapel for their breakfast.

One day the elder lad said to his master : "Good father, who is the strange child who visits us every morning when we break our fast?"

"I know not," answered the priest. And when the children asked the same question day by day, the old man wondered, and said, "Of what sort is he?"

"He is dressed in a white robe without seam, and it reacheth from his neck to his feet."

"Whence cometh he?"

"He steppeth down to us suddenly, as it were, from the altar. And we asked him to share our food with us ; and that he doth right willingly every morning."

Then the priest wondered yet more, and he asked : "Are there marks by which I should know him, were I to see him?"

"Yes, father ; he hath wounds in his hands and his feet ; and as we give him our food the blood flows forth and moistens the bread in his hands till it blushes like a rose."

And when the master heard this, a great awe fell upon him, and he was silent awhile. But at last he said gravely : "O my sons, know that the Holy Child, Jesus, hath been with you. Now when He cometh again, say to Him, 'Thou, O Lord, hast breakfasted with us full often, grant that we brothers and our dear master may sup with Thee.'"

And the children did as the priest bade them. The Child Jesus smiled sweetly as they made the request, and replied, "Be it so ; on Thursday next, the day of My Ascension, ye shall sup with Me."

So when Ascension Day arrived, the little ones came very early as usual, but they brought not the loaf, nor the tin of milk. And they assisted at mass as usual ; they vested the priest, they lighted the tapers, they chanted the responds, they rang the bell. But when the *Pax Vobiscum* had been said they remained on their knees, kneeling behind the priest. And so they gently fell asleep in Christ, and they, with their dear master, sat down at the marriage supper of the Lamb.



## OUR CABINET.

### "THE GUIDE OF THE CONVERSATION."

Many years ago a Portuguese gentleman, named Pedro Carolino, published a small volume which he called "The Guide of the Conversation in Portuguese and English." He went to great trouble in preparing exercises and vocabularies, but was so ignorant of the English language that he murdered it to a degree that had never been attained by any other blunderer. Of this fact the author appears to have been utterly unconscious, and thus renders his work irresistibly comical. The work has been several times reprinted, for no purpose but the amusement it affords. One of the recent reprints is termed "English as She is Spoke,"—a phrase employed by the author; but the best edition is that of Jas. R. Osgood and Co., of Boston, published in 1883.

Though the book is no doubt familiar to many of our readers, we cannot resist the temptation of quoting a few specimens of its peculiar Portuguese-English for the amusement of those who have not seen it. Opening the book at random we find the following dialogue, on page 125, entitled

#### THE FIELD.

*It must that the airing of the country it makes you well my friend; I find you have a good look.*

*I do me extremely better since I have leave the town for to deliver me at the agriculture.*

*It can't you want some occupation. You have a very good ground.*

*All the fields that you see thither were been neglected; it must I shall grub up and plow its.*

*Is there no doubt you receive a visit of plenty friends?*

*Never I am my self, they come every days.*

Here is another specimen :

#### DIALOGUE 17.

To inform one'self of a person.

*How is that gentilman who you did speak by and by?*

*Is a German.*

*I did think him Englishman.*

*He is of the Saxony side.*

*He speak the french very well.*

*Tough he is German he speak so much well italyan, french, spanish, and english that among the Italyans they believe him Italian, he speak the frenche as the Frenches themselves. The Spanishesmen believe him Spanishing, and the Englishes, Englishman.*

*It is difficult to enjoy well so much several languages.*

With the latter remark we are in general disposed to agree; but if we could continue to quote from books like this we might, we think, derive some enjoyment from many languages.

We have no room to make extracts from the anecdotes with which the "Guide" abounds, but they are all of the same general character. In the preface the author employs the best resources at his command, and actually believes that he has performed a work for which he deserves the thanks of posterity. In conclusion he says :

*"We expect then, who the little book (for the care what we wrote him, and for her typographical correction) that may be worth the acceptation of the studious persons, and especialy of the Youth, at which we dedicate him particularly."*

### THE WEAVER OF BRUGES.

The strange old streets of Bruges town  
Lay white with dust and summer sun,  
The tinkling goat-bells slowly passed  
At milking-time, ere day was done.

An ancient weaver, at his loom,  
With trembling hands his shuttle plied,  
While roses grew beneath his touch,  
And lovely hues were multiplied.

The slant sun, through the open door,  
Fell bright, and reddened warp and woof,  
When with a cry of pain a little bird,  
A nestling stork, from off the roof,

Sore wounded, fluttered in and sat  
Upon the old man's outstretched hand;  
"Dear Lord," he murmured, under breath,  
"Hast Thou sent me this little friend?"

And to his lonely heart he pressed  
The little one, and vowed no harm  
Should reach it there; so, day by day,  
Caressed and sheltered by his arm,

The young stork grew apace, and from  
The loom's high beams looked down with eyes  
Of silent love upon his ancient friend,  
As two lone ones might sympathize.



At last the loom was hushed : no more  
The deftly handled shuttle flew ;  
No more the westering sunlight fell  
Where blushing silken roses grew.

And through the streets of Bruges town  
By strange hands eared for, to his last  
And lonely rest, 'neath darkening skies,  
The ancient weaver slowly passed ;

Then strange sights met the gaze of all :  
A great white stork, with wing-beats slow,  
Too sad to leave the friend he loved,  
With drooping head flew circling low,

And ere the trampling feet had left  
The new-made mound, droppel softly down,  
And clasped the grave with his wide wings,  
His pure breast on the earth so brown.

Nor food, nor drink, could lure him thence,  
Sunrise nor fading sunsets red :  
When little children came to see,  
The great white stork—was dead.  
—M. M. P. DINSMOOR, in *Wide Awake*.

### INSCRIPTIONS ON CLOCKS AND BELLS.

On a church-bell in Strasburg is the inscription, in Latin, "Ye know not when the Lord cometh." In Nuremberg around the dial of the town clock : "One of these is the last." In Minden on the bell where the clock-hammer falls : They all strike, but one is the last."

### (OUR BOOK TABLE.)

EPITOME OF ANCIENT, MEDIAEVAL, AND MODERN HISTORY BY CARL PLOETZ. *Translated with extensive additions by William H. Tillinghast. Boston: Houghton, Mifflin, and Company. 1884. Price, 3.00.*

We can cordially recommend this manual to the attention of students of history. It is not intended to be committed to memory or to be used in recitation, but when ever the subject is taught by lectures it will be found exceedingly useful as a book of reference. Originally prepared by a celebrated German educator, it has been greatly improved and extended by its American editor. All the main facts of history are here, concisely expressed and admirably arranged, and the results of the most recent researches have been fully utilized. In a work containing such a multitude of facts occasional inaccuracies are perhaps unavoidable; but these in the volume before us appear to be few and unimportant. The work needs to be supplemented by oral instruction or by extensive reading; but as a manual for constant reference we regard it as unequalled, and it will afford us pleasure to do all in our power to extend its circulation.

TIP LEWIS AND HIS LAMP. *By Pansy, Boston, D. Lathrop and Co.—Price 25 cents.*

It was a good idea to reprint this Sunday School classic as one of the volumes of the

"Young Folk's Library"—If it is instrumental in directing the attention of the boys to better literature than that which is so frequently placed in their hands, it will accomplish a good work. The typography of the book is all that can be desired. It is bound in paper but would be worth binding in cloth for the Sunday School library.

THE LAST OF THE LUSCOMBS. *By Helen Pearson Barnard. Boston: Congregational Sunday School and Publishing Society.—Price, \$1.25.*

This is a very interesting story of rustic life in New England. The authoress avoids the common fault of exalting a favorite character to wealth and high social position, as though these were the highest objects of life, and represents her hero as satisfied to perform well the duties of his humble station.—The religious and moral lessons of the book are excellent.

OUR BUSINESS BOYS. *By Rev. F. E. Clarke. Boston: D. Lothrop & Co.—Price 60 cents.*

This is really a valuable little book. The author addressed a letter to one hundred eminent business men, inquiring what they regarded as the essentials of success, and from the replies received composed this little volume which is full of valuable instruction. We can heartily recommend it to young men who desire to be successful in business.

THE CENTURY MAGAZINE for June contains the usual number of finely illustrated articles. The frontispiece is a representation of St. Gauden's Statue of Robert Richard Randall, the founder of the "Sailors' Snug Harbor," to which institution an interesting article is devoted. Other important articles are "What is a Liberal Education," by President Eliot, of Harvard University; "American Wild Animals in Art," by Julian Hawthorne; and "Commerce in the Colonies," by Edward Eggleston. "Dr. Sevier," by George W. Cable, is continued. The present number of the latter serial manifests extraordinary power, and will add to the fame of its author.

ST. NICHOLAS. This popular Magazine for youth, for the month of May, is at hand. As usual it is full of stories, tales and poetry—beautifully illustrated, by well-known authors. A pleasing and instructive number.

St. Nicholas for June is a bright out-door number, nearly every article taking the reader to the woods and fields, yet to the art sacrifice of the variety of subject and interest which is so distinguishing a feature of the Magazine. The illustrations are numerous and beautiful. All the departments are full and entertaining as usual. Published by The Century Co., New York.

MICHAEL ELLIS'S TEXT. *A Story for Girls. By Margaret E. Winslow. Philadelphia: Presbyterian Board of Publication. Price, \$1.15.*

Michael Ellis's life-text was, "Even Christ pleased not himself." In the illustration of this precious motto the author has written a charming volume. If its precepts were observed they would make life happier, home sweeter, and heaven nearer.



## SUNDAY-SCHOOL DEPARTMENT.

### MADAME GUYON.

Mme. Guyon, the author of "I would love Thee, God and Father," was a Frenchwoman, said to have been beautiful in person, refined and prepossessing in manners, a delightful talker, and was celebrated for her piety and talents. She was born near Paris in 1648. Her earnest wish was to enter a convent, but her friends urged her marriage, which took place when she was very young. At twenty-five she was a widow, and retaining her early religious desires, she gave her children to the care of guardians, and devoted herself to the service of her Church. Some of her writings and teachings were objected to by the clergy, and in consequence of their persecutions she was imprisoned in the convent of St. Marie. Her room was so small and close, that she said "it seemed like a cage." But her spirit of song was not taken from her by her uncomfortable surroundings. For while in this miserable cell, she wrote:

My cage confines me round,  
Abroad I cannot fly,  
But though my wing is closely bound,  
My heart's at liberty;  
My prison walls cannot control  
The flight and freedom of the soul.

After eight months Mme. Guyon was released, and about this time became intimately acquainted with Fenelon, a divine and philosopher, who was completely won by her sincere piety and earnestness. He also had the greatest sympathy with her peculiar religious views on Jesuitism. Mme. Guyon gave her writings to the Bishop of Meaux, who expurgated all that he regarded as heresy. However, she again soon offended the clergy and court by her writings, and became involved in persecutions with Fenelon. and about 1695 was arrested and confined in the castle of Vincennes. "Then," she says, "I sang songs of joy." Her maid, who was one of her "spiritual children,"

learned them as soon as they were written, and together their voice blended in praise to God. She said "The stones of my prison looked in my eyes like rubies. My heart was full of that joy Thou givest to them that love Thee in the midst of their crosses."

In 1698 she was removed to the Bastille, and here she and her maid were separated. For four years Mme. Guyon was kept within the gloomy walls of this fearful prison. She was then liberated and passed her life in comparative quiet. The words of one of her hymns seem especially appropriate to herself:

To me remains nor place nor time,  
My country is in every clime;  
I can be calm and free from care  
On any shore, since God is there.

And these words during the long intervening years have found an echo in the hearts of earnest women who have devoted, and are devoting themselves to the missionary work in far-away climes. Thus this daughter of song passed through threescore years and ten, leaving to the Church a rich treasure of sacred poetry, from which one of the most beautiful hymns has been selected for the praise-meeting:

I would love Thee, God and Father,  
My Redeemer and My King;  
I would love Thee, and without Thee  
Life is but a bitter thing.

—*The Evangelist.*

### THE RESURRECTION.

A young man had been very sick. His body had become greatly emaciated, and his strength was almost gone. Gradually he recovered his health, and at last arose from his bed with renewed strength. "Now," he said, "I can form some idea of the mystery of the resurrection. My flesh was gone, but at God's command it has come again. If God could do this now, how can I doubt that He will do it still more gloriously hereafter?"



## LESSON I.

## FOURTH SUNDAY AFTER TRINITY.

July 6th, 1884.

## DAVID KING OVER ALL ISRAEL. 2 Sam. 5: 1-12.

1 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the LORD said to thee, thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David can not come in hither.

7 Nevertheless, David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David. And David build round about from Millo and inward.

10 And David went on and grew great, and the Lord God of hosts was with him.

11 ¶ And Hiram king of Tyre sent messengers to David; and cedar-trees, and carpenters, and masons: and they built David a house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

**GOLDEN TEXT.** I have found David, my servant; with my holy oil have I anointed him. Ps. 89: 20.

**CENTRAL TRUTH:** The Lord calls men, and fits them for their work.

## NOTES.

Last December we ceased studying the history of Saul, Jonathan and David. We now begin anew the study of *David's career*.

TIME, B. C. 1046. PLACES, Hebron and Jerusalem.

After Saul's death, his son, Ish-bosheth, was for awhile king; but Abner was the real ruler of Israel. The tribe of Judah, however, did not recognize Saul's son as king, but proclaimed David as their king. In our lesson we see how David became king of all Israel.

V. 1. *Then*—that is, after the death of Ish-

bosheth and Abner. *Hebron* was one of the oldest cities of Palestine, about twenty miles south of Jerusalem. 6. *Jebusites*—an ancient tribe descended from Canaan, son of Ham (Gen. 10: 16). They had never been conquered during "the wars of the Conquest." Now David resolved to subdue them. Their fort was so high and strong that they said: *the lame and the blind shall keep David off*. 7. *Zion*—the sunny. 9. *Millo*—the fort or stronghold. 11. *Tyre*—a city north of Palestine, 100 miles from Jerusalem.

## QUESTIONS.

When did we leave off studying David's life? Who reigned after Saul's death? Who had command of the army? Which tribe refused to recognize Saul's son? Who was its king? Where was the capital? How long did he rule over this tribe separately?

1. How many "tribes" werethere? Whom did they ask to be their king?

2. What was the *first* reason given for their asking? The *second*? The *third*?

3. Did David consent to become king over all the tribes? Who anointed David the *first* time? When did his *second* anointing take place? Why was he anointed the third time?

4-5. How old was David when he began to reign? How many years did he reign in Hebron, over Judah alone? How long in Jerusalem, over all Israel?

6. Where did the king of the re-united tribes at once lead his army? Who were the Jebusites? How did they taunt David? What did they mean by this?

7. What part of Jerusalem did David take? What name did it receive?

8-9. What offer did David make to his soldiers? Who won the prize? (See 1 Chron. 11: 6).

10. What was the Millo? What did David do with it? What caused David's prosperity?

11-12. What king formed an alliance with him? Where was Tyre? What was sent to David? For what purpose? What did the king perceive? What is the central truth of this lesson? Are you being more and more fitted for your work.

## CATECHISM.

Ques. 125. Which is the fourth petition?

Ans. "GIVE US THIS DAY OUR DAILY BREAD;" that is, be pleased to provide us with all things necessary for the body, that we may thereby acknowledge Thee to be the only fountain of all good, and that neither our care nor industry, nor even Thy gifts, can profit us without Thy blessing, and therefore that we may withdraw our trust from all creatures, and place it alone in Thee.



## LESSON I. July 6th, 1884.

## 4th Sunday After Trinity.

Last year we closed our studies in the Old Testament with the sad death of Saul and Jonathan on the mountains of Gilboa, in a battle with the Philistines. The battle of Gilboa left Israel in a forlorn state. The country west of Jordan was overrun by the Philistines, who occupied the cities from which their inhabitants had fled. (Read 1 Sam. 31: 7.) The surviving members of the house of Saul took refuge on the *east side* of Jordan.

## DAVID, KING OF HEBRON.

David, at the command of God, removed with his band and all his family from Z'klag, where the tidings of Saul's death first reached him, to *Hebron*, the ancient sacred city of the tribe of Judah. Here the men of Judah came to him, and anointed him king over their tribe (2 Sam. 2: 1-7, 11). Here David spent seven and a half years.

## ISHBOSHETH, KING OF ISRAEL.

On the other hand Abner, the chief captain of Israel, proclaimed Ishbosheth, the oldest surviving son of Saul, as king, nominally over all Israel. Five years were probably spent in gaining control over the ten tribes. Ishbosheth reigned but two years. (Read 2 Sam. 1: 8-10.) These years were spent in civil wars with Judah. Ishbosheth's forces were defeated at the Pool of Gibeon.

## ABNER'S DESERTION AND DEATH.

Abner, on account of an insult from Ishbosheth, deserted him and went over to David, but was slain by Joab.

## DEATH OF ISHBOSHETH.

Ishbosheth was slain by two of his own captains, who intended to proclaim as king Jonathan's son Mephibosheth, a lame boy ten or twelve years old, and the only male survivor of Saul's family. It was at this juncture of events that David was elected king over all Israel, as the only one who was able to unite the nation at this crisis.

## DAVID OVER ALL ISRAEL.

It was the interest of the whole nation to make David king. He was val-

iant and a successful leader; and God had foretold that he should be king over all the tribes.

V. 1. *Then came all the tribes*—that is, representatives of all the tribes. A national assembly of all the warriors of the nation above the age of twenty came together to elect David. The number is given in the Book of Chronicles—339,600 men, and 1,224 chiefs. Here was a marvellous exhibition of national unity and enthusiasm.

*We are thy bone and flesh*—the elders gave three reasons for the choice: (1) That of *relationship*—"we are thy bone and flesh." (2) He had shown himself a competent leader—brave and skillful; 'Thou leddest out and broughtest in Israel.' (3) Jehovah had designated him as the king in place of Saul (1 Sam. 16: 1-12). Thus, after eighteen years of waiting, David saw the Lord's promise fulfilled.

V. 3. *David made a league with them before the Lord*—a solemn covenant was made that day—the tribes promised to be loyal, and David swore to be just and impartial. *And they anointed David king over Israel*—this was his *third* anointing. His first anointing took place at home, when Samuel visited the family; the second, when he was proclaimed king of the one tribe, Judah. But now the whole of the tribes were reunited under one ruler, and he was anointed a third time.

4-5. *David was 30 years old*—the age at which David became king was that at which priests entered upon the duties of their office. Our Saviour's baptism also took place when He was 30 years old.

In 1 Chronicles 12: 38-40 we read of the joy that was in Israel because the union of the tribes was restored. All these men of war that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they that were nigh them brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine,



and oil, and oxen, and sheep abundantly: *for there was joy in Israel!*

THE CAPTURE OF JERUSALEM was the first military achievement of David, after he became king of all Israel. Political, civil and military considerations pointed to Jerusalem as the most suitable capital for the united kingdom. (1) Its position with reference to the two royal tribes—partly in the tribe of Benjamin (to which Saul had belonged), and partly in the tribe of Judah, (to which David belonged). This would leave both sections of the nation without jealousy. Thus the good-will of Benjamin was secured, and Judah was not alienated by the removal of the capital from Hebron. (2) Its position in reference to *all* the tribes; it was virtually *central* for the whole land. (3) As a military post it was the strongest that could be found. Standing on rocky hills, surrounded on three of its sides by deep ravines, it formed a natural fortress which was almost impregnable.

Jerusalem was now to be made the seat of *government*; and here the Ark was also to be brought, that the city might also become the *religious* centre of all the tribes. In all this David's *statesmanship* is conspicuous.

V. 6. *The Jebusites said, Except thou take away the blind and the lame, thou shalt not come in hither*—or, thou shalt not come in hither, but the blind and the lame shall keep thee off. These unfortunates were, perhaps, placed upon the walls in derision, as a sufficient defense against David's army.

*David cannot come in hither*—to understand the full meaning and force of this insulting taunt, it is necessary to bear in mind the depth and steepness of the valley of Gihon, and the lofty walls of the ancient Canaanitish fortress. The height on the south was 303 feet, on the south-east 242 feet, on the east 204 to 159, on the west 95 to 139.

V. 7. *Nevertheless David took the stronghold*—the citadel. Zion was the southern and loftiest mountain of Jerusalem. It received the name, *City of David*.

V. 8. *Whosoever getteth up to the gutter*—the word for gutter is translated *water spouts* or *pipes* in Psalm 42. "The only access to the citadel was

where the water had worn a channel (some think *underground*), and where there was, in consequence, some vegetation in the rock." Joab, David's nephew, stormed the fort, and he was the chief captain.

V. 9. *David dwelt in the fort*—he selected this very stronghold for his palace. The *Millo*—the old Jebusite fort.

Vs. 10–12. David attributed his success, not to his military achievements, but to the favor of Jehovah. Hiram, king of Tyre, entered into a close alliance with him. All was now peaceful and prosperous.

### BURIAL EXPENSES IN CHINA.

Great indeed are the expenses entailed on the living by the dead. In no land can the loss of a kinsman be more seriously felt than in China. To begin with, there are heavy funeral expenses. The body must be dressed in fine new clothes, and another good suit must be burnt, as also his boots and shoes, most of his wardrobe, his bed and bedding, and the things most essential to his comfort when living, for he is supposed to require all these in the unseen world; and though paper representations are useful later, the real articles are needed for the original outfit. Then a handsome coffin is essential, and the priests must be largely paid for funeral services at the house of the deceased, and again for their services in ascertaining the lucky day for burial—while a professor of *fung shui* must also be paid, to choose the exact spot where they may safely prepare the grave, so that the dead may be shielded from the evil influences which proceed from the north, and encompassed by all the good which breathes from the south. From the tenth to the seventeenth day after death, the priests, whether Taoist or Buddhist, hold services in the house, to protect the living from the inroads of hosts of spirits who are supposed to crowd in, in the wake of their new friend, and as relatives and friends of the family must be entertained, as well as the priests, this is another heavy item of expense. In short, many families are often permanently impoverished by the drain to which they are thus subjected.—*Selected.*



## LESSON II.

## FIFTH SUNDAY AFTER TRINITY.

July 13th, 1884.

## THE ARK IN THE HOUSE. 2 Sam. 6: 1-12.

1 Again, David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab, which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it.

7 And the anger of the Lord was kindled against

Uzzah, and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the Lord had made a breach upon Uzzah; and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom and all his household.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

**GOLDEN TEXT:** He blesseth the habitation of the just. Proverbs 3: 33.

**CENTRAL TRUTH.** God blesses them that honor Him.

## NOTES.

After David was settled in his new capital, his plan was to bring the ark of God to Jerusalem, and make the city the centre of religion, as it already was of power.

1. *Baale*—the old name for *Kirjath-jearim*, nine or ten miles from Jerusalem. The ark had been there for nearly twenty years. 3. *Abinadab*, a Levite. *In Gibeah*—on a hill. *On a cart*.—This was directly contrary to God's command. They were to carry it on two poles resting on the shoulders of four Levites. 6. *Uzzah took hold of it*—this was in direct violation of the command. (Num. 4: 15). Uzzah knew this; but he "didn't think," or he "meant it well," or "didn't mean to;" or else was very bold and presumptuous, and

broke a special command. 7. *Anger*—not passion, but hatred of sin. *He died*—struck by lightning, perhaps, or by "fire that came out from before Jehovah," such as slew Nadab and Abihu, (Lev. 10: 1-2). Perhaps of *guilty fright*, somewhat like Ananias and Sapphira. 8. *Displeased*—grieved. *Perez*—a breach—a tearing away from life. The great pomp of the morning was turned to gloom. 10. *Obed-edom*—servant of Edom, a Levite (See 1 Chron. 15: 17-21). *Gittite*, or *Gathite*, a citizen of the Levitical city of *Gath-Rimmon* in *Manasseh* (Josh. 21: 8, 25). 11. *Blessed*—because the ark was with him. 12. This encouraged David to bring the ark into his own city.

## QUESTIONS.

1-5. Why did David again summon the representatives of the nation? How many? Where did they go? What other name had Baale? How long had the ark been there? What was the ark? In whose house was it? Who was he? What two descendants of his are named? What was Gibeah? How did they bring the ark? What was the lawful way? What ceremonies were engaged in? What were the different musical instruments?

6-7. What happened to the ark on the way? Where? What was a threshing floor? What did Uzzah do? Why? Why was this wrong? What happened to him? Where did he die?

8-12. How did David feel about it? What is meant by "the Lord made a breach"? What did David name the place? What is its meaning? What perplexed David? Did he go on with the removal of the ark? Where did he place it? Where was David's residence? Who was Obed-edom? Why is he called a Gittite? How long did the ark remain at his house? What results to him followed? What was told David? Where did David then take the ark? How? What are the chief lessons learned? (Ans. 1. Disobedience to God's word brings misery. 2. Religion secures blessings for man and for the family.)

## CATECHISM.

Ques. Which is the fifth petition?

Ans. 126. "AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS;" that is, be pleased for the sake of Christ's blood not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we feel this evidence of Thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.



## LESSON II.

July 13th, 1884.

Fifth Sunday after Trinity.

Now that Israel was again reunited, it was proper that the ancient worship should be restored. Hence David resolved to bring the Ark to Jerusalem. The "city of David" would thus also become "the city of God."

V. 1. *David gathered 30,000 chosen men of Israel.* The Ark was to be brought to Jerusalem at the head of a vast procession, and with a grand religious pageant.

The Ark was the sacred chest which contained a copy of the Law. In an hour of folly the Israelites carried it forth to battle, contrary to the will of God, and it was captured by the Philistines. (Read 1 Samuel, 6th chapter). For 70 years it had been kept from its proper abode, the Tabernacle.

Now it was to be brought to Jerusalem, and placed in a Tabernacle built by David for its reception.

2. *Baale of Judah* is another name for Kirjath-jearim, nine miles northwest of Jerusalem, on the road to Joppa. Only the *return* journey is here described, as is evident by the use of the expression *from Baale*.

*Whose name*; better, which is called by the name, the name of Jehovah. It was the symbol of the covenant made between Jehovah and Israel, and was the place where He chiefly manifested Himself by visible tokens.

*Between the cherubims*—the figures of angels which stood with outspread wings over the mercy-seat.

V. 3. *They set the Ark upon a new cart.* It is strange that all seemed to forget that obedience to God's commands is the highest honor that men can pay to Him. The Law distinctly commanded that (1) the Ark should be borne by means of two poles on the shoulders of four Levites; (2) that no one, not even a priest, should put his hand upon the sacred symbol of Jehovah's Presence.

Now these commands were passed by unheeded, with bold presumption and irreverent neglect. The Ark was put upon a cart, and oxen were to convey God's throne, and not His own chosen servants. If David had had a golden chariot to offer, it would have been equally unlawful. The offices of

religion are to be performed by rational and responsible beings.

A bad example was followed. The Philistines, who knew no better, had conveyed the Ark on a cart (1 Sam., 6: 7); and this act was now imitated by the Israelites. We must not do right things in a wrong way.

V. 4. *They brought it out*—the procession started. The well-known shout which accompanied the raising of the Ark at the successive movements in the wilderness was doubtless heard: *Let God arise, let His enemies be scattered! Arise, O Lord, into Thy rest; Thou and the Ark of Thy strength!* (Ps. 68: 1; Ps. 132: 8).

V. 5. There was music and joy throughout the whole procession. Every known instrument was pressed into service.

V. 6. *Nachon's threshing-floor.* Nachon may not be a proper name, but rather denotes a *fixed* floor—which was permanent, and had a roof. It may have been on a large rock. Some think it was Araunah's threshing-floor, on Mount Moriah, close to Jerusalem. (See Lesson 8).

*The oxen shook it.* "So it is that one departure from God's rules leads to other and worse errors. If the Ark had been carried rightly from the first, there would have been no place for this shock by the oxen."

*Uzzah took hold of the Ark.* Rash presumption! Death came immediately. The music was suddenly turned into mourning. He showed a want of reverence for God's commands and sacred objects, and hence his punishment.

*God smote him*; how, we cannot tell; possibly by lightning, or by fire that came out from before Jehovah, such as slew Nadab and Abihu. (Lev. 10: 1, 2).

We must be careful how we handle sacred objects, such as God's word and sacraments

David and the nation were nominally honoring God, but in a light and irreverent way. If God was worthy of their worship, they should have taken pains to worship Him according to His word. Uzzah was so long familiar with the Ark, that he became presumptuous.

V. 8. *David was displeased, because*



*the Lord made a breach upon Uzzah.* A feeling of mingled anger and despair now took possession of David's mind. He should have been displeased with himself. He was thinking too much of his own glory, perhaps; and this was turned into humiliation. He should have become humble and penitent.

V. 9. *David was afraid.* Servile fear now took the place of what from the first should have been a reverent fear. Wrong doing begets fear.

V. 10. *Carried the Ark into the house of Obed-Edom.* There now appears another character upon the scene. His name will always be honored. While all others were filled with terror and dismay, and shrank from the Ark of God, he cherished in his bosom a far different feeling. He regarded the Ark with reverence, but not with a slavish fear; and he opened the door of his house to receive and welcome it. He would protect it, reverence it, and obey what God had said concerning it.

V. 11. *The Lord blessed Obed-Edom.* His piety was rewarded, inwardly and outwardly. The King and the nation heard how God blessed this pious guardian of the Ark. Religion in the home is always a great blessing, for this life, as well as for that which is to come. In every family there should be an altar, and daily worship. We can thus all have the Ark in the house, and consequent blessings.

V. 12. *So David brought the Ark into the city.* Whilst disobedience to God's law brings punishment, the greatest possible blessings are conferred upon those who reverence and obey the Lord. Obed-Edom was richly rewarded for cherishing the Ark of God. God blesses such as cherish His presence in their hearts and homes.

The King now went a second time for the Ark; but this time he conformed to the written directions. Read 1 Chronicles, 15th chapter, and the Psalm sung, 1 Chron. 16: 8-34. This was the most joyful day in David's life. He was "conqueror, poet, musician, priest in one. The sacrifices were offered by him; the benediction both on his people and on his household were pronounced by him. He was the presiding spirit of the whole scene.

\* \* It was felt to be a turning-

point in the history of the nation. David was on that day the founder, not of freedom only, but of empire; not of religion only, but of a Church and commonwealth."—*Stanley*.

The 24th Psalm was, no doubt, chanted antiphonally as the triumphal procession came near to the gates of Jerusalem.

First chorus, led by David:

"The earth is the Lord's, and the fulness thereof;

The world, and they that dwell therein."

Second chorus:

"For He hath founded it upon the seas,

And established it upon the floods."

First chorus, led by David:

"Who shall ascend into the hill of the Lord?

Or who shall stand in His Holy place?

Second Chorus;

"He that hath clean hands and a pure heart;

Who hath not lifted up his soul unto vanity,

Nor sworn deceitfully," &c.

The Ark was then placed in the new tent built by David, and burnt offerings and peace offerings were then largely offered, for the first time in Jerusalem. David then "blessed the people in the name of the Lord," gave them each a present and sent them to their homes.

—"You should learn some trade, my son," said a gentleman to his young hopeful. "Bricklayers get \$6.50 a day while lawyers can't afford to ride on street cars." "Pa, why didn't you learn a trade when you were a boy?" "That's not only a silly, but also an impertinent question. I didn't learn a trade when I was a boy out of regard for your feelings. I wanted to give you an opportunity to say that your father was a gentleman." "It can't be helped now," replied the boy, moodily, "but I wish you had consulted me, for if we had arranged for you to be a bricklayer, I could have been the gentleman myself."

GOD does not desire you to pay the principal of your indebtedness, but he demands the interest in works of thankfulness.



## LESSON III.

## SIXTH SUNDAY AFTER TRINITY.

July 20th, 1884.

## GOD'S COVENANT WITH DAVID. 2 Sam. 7: 1-16.

1 And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart: for the Lord is with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?

8 Now therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy

sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime.

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thy house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

**GOLDEN TEXT:** Thy throne shall be established forever. V. 16.

**CENTRAL TRUTH:** True stability is from the Lord.

## NOTES.

In 2 Sam. 6: 13-23, we have an account of the ceremonies that accompanied the removal of the ark to Jerusalem, and also of the estrangement between David and his wife Michal, Saul's daughter.

1. *Sat in his house*—in his newly-built palace on Zion. 2. *Nathan*—the prophet. He wrote part of the history of both David and Solomon; perhaps it was he who educated Solomon. *In curtains*—the tent was covered with curtains. 3. *Nathan said*—gave his opinion. 4. But in the night the Lord's will was made known. 5. *Shalt thou*—thou shalt not. 6. *Tabernacle*—the sanctuary of Israel, from the time the law was given; it was a large tent, 45 feet long, 15 wide, and 15 high,

made of boards overlaid with gold, and curtains of linen, wool, goats' and badgers' skins. It was carried from place to place; finally rested a long time at Shiloh (Joshua 18: 1).

7. *Walked*—going with them on their journeys. *Spake I a word?* That is, I did not ask you to build a temple. *Sheep-cote*—the fold, a low building. 10. *A place of their own*—that is, Canaan. 11. *He will make thee a house*—establish David's throne, so that his descendants should be kings after him. 13. *He shall build a house*—i. e., Solomon; but Jesus Christ, the son of David, built the spiritual temple, and is *King forever*. Luke 1: 23.

## QUESTIONS.

1-3. What incident is recorded between the last lesson and this? Where was David living? What had the Lord given him? What enemies are meant? What did he say to Nathan? Who was Nathan? When did he teach? To what house does David refer? To what curtains? On whose authority did Nathan advise him to carry out his intention?

4-11. How was God's will made known? When? What is implied by the Lord's question? Since when had the Lord not dwelt in a house? In what had He dwelt? Describe Egypt. What was the tabernacle? Why does the Lord say He "walked"? What had He never commanded? From what occupation had David been called to be king? How

had God shown that He was with him? What had He done to Israel? What would He do to David?

12-16. What did God promise to do to David's descendants? When? What double reference had this? Who should build a house for God? What would God do for him? How was this fulfilled in Christ? How would God be a father to David's son? What would He do? What is meant by this? How would He treat him differently from Saul? How long would the throne and lineage of David be established? Is this promise fulfilled in Christ? Who gives true stability? (Central Truth).

## CATECHISM.

Ques. 127. Which is the sixth petition?

Ans. "AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL;" that is, since we are so weak in ourselves that we cannot stand a moment: and besides this, since our mortal enemies, the devil, the world, and our own flesh, cease not to assault us, do Thou, therefore, preserve and strengthen us by the power of the Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes, until at last we obtain a complete victory.



## LESSON III.

JULY 20th, 1884.

6th Sunday after Trinity.

V. 1. *The King sat in his house*—the palace of cedar, which he had built. The Lord had given him rest—"such a complete mastery over all enemies as brings quickness of spirit, freedom from anxiety, and from the labors and burdens of war." This time of rest is put after that of the wars in chapter 8, whereby David secured his throne against enemies round about, without thus being able to exclude further wars.

V. 2. *The King said unto Nathan.* "Picture David sitting in his palace, thinking perhaps of God's goodness to him. Across yonder he sees the tent where the Ark now is. He thinks, my house is a costly palace of cedar, God's house a mere tent! Why should I not build a grand Temple on Mount Zion, for God's worship?" Here was the desire to *do something for God's honor.*

V. 3. He revealed his project to Nathan the prophet, who approved of the plan, so far as his own judgment was concerned. *Go do all that is in thine heart.*

V. 4. *That night the word of the Lord came unto Nathan.* A Divine message was communicated to the prophet.

V. 5. *Shalt thou build?* Meaning thou shalt not. God then refers to His dwelling for so many years, symbollically, in a tent or tabernacle.

Vs. 6-7. *Why build ye Me not a house of cedar?* God had never made such a demand; nor did He require it even now. On the contrary, as we shall see, He will build David a house.

Vs. 8-11. *I took thee from the sheepcote.* The life of David is here passed in review—the most romantic and wonderful in all history!

V. 12. *Thou shalt sleep,* etc. David, because he was a man of war, should not build the temple.

V. 13. *Thy seed \* \* shall build a house.* The house of the Lord must be built in peaceful times. The cornerstone must be laid by a hand that never had been stained with blood.

*God rewarded David for his good intention,* and made a wonderful covenant with him. Besides, David was

permitted to make all the necessary preparations for the Temple. *He gathered the treasures* that Solomon could use. And he wrote the Psalms that were to be used in the worship; and thus his part was more glorious than that of Solomon. Moreover, God was so well pleased with David's plan, that He declared no one but David's son should build the Temple. With this the king was well satisfied.

Instead of David building a house for God, the Lord now declares *He will build a house for David*—establish his descendants on the throne, and not permit the crown to be taken from them, as it was from Saul's family. David's family should be the *royal family forever.*

*I will establish his kingdom forever.*—A new step in advance is here gained. In the prophecy of Jacob ("¶ Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." Gen. 49: 8-10) the particular tribe—that of *Judah*—had been specified from which the Messiah should come, and have an *everlasting dominion.* Now the particular family in the tribe of Judah is specified—the family of *David.*

(1.) The first fulfilment of this covenant was in the reign of *Solomon*, who built the Temple; and also in the fact that the royal family of David sat upon the throne, as long as there was a Kingdom. The family was preserved until "the days of the Messiah." The Virgin Mary was a princess of this tribe, and out of her came the everlasting King.

(2.) The ultimate fulfilment of the covenant is in his Son, Jesus Christ, who has established the throne of David forever. "Of His Kingdom there shall be no end." Read Luke 1: 33. ("And he shall reign over the house of Jacob for ever and of His kingdom there shall be no end.")



## LESSON IV. SEVENTH SUNDAY AFTER TRINITY. July 27th, 1884.

## KINDNESS TO JONATHAN'S SON. 2 Sam. 9: 1-13.

1 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him: *Art thou* Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is there not any of the house of Saul, that I may shew the kindness of God unto him?* And Ziba, said unto the king, Jonathan hath yet a son, *which is lame on his feet*.

4 And the king said unto him, *Where is he?* And Ziba said unto the king, Behold, he *is in the house of Machir, the son of Ammiel, in Lo-debar*.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father;

and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

**GOLDEN TEXT:** Thine own friend, and thy father's friend, forsake not. Prov. 7: 10.

**CENTRAL TRUTH:** True friendship is honorable and lasting.

## NOTES.

TIME. About 7 years after David began to reign in Jerusalem.

V. 1. *For Jonathan's sake*—David had sworn to Jonathan that he would show kindness to his offspring. (See 1 Sam 20: 41, 42). 2. *Ziba*—a faithful slave of Saul. 3. *Kindness of God*—(1) everlasting kindness; (2) for God's sake; (3) very great kindness. *Lame*—his nurse had let him fall when he was 5 years old, and this caused his lameness. He was now about 21 years old. 4. *Machir*—a wealthy chief of the tribe of Manasseh, living east of the Jordan. 5. *Lo-debar*—east of the Jordan. 6. *Me-phib'o-sheth*—grandson of Saul, and son of Jonathan. 7. *Fear not*; he was

afraid that David would have him put to death. *The land of Saul*—all of his estates. *At my table*—as though a royal son of David himself. 8. *Dead dog*—poor, lame and despised. This was extreme *humility*. 9-10. Ziba was to be overseer of the property, and give one-half of the income to Mephibosheth. 12. *Micha*, or Micah, a child of Mephibosheth. He also was spared, for Jonathan's sake. Contrary to the custom of eastern kings, David did not exterminate the family of his rival to the throne. This proved his true and lasting friendship for Jonathan. A type of Christ, the sinner's Friend.

## QUESTIONS.

1-5. Why did David wish to find some living member of Saul's family? Why did he wish to show kindness for Jonathan's sake? Who was Jonathan? Where had he died? What former slave of Saul was living? What did David ask him? What is meant by the "kindness of God?" What was Ziba's answer? What was Jonathan's son's name? Where was he? Who was Machir? Ammiel? Where was Lo-debar?

5-8. Where did David have Mephibosheth brought? What did the latter expect? Why? How did he meet the king? How did the king reassure him? What did he promise to

do to him? What property would he give him? How would he honor him? How did he receive this kindness? Why did he call himself a dead dog?

9-13. What did David impose on Ziba? How many sons and servants had Ziba? What did he answer? How was Mephibosheth treated? What bodily ailment had he? What had caused it? What was his age? What was his son's name? In what city did they dwell? Who were given him as his servants? What is the subject? The Golden Text? The Central Truth? How is true friendship shown? (By deeds of kindness).

## CATECHISM.

Ques. 128. How dost thou conclude thy prayer?

Ans. "FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY FOREVER;" that is, all these we ask of Thee because Thou art our King, and Almighty, art willing and able to give us all good; and all this we pray for, that thereby not we, but Thy holy name, may be glorified for ever.



## LESSON IV.

July 27th, 1884.

7th Sunday after Trinity.

V. 1. *Is there any that is left*, etc.—As soon as all his wars were over, and his power established, and he had leisure to look into the domestic affairs of his kingdom, David's loving grateful nature led him to inquire after the family of his friend Jonathan.

Saul's sons had been slain in battle at Gilboa, and but few of his descendants remained. David knew not what had become of them.

*Kindness for Jonathan's sake.*—In verse 3 he says: *that I may show the kindness of God unto him*—here we have a glimpse into the heart of David. He was a true friend of Jonathan; and his thoughts went back to the brotherly covenant made between himself and Jonathan, and he yearned to requite the kindness of the friend of his youth.

V. 2. *He inquired of Ziba*, an aged servant of Saul, whether any children of Saul and Jonathan were still living. If there were he wanted to show them kindness for Jonathan's sake. Here we see the kindness and generosity of David.

V. 3. *Ziba said, Jonathan hath yet a son.* He then told him of Mephibosheth, who was lame on both of his feet. Vs. 4-5. David at once sent for him. Doubtless the young man expected to be put to death, to prevent his ever claiming the throne of Israel, as the successor of Saul.

V. 6. *Mephibosheth came unto David.*—When he came into David's presence he prostrated himself to the ground. What a contrast between David, with his royal power and glory, and Mephibosheth, so poor and crippled!

V. 7. *David said, Fear not.*—He quickly reassured the trembling prince. *Fear not*—how welcome were these words from the lips of the generous king! (1), Only *kindness* shall be shown thee. (2), More than that; thou shalt *receive all the lands* of the former king, and thou shalt be a wealthy prince. (3), A still greater honor is in store for thee: *thou shalt eat at my table*, and shalt be as one of my own sons!

V. 8. *Mephibosheth bowed himself.*—He was unprepared for such kindness and honor. He regarded himself as no more than a *dead dog*. He that humbly himself shall be exalted.

Vs. 9-10. Ziba was appointed steward to Mephibosheth. Saul's former servant was now to be servant of his grandson, Mephibosheth, and should cultivate the land and give one-half the income to the crippled prince, that he might live in a style becoming his station, and not feel that he was dependent upon others.

The lands of Saul would have fallen to David, (1), as the son-in-law of Saul, (2), as being forfeited to the crown by Ishbosheth's rebellion; but David restored them to Mephibosheth. Though the latter ate at David's table, yet his family needed the income of the lands for their support.

V. 12. *Micha*, the grandson of Jonathan, thus became a wealthy prince, and his posterity became numerous. (Read 1 Chron. 8 : 34-38.)

V. 13. *Lame on both his feet*—this is mentioned several times in the narrative. His lameness resulted from a fall, when his nurse ran with him on her arms, to save him from the Philistines.

David's friendship was (1), lasting, (2), survived the test of ill-treatment, (3), generous and unselfish, and (4), is a type of God's kindness towards us, "for Christ's sake." Christ's spiritual offspring are welcomed at the table of the King of Heaven, and "the kindness of God" is shown to us.

## THE BALLAD OF FAIR ROSAMOND.

The story of the love of King Henry II. for the beautiful Rosamond has been a prolific theme for poets and historians. Higden, the old chronicler of Chester, states that Rosamond was the daughter of Walter, Lord Clifford, and that she died at Woodstock A. D. 1177, poisoned, as some thought, by Queen Eleanor. The King had constructed for her a wonderful secret residence, so that none might come to her save those who had been specially instructed by him. This house was afterwards called "Labyrinthus, Dedalus Worke," being constructed with its grounds into a maze. Queen Eleanor is alleged to have found out her rival by a silken thread, which the King had drawn after him out of her chamber with his foot, and that she "delt with hir in such sharpe and cruell wise, that she lived not long after."



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## THE SACRED TIES.

The little wounds we sometimes feel,  
Yet scarce would choose to mention,  
Inflicted by some thoughtless words  
With no malign intention—  
Some thoughtless words thrown off in jest  
To raise perhaps some laughter—  
How deep they sink within the breast!  
How long remembered after!

The hurts from throws of open foes,  
Through hidden malice brought on,  
Will have their day and pass away,  
No longer to be thought on;  
But, ah! the slightest words unkind,  
By dearest friends once spoken,  
How sad they fall upon the mind,  
How long to leave their token!

Your friend, oh, spare, and never care  
With thoughtless speech to wound him;—  
Lest disunite the ties, you might,  
Which to your heart had bound him;—  
Still be the man, if that you can,  
In word and deed true-hearted,  
Like Hamlet's friend, thus to the end  
From him ne'er to be parted.  
—Dr. W. M. Nevin.

## ENGLISH HUMORISTS.

BY THE EDITOR.

Wit and humor are frequently confounded, because they frequently occur in the same individual; but they are in fact essentially different. Wit is keen and cutting while humor is genial and kind. The one flashes like a burnished blade; the other diffuses genial warmth like a glowing hearth-stone in the nights of winter. The professional wit may be tolerated in society for the amusement which he creates; the genial humorist, on the other hand, is the most agreeable of companions, and it is only when he lapses into wit that he becomes an object of apprehension.

SYDNEY SMITH was both a wit and a humorist. It has also been asserted of

him that if he had not been known as the wittiest man of his day he would have been considered one of the wisest; but it was hard to believe that the man who was always joking could ever be serious. He was in fact a brilliant scholar and a philosopher of no mean repute. It was to be regretted, we think, that, in deference to the wishes of his family, he entered the ministry, for which he felt no predilection; but his character always remained unsullied, though his unceasing flow of animal spirits sometimes led him to the verge of irreverence; as, for instance, when he described a negro as "the image of God cut in ebony." A man who had been a verger in St. Paul's, London, when Smith was one of the canons, was long afterwards sexton of Christ Reformed Church, Philadelphia, when we were pastor of that church. He told us many anecdotes concerning the great humorist, and especially extolled him for his unbounded charity.

Smith was born at Woodford, in Essex, in 1770. Though of an influential family, he himself made no account of it; he used to say that his ancestors "had no coat-of-arms, but were in the habit of sealing their letters with their thumbs." The name Smith, he said, was so universally employed that it had become common property, and sometimes he pretended to have forgotten it. "Ah!" he would exclaim with the most ludicrous air of perplexity, "What is my name? Can anybody tell?"

One of the characteristics of Sydney Smith's wit was a kind of humorous exaggeration. On being told that a friend of his was going to be married to an extremely fat young lady, he exclaimed, "Impossible! you mean a part of her; he could not marry her all him-



self. Why you might take your morning's walk round her, always provided you were in rude health and that there were frequent resting places."

The anecdotes related concerning Smith are almost innumerable. Generally his remarks were kindly though humorous, but occasionally keen and cutting. Speaking of a millionaire who was fond of taking part in philanthropic movements, without spending his money, he said, "He is ready enough to play the good Samaritan, but without the oil and the two pence." Observing Lord Brougham's carriage he remarked to a friend, alluding to the B surrounded by a coronet on the panel: "There goes a carriage with a B outside and a wasp within." In 1844, Mr. Smith wrote, on his birthday, in a letter to a friend:

"I am to-day seventy-four years of age, and being Canon of St. Paul's, in London, and rector of a parish in Somersetshire, my time is equally divided between town and country. I am living in the best society of the metropolis, am at ease in my circumstances, and much given to talking, laughing, and noise. I dine with the rich in London, and physic the poor in the country. I am, on the whole, a happy man. I find the world an entertaining world, and am heartily thankful to Providence for the part allotted to me in it."

A few months later he was attacked by fatal illness. It is said that even in the midst of pain, his humor never left him. When asked whether he had any appetite, he said he did not think he could eat anything, "except, perhaps, the wing of a roasted butterfly." He declared himself to be firm in the Christian faith, so that even death could not cast a gloom over his joyous spirit.

THEODORE HOOK, who is recognized as one of the most brilliant of English humorists, was in almost every respect inferior to Sydney Smith. Hook was the son of a musical composer of some note in his day, and was born in London, in 1788. He is an example of a man who was gifted with a rich fountain of genius, but wasted the beautiful waters. From his earliest youth he was regarded as a prodigy, and was petted and spoiled. At the age of fourteen he

could play expertly on the piano and sing pathetic as well as comic songs with remarkable expression. One evening he enchanted his father by singing two songs—one grave and the other gay—of which the words and music were both new. It turned out that both words and music were Theodore's own! At the age of sixteen his father took him into partnership, and he at once became a precocious young man, admired by musicians and players, the friends and boon companions of his father. Several of his songs were popular, and he became the pet of the green-room. Every night he hung around the theatres, with the privilege of admission behind the scenes. It was the easiest way to moral ruin, and the young man followed it with surprising rapidity.

Theodore had an elder brother who was not regarded as particularly talented. He was consequently allowed to go to school, where nobody took much notice of him, but he gradually worked his way upward, and finally entered the ministry. He became an eminent and useful man, and his descendants still occupy a prominent social position.

The poet Coleridge says that Theodore Hook's talents were absolutely marvellous. He wrote many plays and stories which were popular but ephemeral. For many years he was the editor of the "John Bull" newspaper, and his income was at least ten thousand dollars per annum, but he spent it all and was generally heavily in debt. The Prince of Wales got him the position of Treasurer of the island of the Mauritius, on a salary of £2000 a year. At the end of five years his accounts were £12,000 in arrears. It is not supposed that he personally embezzled all this money, but he knew nothing about financial matters, and left everything to his subordinates, who proved unfaithful. On his return to London Hook was asked the cause of his resignation, and replied that there was "something the matter with his chest"

One of Hook's extraordinary talents was his gift of singing improvised songs on the spur of the moment. He would sit down at the piano and quite unhesitatingly compose a verse upon



every person in the room, full of the most pointed wit, gathering up as he proceeded every incident of the evening, and working up the whole into a brilliant song. Once, while he was engaged in doing this, a servant opened the door and announced: "Mr. Winter, Receiver of Taxes." Mr. Hook immediately sang another verse:

"Here comes Mr. Winter, Receiver of Taxes,  
I advise you to pay him whatever he axes;  
He'll take no refusal—stands no sort of flummery—  
Though Winter his name is his process is summary."

On another occasion he amused a company all night. At last while he was improvising at the piano, a servant entered the room, and opened the shutters, and let in the daylight. Hook immediately sang:

"But the sun, see, the heavens adorning,  
Diffusing life, pleasure, and light.  
With you 'tis the sign of the morning;  
But with me 'tis the final, Good Night!"

Notwithstanding Hook's wonderful talents he was satisfied to play the jester and harlequin for the aristocracy. Like a dazzled moth he fluttered around the burning taper until he had burned his wings, and then was swept away. He died in poverty, and for many years his grave was unmarked by a stone. He died in August, 1841, and, says one of his biographers, "the *play* of his life was ended." To us there seems to have been little genuine mirth in his career. It is rather a tragedy than a comedy. With all his brilliant talents his life was worse than wasted.

THOMAS HOOD, who was a younger cotemporary of Theodore Hook, was in every way a more admirable personage. He was born in 1799 and died in 1845. It was his misfortune to be regarded only as a humorist, though he was in fact one of the sweetest poets of his generation. His "Bridge of Sighs" and "The Song of the Shirt" will never be forgotten. Remembering that he was a life-long invalid, who could hardly be said to have passed a day without intense pain, his humorous pieces almost seem an effort on the part of nature to throw off the crushing weight of disease. Indeed, his humor is generally mixed with emotion. As he himself says:

"There's not a string attuned to mirth,  
But has its chord in melancholy."

Hood's humorous pieces were generally of a higher order than those of his cotemporaries, and have therefore found a permanent place in his collected works. They are sometimes caustic but never coarse, and all his writings do not contain an impure line. All through his life he retained a certain boyishness of spirit and manner which led him occasionally to indulge in mild practical jokes. Thus, for instance, on the first of April he supplied an angling friend with some elaborate flies for bait, which, after being immersed in the water a little while, came up displaying in large letters, "Oh! what an April fool you are." Passing along a country lane once, he saw a notice board, with the words written on it, "Beware the dog;" there being obviously no dog within miles of the place, Hood wrote with a piece of chalk in still larger letters, "Ware be the dog."

Some of Hood's best pieces were composed on his deathbed, when nothing but the necessities of his family could have driven him to composition. It was a graceful act, when at this time, the government granted him, for his services to literature, a pension of £100, which after his death was continued to his widow. One of his sons, Thomas Hood, Jr., became a successful author, but so far as we know he was not a humorist.

CHARLES LAMB, "the gentle Elia," is the last of the series to whom we can now refer. He was born in 1775 and died in 1834. His essays are among the most charming compositions in English literature, and though he had many personal weaknesses, his life-long devotion to his afflicted sister has "rendered even his eccentricities almost admirable." "There are some reputations," says Southey, "which will not keep, but Lamb's is not of that kind. His memory will retain its fragrance as long as the best spice that was ever expended upon one of the Pharaohs."

The humor of Charles Lamb not only appeared in all his writings, but was especially delightful in private life. His habit of stuttering added to the amusement created by his odd remarks. Sometimes these embodied a criticism so luminous or acute that they have survived not only for their drollery,



but for their severity. Coleridge, who was a great talker, once inquired: "Charles did you ever hear me preach?" referring to the days of his Unitarian ministry. "I—I—I never heard you do anything else," was the reply. One day Wordsworth spoke rather disparagingly of Shakspeare, and even hinted that other poets might have been equally successful in adapting old stories for the stage. "Indeed," he said, "I think I could succeed very well in that line of work, if I 'had a mind to try it.'" "Ho! Ho!" cried Lamb, "Here's Wordsworth says he could write like Shakspeare if he had the mind—so you see the mind is the only thing that is wanting."

Once a professor of the Water Cure, which had been recently introduced in England, insisted that it was not a new thing. "No!" said Lamb, "It is at least as old as the Flood, when, in my opinion, it killed more than it cured."

It has been remarked that great authors always appear in companies. This is especially true concerning the English humorists, of whom there was a greater number during the first half of the present century than at any other period. Besides those we have mentioned, the series includes Richard Harris Barham, the author of the "Ingoldsby Legends;" Horace and James Smith, the authors of the "Rejected Addresses;" Thackeray, Dickens and many others. Some of these may have suffered the exuberance of their spirits to carry them to unwarranted extremes; but as a whole, we are not disposed to speak disparagingly of their works. The present generation, it has frequently been remarked, is inclined to melancholy, and the writings of these humorists are perhaps a necessary corrective to a tendency that may easily become morbid. At any rate, may we not as well confess, with an American poet, that

"A little nonsense now and then  
Is relished by the wisest men?"

Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong: it is manly, it is scriptural.

## ENGLISH UNDEFILED.

BY R. H. SCHIVELY.

The following is a clipping from the *Powelton Avenue Beacon*, a lively little sheet, published by a Philadelphia congregation:

### SLANG.

"Have you seen the Pomeroy?"

"Yes. Awful dudine."

Long pause.

"Well, I don't know. Bad form, I think."

"She runs with the Olney gang. Stiles is mashed on her."

"You may bet your head he is! Bad!"

Another pause.

"Good grind on Leighton, they say she threw him."

"Not much she didn't! He carries too-much weight. Leighton's dad'll cut up fat. Two million."

"Poh! Chaff?"

"No; I'm solid. Come, let's recuperate," and they go out for a drink.

This conversation, overheard at a fashionable concert, was not carried on between foreigners, nor by two street Arabs, nor the colored servants waiting in the foyer. It was an interchange of ideas between two young men belonging to prominent New York families, and who were recent graduates of one of the foremost colleges in the country.

"The Pomeroy" who ran with the gang and threw Leighton, was not a horse, but that delicate little girl in the opposite box.

These lads have studied two or three modern languages, quaffed Latin and sipped Greek, only to convert their own language into a hodgepodge as unlike to pure English as the contents of the garbage-trough are to the fresh grass and fruit in the field.

Yet they are not habitually silly nor ill-bred boys. When occasion calls, they can talk with good sense, gravity and simple diction. That they should choose to use a patois more senseless and vulgar than that of their own servants, is one of the unaccountable freaks of youth when its reason is shaken by the mania for fashion.

Were they a little older, they would



know that even in the merely fashionable society of our large cities it is now *en règle* to be a purist in language, and that slang is relegated to the class whom they would denounce as "cads."

In the above we have some hints to young men which are very timely, as well as kindly intended; and it is to be hoped they may be received by any who may read them, in the same thoughtful and gentle spirit in which they are offered.

But it may not be amiss to add a few words of entreaty to those who may exert influence upon these same youths. I confess a sad fear that in the above case "the Pomeroy," and the young ladies of the "Olney gang" may have been largely responsible for these sins against good taste—to call them by no harsher name—on the part of their friends. So often do we hear rosy lips drop the toads and lizards of slang, instead of the pure pearls of chaste and delicate expressions! Don't use it, girls, let me beg of you! if not for your own sakes, at least be choice in your language for the sake of your brothers,—and of other girls' brothers.

It is very curious, how this low fashion of speech has gained ground among self-respecting people. Years ago, it was scarcely known outside of the most disreputable circles. Burglars, professional beggars and pickpockets, and the women debased enough to be their companions and accomplices—used, and still use so many cant expressions that their conversation needed translation to be understood outside of their own circle. Of course their reasons for this are weighty. But not only do they employ slang for the purpose of keeping their nefarious secrets; these grotesque perversions of language are an outlet for their low humor; a kind of grim pleasantry, the nearest approach to wit of which their degraded minds are capable.

This is the case not only as to English, but in other tongues also. There is always beneath the dialect of culture and refinement, beneath the familiar, but allowable phraseology of every day life, a mean vocabulary, like a filthy sediment, corrupt and corrupting. I do not say that all the slang we hear *originates* among the class, to which I

have alluded; but no doubt much of it does, and the habit certainly has its rise there.

Most of you, girls, probably do not know this fact; and can scarcely realize what an immense influence speech exerts upon character. Did you ever visit an institution for the training of the feeble-minded? or do you know what is one of the first lessons given to those unfortunate pupils? Well, it is a lesson in walking—or rather, in marching. This is because the unawakened faculties of the imbecile give him no control over his movements, to make them regular and graceful. An unfailing sign of low mental power is an irregular, shambling gait. Arouse him to a sense of responsibility for his members—teach him to "keep step"—if you can accomplish this, it is a hopeful sign, and augurs well for the success of further training, because the habit thus induced calls the will into healthy activity, and braces and strengthens the nerves.

Can you see how this illustrates our subject? If it is true that a regular and controlled gait awakens and assists the mental faculties, then the converse must also be true. If any one allows himself to form a habit of shambling and slouching, and persists in such movements for years, his will and nerve power must inevitably be impaired, and he will fall into a degree of imbecility.

Now, conversation is the out-stepping of the mind. Its style, in the grown person being the result of the habits of years, is a certain indication of his manner of thought. If his language is pure, correct and vigorous, so, in all probability, is his intellect. If it be loose and disjointed, his ideas must share the same incoherence. If his conversation is garnished with common, slang words and phrases you may depend upon it, the whole tenor of his thoughts is correspondingly low. And just as, by adopting and persevering in a loose and awkward gait, you would lower the tone of the will, and impair your nerve-power, so by persistently vulgarizing your speech, you will degrade your mind, until you unfit yourself for companionship with thoughtful and intellectual people.



So much by way of a friendly word to young women, whose mistakes in this matter arise, we may be sure, from pure thoughtlessness. Any girl who gives careful attention to this subject will soon discern its real importance, and will not long be deceived by the false appearance of brightness and wit which cant expressions sometimes wear. And any truly conscientious girl, once convinced on this point, will not fail to use all her influence against the use of such language.

But what can be said to those, whose commanding positions demand thoughtfulness, — whose years and education promise it? What, after all, can be expected of young people, when the columns of almost every newspaper that falls into their hands, are “embellished” with slang phrases—often of the silliest kind? We do not need to quote—you may verify the accusation, if you will but observe. There are comparatively few periodicals totally free from this defect. In one column you may read a boast of the “*vast educational power of the family newspaper*,” and in another be treated to an improving exercise on “booms”, “mashes”, “dudes”, —and so on, *ad infinitum, ad nauseam*. Verily, one is inclined to think that it were better if nine-tenths of these “public educators” were earning a respectable living at the shoemaker’s or carpenter’s bench.

And what excuse can be framed for a teacher who admits slang into his vocabulary? Surely none. Yet it is to be feared that there is more heedlessness among educational principalities and powers than we like to think, or than the culprits themselves are aware. Not long ago, in an address delivered by a rather prominent teacher, a certain character was described as a “monumental crank,” whatever that may mean. And whatever it does mean, one’s command of English must be slight indeed, if he cannot find a legitimate expression for his thought, but must have recourse to a vulgarism. How is such a speaker fitted to instruct others in the use of language?

But does slang never find its way higher—does it never creep up the pulpit steps? Notwithstanding all in reverence for the sacred profession, I fear we shall have sadly to admit

that it does; that once in a while some cant expression in a sermon produces an effect more or less ludicrous, but always tending to the destruction of serious impressions. As I write, I recall to mind a sermon on one of the most solemn themes any mortal can contemplate—the Humiliation of Christ. It was delivered with great force—the force of most affectionate earnestness. But, just at the climax of description, when the audience was listening with almost breathless attention, a slang phrase unconsciously slipped out, making the sublime seem almost ridiculous. It was certainly unintentional; the result, probably, of a careless habit of conversation—but the effect was painful—like a grin in the midst of a prayer.

Editors, teachers, preachers,—guardians all of public morals and taste,—to you we look for example, and we humbly petition that you will lead us to the “well of English undefiled.” For we think it is hardly overstrained to class slang among those things which, going out of the mouth of man, defile him. Therefore, though we have sand in our sugar, clay in our wheaten flour, and lard in our butter, let us by all means keep our speech,—that noble gift, which distinguishes man from the brute,—in all honor and purity.

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### THE EMIGRANTS.

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BY THE EDITOR.

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Translated from the German of Schandein.

Ludwig Schandein published, in 1854, a small volume of poems in the dialect of Westrich, a region lying west of the Hardt Mountains, the northern spur of the Vosges. These poems attracted attention in this country, not only for their intrinsic excellence, but on account of the remarkable resemblance of the dialect in which they are written to the German dialect of Pennsylvania. The following version of one of the longer poems appeared in “The Messenger” some years ago. In it the author addresses an aged pair who are about to leave their native country for the purpose of seeking a new home in America. Its contents are so homelike and tender, and its references to our country so kindly, that we feel sure our readers will find it attractive and interesting.

Our life at best has many sorrows,  
And sorrow always causes pain;  
But sharpest is the pang of parting  
From friends we ne’er will see again.



I grieve to see you undertaking  
Your journey to America;  
What can you mean, you good old people,  
To start on such a weary way?

'Tis all in vain—we can't prevent them—  
The team stands ready on the road;  
It bears the choicest of their treasures;  
Ah! 'Tis indeed a heavy load:  
The spinning wheel and fire shovel,  
And garden hoes, I do not doubt;  
An iron pot and skimming ladle;  
A firkin too for *sauer-kraut*.

And in their chest, what sweet mementos  
From all their friends, both great and small,  
They bear the name of every giver—  
How dear and lovely are they all!  
With verses full of kindest counsels,  
Should troubles come in distant lands;  
And, dearer still, their little prayer-books,  
A present from their pastor's hands.

Here too behold their precious heirloom—  
They prize it more than tongue can tell—  
How could they live without its music?  
The ancient clock—which plays so well  
The strains which youthful love and beauty  
Pour forth in notes so clear and fine;  
And, best of all, the songs of freedom  
Our brothers sing along the Rhine.

They have received their pastor's blessing;  
They go in distant lands to dwell;  
And now from hence in peace departing,  
The time has come to bid farewell.  
The aged pair, bowed down with sorrow,  
Can scarce find strength that word to say,  
And yet the cords of deep affection  
Still draw them to America.

America! Their darling Henry,  
Their boy is there, their life and light;  
He sought to raise the flag of freedom,  
But had to flee, one gloomy night.  
Their boy, before so kind and gentle,  
Obedient to their lightest word,  
Began to rage, and like a madman,  
Threw down the scythe and seized the sword.

Who now will guide the plow at seed-time?  
Who'll hew the wood in forests lone?  
Who'll thresh the grain, and mow the clover?  
Who to the barn will bring them home?  
Who'll mix good fodder for the pony?  
Who for the goats provide so well?  
These were his tasks, with many others—  
Ah! more than any one can tell.

Now he has gone! By God's protection  
Through many pains and trials led,  
He's found a home in distant regions,  
And earns with ease his daily bread;  
And lately in a pretty letter,  
All written by his own dear hand,  
Most earnestly he begs his parents,  
To come and dwell in freedom's land.

They bid farewell to all their neighbors,  
For all the village holds them dear;  
Some weep aloud, and some in silence  
Attempt to stay the falling tear.  
Dear souls like these deserve affection,  
The very children feel their love,

And all are sure the Lord will grant them  
The brightest blessings from above.

Now to the fields where long they labored,  
They sadly take their weary way:  
See, from the blade the ear is springing;  
But who will reap? ah! who can say?  
Yet, though a stranger must receive them,  
For blessings still to Heaven they call:  
"Thy dews, O Lord! Thy rain and sunshine,  
In Thine own season, grant them all!"

In Winter's cold and heats of Summer,  
They toiled through many a weary day,  
'Twas all in vain—the Lord have mercy!  
Our rulers took their all away.  
Henry was drafted for a soldier,  
But, as he was no longer here,  
They seized, lest he might quite escape them,  
The hoarded stores of many a year.

Their hearts are full of strange emotions,  
They stand, as in a dream, and gaze;  
The scene was never half so lovely,  
And ne'er so sad in all their days:  
"Adieu, thou field, thou lovely hill-side,  
With greenest clover covered o'er;  
Adieu, thou vale, thou sparkling fountain,  
We'll never see you—nevermore!"

Now see them to the church-yard going,  
Where for his dead the mourner weeps:  
Behold them there, bowed down with sorrow,  
Beside the grave where Mary sleeps.  
She pined away without complaining,  
Her pain and grief she always hid,  
But people called her Henry's absence,  
The nail that closed her coffin lid.

They kneel at first to pray in silence—  
For loud complaints are all in vain—  
They try to speak a word of comfort,  
But tears fall down like summer rain.  
Ah! souls that e'er have felt such sorrow,  
They know full well when words must cease;  
The aged pair—they move our pity—  
In silence leave the "court of peace."

A moment still the mother lingers,  
Plucks up a rose with trembling hand,  
And rosemary, a sweet memento,  
To bear to yonder distant land.  
She plants them in a cup of China—  
'Twas Mary's cup, so bright and fair—  
Then leaves the grave to Anna Barbie,  
Who'll tend it with a sister's care.

Their neighbor's daughter Anna Barbie—  
Their Henry's friend, so kind and true—  
But that her father quite forbids it,  
Would start upon the journey too.  
She feels as though her heart were breaking,  
And sadly mourning o'er her fate,  
She wipes her eyes upon her apron,  
And weeps behind the garden gate.

They have returned. How sad and dreary  
The ancient homestead now appears!  
The cattle at the barn are lowing,  
As though oppressed with grief and fears.  
The house-dog and the cat are mourning;  
The goat is bleating in the stall;  
The pony hangs his head in sorrow—  
It seems as though they knew it all.



'Tis time to go—the team is waiting,  
 Alas! how swift the moments flew;  
 And many hands, from doors and windows,  
 Now wave a tender, fond adieu.  
 Some folks in silence gather round them—  
 The final hour has come at last—  
 Dear friends, be firmer now than ever!  
 I would the parting scene were past!

Farewell! And here's my hand old neighbors!  
 May blessings on your journey rest!  
 Leave God to order all the future,  
 For He alone knows what is best.  
 And do not yield to grief or sorrow,  
 Trust in His mercy day by day,  
 He reigns to-day, He'll reign to-morrow,  
 He reigns too in America.

But when, in distant lands, enjoying  
 The blessings which your Father sends;  
 When cares are light and food is plenty,  
 Remember us, your early friends!  
 And when the ancient clock is playing  
 Its tunes in notes so clear and fine,  
 Forget not then your faithful brothers!  
 Forget not Westrich, nor the Rhine!

They've gone; but, see! on yonder hill-top,  
 How brightly shines the setting sun!  
 The day puts on a crown of glory  
 A moment ere his work is done.  
 Ah! strange emotions stir my spirit,  
 While gazing on the fading light:  
 In distant lands the day is breaking—  
 With us, alas! 'tis growing night.

But should the darkness gather round us,  
 And scatter wide our faithful band;  
 And if in vain is all our striving,  
 We too will haste to freedom's land.  
 All still depends on mighty princes,\*  
 And who can tell what they may say?  
 But should they e'er declare us Russians,  
 Then not a single soul will stay.

### "ELEGANT TRIFLING."

BY REV. I. E. GRAEFF.

In the Philadelphia *Press* of the 21st of May last the following brief editorial was found: "It is very doubtful whether the examples, set by such men as Sam Ward and the Chevalier Wikoff, are of as much real benefit to the world as the life of a comparatively unknown Chester County farmer, who died a few days ago. At fifty he began the study of French, a good knowledge of which language he acquired subsequent to that age, while riding in his market wagon between his home and Philadelphia. At sixty he began the

study of Latin, and before he died he was on excellent terms with the ancient Latin authors. It is much to be full of the milk of human kindness, as Sam Ward was, but the courage is rarer which, unassisted, and in spite of obstacles, enters unexplored fields after old age has set in and makes them its own. In such endeavor there is something to fire the heart of youth, but we cannot encourage youth to imitate the elegant trifling of Ward and Wikoff."

In this short paragraph we have all that the *Press* has made public about that unknown Chester County farmer. And if the public generally will learn no more of that comparatively obscure man, this little is sufficient to set his example before the world as eminently worthy of being imitated. In the late but liberal culture of his own mind he was a hero of the first rank. At the age of fifty and sixty few would undertake what this farmer did, even if they were perfectly at leisure and had all the means and helps that the most favorable circumstances could afford. And to do such a thing "unassisted and in spite of obstacles," when one is already on the downward side of life, is so rare that the story of a single case of the kind when told sounds like pure fiction. It may be taken that the *Press* knew its man, and that it spoke from the record when it held up the example of this scholarly self-made character as a model fit to fire the hearts of the young. It is significant that this honor is done to the memory of a comparatively obscure man, by a leading secular journal of the day, while the life of the brilliant Sam Ward is passed by as but "elegant trifling," not proper to inspire the energies of the rising generation.

Although the *Press* has said but little about the model farmer hero, it gave a full outline of the life of Ward in its issue of the 20th of May last. He was born to wealth, his father being one of the most prominent bankers of the country in his day. The elder Ward was a man of good mind, broad culture, and of refined artistic tastes. He gave his son the best education the age could afford, and introduced him into the upper grade of New York society. Hence the son acquired the elegant tastes and habits of his father. But he

\* It will be remembered that, though the author here evidently refers to the frequent changes in the political relations of the Rhine Provinces, these stanzas were written long before his native province was severed from France and united to the German Empire.



did not form the habit of constant persevering toil, as his father had done, in the line of money getting, though he had abundantly learned how to spend it freely. When he was about 25 years of age he married into the Astor family. His father settled a liberal amount on him, and he acquired considerable property by his wife; but all these riches made unto themselves wings and flew away.

Sam was "smart," and amazingly clever. If he became reduced in his circumstances, he knew how to keep up his elegant style of living. Never would he fail to raise the means to have a good time. He was in the lobby at Washington, and there he ruled asking. His was the specific gift of adapting himself to the tastes, views, and opinions of men of culture and influence everywhere. Quotations from the ancient classics, in Greek and Latin, he could make with astounding profusion and ease. He spoke French and German, and was at home in the literature of these languages. "He kept abreast of the current literature, and could give an intelligent opinion of the last work out, whether it was on philosophy, poetry, biography, or essay." Accordingly he was ever ready to discuss the topics of the day in the full flow of his generous nature. It is not surprising, therefore, that he was widely known in Europe and his own country, and that at home and abroad anecdotes are told of him by the hundred. It is a pity indeed that secular journalists feel constrained, notwithstanding the culture and eminent abilities of this famous character, to write him down as a mere elegant trifler after all.

Sam was elegant also in his appetite. In fact he had studied cooking in its most comprehensive sense, and he was a good cook himself. "On special occasions he donned a white cap and apron, and turned out food so complete and appetising that the rudest Spartan might be tempted by it." This he did on principle for the accomplishment of his specific ends. He firmly believed in getting the support and good will of people by dining them well. In eating he was just as refined as he was artistic and cultured in all other matters. Thus he was faring sumptuously every day,

no matter whether his purse was well filled or had little or nothing in its keeping. Of course this man was popular, was looked upon as a general good fellow, and had hosts of admirers and friends. His remarkable career was ended on the classic soil of Italy, away from home and kindred, but when he breathed his last, we are told, he was surrounded by such as loved him. And yet, in view of all that can be said of his history, the secular world, when it comes to sit in judgment on the ruling tenor of his life, calls this but elegant trifling and pronounces it unfit to serve as a model to fire the minds of the young. Alas that such native ability and such culture should end in such a magnificent failure! An obscure farmer serves as a better model, simply because he aimed nobly and strove manfully for that which was right and good, while the trifler sought but momentary enjoyment for brilliant but low and selfish ends. But such a life is still exceedingly fascinating to many. It has its charms for those who are not firmly fixed in correct ideas and manners. Let such take warning, that it is not safe to follow the lead of every one who is full of the milk of human kindness, and has the gift of making a brilliant display. It is better and safer to regulate one's habits by well defined principles of right, and not to shun the honor of honest and useful toil.

Let it be borne in mind by all that the genius of the times may easily impel to elegant trifling. Large, easy, and rapid money getting, and money spending, is in the air. Whoever cannot, or will not, run with the crowd is of course behind the temper of the age, and is apt to be regarded as a dead fossil. Hence it requires moral courage and much sound sense to keep square with the ten commandments in the matter of finance. And then, who would not be attracted and pleased by a culture, which can make itself heard in the poetic strains of Homer's classic Greek, or in the clear flowing Latin of a master like Horace? And especially when with such ancient scholarship there goes along the power to discuss intelligently the merits of works on philosophy, theology, poetry, biography, romance or anything else the literary



world may have produced, the power to draw is increased tenfold. And when all this is done over a first-class meal, and under the full pressure of social festivity, then it requires the strength of a heroic nature to keep above the trifling tendencies of the hour.

But must we go out of the world then, in order to keep clear of its allurements? or must we at least abstain from taking any part in its cultivated methods? All questions of this kind can only be answered with an emphatic no. The battle of life must be fought, where Providence has placed it, in the world; but it must be gone through with in real serious earnest, and not with the temper of mere aimless trifling. Right is a higher law than elegant display of any kind, and he who has learned the secret of holding on to the maxims of this law while he moves freely in the current of the active progressive life of the age, he is the master of the situation and will receive the reward of true manhood.

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### THE AMERICAN STUDENT.

BY THE EDITOR.

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President John Quincy Adams when he was almost eighty years old concluded a letter to a young collegian by subscribing himself "your friend and fellow-student." It was a revelation to his youthful correspondent, who probably imagined that with his graduation he would cease to be a student. Here was an aged man who, though he had held the highest office in the gift of his countrymen, and was recognized as one of the foremost scholars of his time, did not hesitate to declare that he had made study his life-long vocation. Every genuine scholar would, however, be ready to make a similar acknowledgement. We have heard a great deal concerning untaught genius, and no doubt genius is a glorious plant which does not grow in every garden, but it requires careful watching and training before it can be expected to bring forth fruit which is really valuable. Once in a great while a poet like Robert Burns, or the Ettrick Shepherd, leaps by a single bound from

the plow or the sheepfold to the highest niche of fame, but even in these rare instances the world does not know how many weary days and nights were spent in study, before the youthful poet ventured to submit his effusions to public criticism. What appears to be untutored originality may be the result of recondite study. Take, for instance, the works of the American writer, Walt Whitman. There was formerly supposed to be no question as to their originality, but his verse—if verse it could be called—was, it was said by his critics, too rough, too unpolished, to merit the name of poetry. Recently, however, it has been declared by those who ought to know, that Whitman has been all along one of the most profound students of Oriental literature, and that in his very roughness he is a studied imitator of the earliest poets of our race.

If such obscure and difficult studies are necessary even in the case of poets, of whom Shakspeare says that they must needs be "born under a rhyming planet," how absolutely essential must it be, for those who are not so richly gifted, to labor perseveringly if they would achieve the highest order of success in their particular sphere of usefulness. The time has gone by when a man could venture, at any period of his life, to rest content with the store of knowledge he had already acquired, and thenceforth to perform the duties of his station in a perfunctory manner, caring nothing for further progress. The race is now so closely contested that a moment's halt is almost surely fatal. Before you have realized it, your competitors have left you far in the rear, and for the rest of your life you feel yourself a useless thing—a mere wreck left high and dry upon the shore.

We often hear the complaint that though such constant and varied studies are absolutely necessary, the American student has but few opportunities for advanced study, and the complaint is not without a certain basis of fact. We are a young nation, and it can hardly be expected that we should have great seats of learning, like the universities of the old world, which have been engaged in accumulating wealth, wisdom, and prestige for many centuries. There may be room too for the criticism, that



in this country everything is measured by the standard of, *Does it pay?*—that the majority of parents would rather see their children successful men of business than learned classical scholars, or men of science. It is argued, and not without force, that demand always creates supply and that, therefore, if the American people really appreciated the highest order of scholarship, they would soon find means to establish institutions not a whit inferior to Oxford and Berlin. We cannot help regretting the apathy of our country with reference to this important matter, and it humiliates us to be told by foreigners, that after a century of political independence we are still intellectually to a great extent, a dependence of Europe; but, notwithstanding our deficiencies, we feel assured that the American student, who is really in earnest, may find in his *own* country abundant opportunities for advanced study. Not to speak of our excellent Theological and Medical institutions, there are many Americans who have achieved a high position in Literature, Art, and Science. While we have such names as Longfellow and Whittier, in Literature, Church and Bierstadt in Art, and Henry and Maury in Science, there can be no question but that the most advanced student may find, without leaving his country, a guiding hand to lead him further.

It is not absolutely necessary to enjoy the personal presence of the great masters of Literature and Art in order to receive the benefit of their instructions. When Abelard, more than seven hundred years ago, gathered as his students, in the solitude of his cloister, all the choicest spirits of Europe, printing had not been invented. There was no way of acquiring knowledge but from the lips of the living teacher, except at a price which was entirely beyond the reach of ordinary students. In those days, a duchess of Anjou gave a farm and a thousand sheep for a single volume—a copy of the sermons of the Bishop of Halberstadt. Now the state of the case is very different. Would you study the literary masterpieces of antiquity? Aldus and Elzevir, centuries ago, provided us with a printed text which can hardly be im-

proved. Are you inclined to delve in Philosophic mines? A single word to your book-seller will bring you the works of all the great philosophers from Plato down to Herbert Spencer. Would you ascend Parnassus or drink of the waters of Helicon? Homer and Virgil, Dante and Petrarch, Shakespeare and Goethe, press forward, as did the shades of Hades when Ulysses invoked the Theban seer, and offer to lead you along flowery paths to the realization of your grand ideal.

In short, if you are really in earnest, there are opportunities of study everywhere. If you are fond of books there are books without number, and your familiarity with them is limited only by your own application. Has the Almighty given you the capacity of intelligently studying His works and of comprehending the laws by which He governs His kingdom? Your field is all around you, and if you study it attentively it is likely that you will accomplish as much as though you had compassed sea and land in search of the wonders of creation.

Nearly a hundred years ago the Rev. Gilbert White became pastor of the parish church at Selborne, England—an obscure village, far away from the libraries and literary circles which are supposed to be essential to the highest order of success in Literary composition. He might have occupied a high position at the university of Oxford, but being almost destitute of ambition, he preferred to spend his life amid rural scenes and pleasures. Having a considerable amount of leisure, he devoted himself to the study of the natural history of his parish, and the result was a series of letters devoted to such subjects as the flight of birds and the habits of insects. Though not originally intended for publication, these letters were subsequently collected into a volume, which though simple and unpretentious has outlived thousands of more ambitious compositions, and it will probably continue to hold a respectable place in English literature and science for centuries to come.

What a magnificent example we have here for the American student, who, having ended his school-days, finds himself debarred from many opportunities



for further literary improvement. We can imagine thousands of ministers, doctors, and farmers following Mr. White's example, and thus silently adding to the sum of human knowledge. They might, for instance, study the geology of their native district in its relation to all the large geographical facts, such as the isothermal lines, the continental formation, the influence of the sea and the tides. By studying meteorology every man might become his own "Old Probabilities," or might at least assist that important functionary in his work of "settling the weather." Briefly and reverently, every floating cloud, every fallen leaf might teach him a lesson—a lesson of the wisdom and goodness of the Almighty. "And thus his life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

The opportunities for advanced study which thus present themselves to the American student, indicate the kind of work which may reasonably be expected of him. There is a kind of scholarship great in little things, occupied with specialties in literature, in which certain men who spend their lives at the great seats of European learning will probably remain our superiors. You may have heard of the German professor who had devoted the studies of a lifetime to the Greek particle. When on his death-bed, one of his friends remarked to him, that he must find it a great comfort to remember that he had not misused his opportunities, but had done good service to classical learning. "Yes! Yes!" replied the sufferer, "but the subject of my researches was too extensive. If I had my life to live over, I would limit myself to the *infinite mood*." Whether the anecdote is true or false, it serves as an illustration of a kind of scholarship, which the celebrated Hugh S. Legare—himself perhaps the most accomplished student America has produced—deprecates as "mere bookishness," and for which, he warns us, there is but little place in this busy, bustling country. We must study the antique, it is true, but not in the spirit of mere antiquarianism—it must become a stepping-stone to a higher and nobler work.

The American student may reasonably be expected to contribute to the formation of a national literature. Such a literature must be original—it dare not consist of mere criticisms or imitations of European originals. The man who would be heard must have something to say, which has not already been better said by others—he must confine himself to subjects with which he is thoroughly familiar—and, he is surely most likely to be best acquainted with subjects which lie nearest his home. Success depends not so much on the dignity of the theme as on its freshness, and on the genius with which the work is executed. Longfellow illustrates this truth by telling a story of an artist, who, having utterly failed to carve a statue from a block of marble, was gazing mournfully into the fire on his hearth, when suddenly he seemed to behold his ideal in the shape fantastically assumed by one of the burning brands. Hastily quenching the fire, he seized the brand, and from it carved the masterpiece which gave him fame and fortune.

The history of our literature abundantly illustrates the truth that the American author who is ambitious of success must confine himself to American subjects. J. Fenimore Cooper made his first essay on foreign ground and failed; but he had no sooner begun to tell the tales of the forests of his native land than the whole world rang with plaudits to his genius. Washington Irving always wrote as an American even when his subject was foreign; but he was most successful when engaged upon themes suggested by the scenes of his early life—such as the Legend of Sleepy Hollow, and the veritable History of Diedrich Knickerbocker. Mrs. Stowe had been for many years a prolific writer, but it was not until she took up a purely American theme, and wrote Uncle Tom's Cabin that she achieved success at which all the world wondered. Similar instances might easily be multiplied, but though we should cite the whole literary history of our country, from Barlow and Freneau down to Bret Harte and Joaquin Miller, we would find it a constant illustration of the fact that the works of successful American authors have always been



genuinely and intensely American. There is still a rich field for American genius—there are rich prizes in the future for those who are able to win them. It is an acknowledged fact that our country has not yet produced a poet of the highest order—the American epic is still to be written. Themes for historical and literary composition are abundant; and as for science, its ablest exponents confess that it has but lately learned its letters, and is just beginning to spell out the contents of the broad book of nature. Let it not be said that the American student has neither opportunity nor encouragement to add to the literature of his country.

Few of our readers will, in all probability, ever feel themselves called to become authors, and unless there should happen to be among them some “mute, inglorious Milton,” we do not know that this would be a subject for regret. “Of making books there is no end,” and unless you have something very particular to say—unless you are impelled by duty, and not by mere ambition, this is certainly one of the instances where “speech may be silver but silence is gold.” That was a wise old Arabian cobbler who thanked God that he was not prime minister; “for while I mend shoes,” said he, “no one thinks it worth his while to cut off my head—Bismillah!”

While, therefore, it is not to be regretted that not every one has a call to authorship, there are many other ways in which the American student may justly be expected to labor for the literary advancement of his native land. Every one should enter upon some honest vocation—let each one seek to make it more honorable, more worthy of respect, because by his faithful labors he renders it more deserving of confidence. Though we may not, like Palissy the potter, find our vocation a trade and leave it a fine art, every one may do something to exalt his profession, and thus promote the literary interests of his country.

One of the most important results of the labors of the American student must be the gradual exclusion, from the ranks of his profession, of all unworthy pretenders. There is at present room enough, it must be confessed, for

the rather irreverent assertion that America is “the paradise of quacks.” No profession is exempt from their hateful presence. The aged physician “whose sands of life have nearly run out,” and who claimed, a few years ago, that he had “discovered how to cure consumption with *Cannabis Indica*,” may be a good specimen of the medical quack; but what shall we say of the preacher who, though eighteen centuries have passed since the establishment of the Church, pretends to have discovered for the first time the true sense of the Gospel?

As for the legal profession, can it be pretended that the state of affairs is better? While it includes many honorable men, who are worthy of all respect, there are also hosts of miserable pettifoggers who live by setting other people by the ears—whose scent a quarrel afar off, as the war-horse scents the battle, and who mourn when difficulties between neighbors are peaceably settled. With reference to such fellows there may have been an involuntary appropriateness in the prayer of the Dean of Norwich, offered at a legal dinner in England, some years ago. At the conclusion of the banquet some one remarked: “During the past year more lawyers have died than at any previous time.” The Dean, who was very deaf, did not hear this last remark, and rising to return thanks, exclaimed: “For this and every other mercy, the Lord’s name be praised!”

It must no longer be said that in America every man feels himself competent, without preparatory training, to occupy any position, however exalted, into which he can possibly work his way. The man who, as President Lincoln used to relate, “began by making an application for a position in the Cabinet and ended by accepting a place as *folder and paster*,” may have possessed great versatility of talent, but could hardly be expected, in any capacity to reflect much credit on his country. It must be the part of the American student to elevate the tone of public sentiment with reference to these important subjects; so that the community may learn to appreciate the value of genuine professional training, and that pretentious ignorance may shrink from walks



of life where it is sure to encounter those who are able to unmask its hideous countenance.

We cannot follow the American student through all the various stages of his career. We have endeavored to delineate his character, and at the same time to give some hints concerning the special nature of his work. We have seen that he is conservative and yet progressive—faithfully studying the masterpieces of antiquity, not as an end in themselves, but as models for the labors required by the age in which he lives. We behold him toiling patiently in his appointed sphere—employing all his talents to the utmost, not in the pursuit of vain ambition, but in the performance of his duty to God and his fellow-man.

Our country is more in need of faithful students than of heroic warriors. The Church of the living God—attacked by the powers of darkness on the right hand and on the left—claims their service. The cross needs soldiers who understand its mystery—who having come to comprehend the contents of their faith, are able to maintain and defend them. In short, from every walk of life, from the highest to the humblest there comes a special call for faithful students. *Ora et labora*—"the night cometh when no man can work."

Many years ago we happened to be thrown into the society of a great and good man, who said at parting, "My son, remember that life is short but eternity is long." We have never seen him since, but those simple words keep ringing in our ears like the far off booming of a great cathedral bell. *Time is short* indeed, and if our career were closed by death, it would be folly to spend our time in studies and labors which must at best be fragmentary and incomplete. But *eternity is long*, and the way in which we employ our talents and opportunities here below will determine our state hereafter, in a sphere where there will be abundant room for the realization of the highest ideals of the soul.

When American students generally, learn to appreciate their mission and its reward, our country will enjoy a degree of glory of which, at present, we can form no conception. As the sun when

it sets in Europe is here shining in its meridian splendor, so will we in this country enjoy a degree of intellectual and religious light far exceeding the traditional glories of ancient civilization. A new halo of glory will encircle the earth, and the sun of righteousness will shine forever upon a regenerated world.

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### NOT SO DREADFUL AFTER ALL.

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"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." (Psalm xxiii. 4)

When we returned from Italy some years ago, the Mont Cenis Tunnel was newly opened, and we reckoned that it must be a dreary passage. We thought it must be very dark, and therefore we had better be provided with a candle. It would be damp and close, and therefore we reckoned upon closing every window, for fear we should breathe the impure air. So we speculated; but when we traversed that wonderful passage the carriages were well lighted, and much of the tunnel also, and we sat with open windows, finding it as easy to breathe as on the mountain's side. It was a joy rather than a peril to pass through the dreaded tunnel. So shall the voyager along the good old way find that death is not what he dreams. Jesus will light the darksome way, and the soul will need no candle of earth; fresh breezes from glory shall drive away the death damps, and the music of angels shall make the heart forgetful of all pains. How can the good old way lead into danger? What can it conduct us to but eternal rest?—*Spurgeon.*

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A wise believer observes God in all, looks to God through all, goes to God with all, trusts God for all, loves God above all, and honors God more than all. Do you aim at this? Opportunities are special seasons for glorifying God, therefore watch for them, improve them, and make the most of them.



## OUR CABINET.

### *A COURSE OF LECTURES.*

A friend desires advice with regard to getting up a course of lectures in the village in which he resides. He says: "It may seem entirely premature even to think of lectures during the present heated term; but time flies rapidly, and it will not be long before the cool winds of autumn begin to blow. In winter, life in a country village is apt to grow tedious. There are but few amusements, and these are apt to be of an inferior character. It has occurred to me that a course of lectures might furnish agreeable diversion, and at the same time have a beneficial effect upon the intelligence of the community. I am fully aware that it is out of our power to secure the services of professional lecturers, who often demand a compensation of several hundred dollars for a single lecture; but there are men who lecture occasionally in behalf of a good cause, without making a business of it; and if we could secure the services of several of these, our people would be well satisfied. Our choir would furnish music gratuitously, but would be glad if the profits of the course of lectures should enable them to make an addition to the organ fund. Will you please advise us as to the best way of making the course a success?"

It is not easy to answer our friend's inquiries, but we will do our best. To make a course of lectures successful in these days is a somewhat difficult matter. The times have gone by when there was a literary lyceum in almost every town, and when listening to lectures was the most popular form of entertainment. Even if you should succeed in obtaining the gratuitous services of eminent speakers, your audiences would probably be small, if you depended on advertising alone; and if the weather proved unfavorable you would suffer a grievous disappointment.

If, however, you have determined to try a course of lectures, we think we

can suggest a plan which, if faithfully followed, will insure success. Having personally tried it several times, with complete success, we can vouch for its practicability.

1. Having talked over the matter with your most influential people, so as to create a certain degree of interest, and if possible having had it explained by the pastor from the pulpit, circulate a paper on which the subscribers agree to take a certain number of season tickets. If you propose to have four lectures, the price of a season ticket would naturally be one dollar, which would entitle the holder to admission to all the lectures. Many persons would probably engage several tickets, for members of their respective families, and occasionally a wealthy man might engage a number for distribution among his friends. If you should in this way dispose of two hundred tickets your course would be an assured success, and a much smaller number might secure you against financial loss. Even unfavorable weather would not greatly interfere with your audiences, for purchasers of tickets are not likely to suffer them to remain unused.

2. The next step is to secure your lecturers. This is sometimes a difficult matter, when you do not deal with professional lecturers. Unless induced to accept by personal friendship, or by a desire to promote the cause in which you are especially engaged, you may find that most of those whom you address will respectfully decline your invitations. They may not mention the fact in their replies, but they have probably received many similar invitations, and have grown weary of unrewarded labor. To prepare a lecture that is both instructive and entertaining is no small task, and to travel great distances, spending time that might otherwise be used to advantage, is certainly no fascinating employment. It is hard work which deserves a fair remuneration. The lecturer would probably hesitate to fix a price on



labor which is not in the line of his ordinary profession, but it would certainly not be out of place for those who invite to mention at the same time the amount of the *honorarium* which they are able to offer. We do not intimate that lecturers are mercenary, but we believe that if this course were generally taken, invitations to lecture would be less frequently declined. The compensation offered might be small, but it would at any rate be a recognition of the value of the services desired.

The task of selecting lecturers is perhaps the most difficult part of the work, and in this respect we can give no advice. It requires care and judgment, and will be greatly influenced by circumstances. We can only add, that to get up a course of lectures involves much energy and enthusiasm, but that when properly managed, it can almost always be made agreeable to the community and financially advantageous to the cause in whose interest it has been undertaken.

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### OUR BOOK TABLE.

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**THEIR MARRIED LIVES; OR, THE REALITIES OF DOMESTIC LIFE.** *Translated and adapted from the French. By Louise Seymour Houghton. Philadelphia: Presbyterian Board of Publication.*

This is a charming story of domestic life, representing a purer social state than is usually depicted by French writers. For this very reason we believe it to be more true to nature than the exciting tales which usually emanate from the French press. The tone of the book is excellent, and it conveys many important lessons in a pleasant form.

**THE WAY TO GOD AND HOW TO FIND IT.** *By D. L. Moody. Chicago: F. H. Revell, 148 Madison street.—Price 60 cents.*

A new book by Mr. Moody is sure to find plenty of readers. It needs no eulogy, for the extraordinary talents of the author are universally recognized. Like all his other writings, it is profoundly earnest and contains a wealth of illustrations that fascinate the attention of the reader.

**SACRED PLACES.** *By Rev. E. Greenwald, D. D., Pastor of Trinity Lutheran Church, Lancaster, Pa. Reading, Pa.: Pilger Book Store, 1884.*

Young people are apt to have incorrect notions concerning the places mentioned in the Scriptures, and their conceptions of the events which occurred there are correspondingly vague and uncertain. Dr. Greenwald desires to remedy this evil, and has prepared a volume which not only gives all necessary historical information, but at the same time teaches religious lessons of the highest order. In our opinion, the book

supplies a want in the teaching of the Sunday-school, and its excellence will no doubt be fully appreciated.

**SABBATH BELLS:** *For the Sunday School, and Prayer, Praise and Gospel Meetings. By Wm. B. Blake. Springfield, Ohio: Fireside Friend Publishing Co.—Price 35 cents.*

We are very much pleased with this collection, which appears to be very suitable for the purposes enumerated in the title. The hymns are well chosen and the music appropriate. It deserves an extensive circulation.

**HEALTH AND STRENGTH PAPERS FOR GIRLS.** *By Mary D. Safford, M.D., Professor in Boston University, and Mary E. Allen, Superintendent of Boston Ladies' and Children's Gymnasium. Boston: D. Lothrop & Co.—Price 60 cents.*

This book is in appearance a companion volume to "Our Business Boys," noticed in our last number. It is well written, and contains much interesting information on an important subject. There can be no doubt that many American girls remain puny weaklings when a little attention to the laws of health and physical development would render them vigorous and happy. We wish this little book could be extensively distributed in the households of the country.

THE ST. NICHOLAS for July is before us. It is a brilliant "Fourth of July" No. It opens with "How the Tories broke up 'Meeting.'" The serials continue in interest, and the usual number of poems grace its pages. The Century Company, New York.

THE CENTURY for July has for a frontispiece an engraving of a full-length photograph of John Bright. This No. contains the usual portion of fiction, with a variety of other articles, beautifully illustrated. It is a readable and interesting No. The Century Company, New York.

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### REST.

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Seek farther, farther yet, O dove!  
Beyond the land, beyond the sea,  
There shall be rest for thee and me,  
For thee and me and those I love.  
I heard a promise gently fall,  
I heard a far-off Shepherd call  
The weary and the broken-hearted,  
Promising rest to each and all.

It is not marred by outward strife,  
It is not lost in calm repose,  
It heedeth neither joys nor woes,  
It is not disturbed by death or life;  
Through and beyond them lies our rest:  
Then cease, O heart, thy longing quest,  
And thou, my dove, with silver pinions!  
Flutter again to thy quiet nest  
—A. Proctor.

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To-day we are well, to-morrow sick;  
to-day in esteem, to-morrow in disgrace;  
to-day we have friends, to-morrow none:  
nay, we have wine and vinegar in the  
same cup. But there is none of this in-  
consistency in heaven.—R. Baxter.



## SUNDAY-SCHOOL DEPARTMENT.

### A HAPPY CHILD.

Bishop Ryle of England says the happiest child he ever saw was a little girl eight years old, who was quite blind.

She had never seen the sun nor moon nor stars, grass nor flowers, nor trees nor birds, nor any of those pleasant things which have gladdened your eyes all your life. More trying still, she had never seen her own father or mother, yet she was the happiest child of all the thousands the bishop had seen.

She was journeying on the railway this day I speak of. No one she knew was with her, not a friend nor a relation to take care of her; yet, though totally blind, she was quite happy and content.

"Tell me," she said to some one near by, "how many people there are in this car. I am quite blind and can see nothing." And she was told.

"Are you not afraid to travel alone?" asked a gentleman.

"No," she replied, "I am not frightened; I have traveled before, and I trust in God, and people are always very good to me."

"But tell me," said the bishop, "why you are so happy?"

"I love Jesus, and He loves me; I sought Jesus and I found Him," was the reply.

The bishop then began to talk to her about the Bible, and found she knew a great deal about it.

"And how did you learn so much of the Bible," he asked.

"My teacher used to read it to me, and I remembered all I could," she said.

"And what part of the Bible do you like best?" asked the bishop.

"I like the story of Christ's life in the gospels," she said; "but what I like best of all is the last three chapters of Revelation."

Having a Bible with him the bishop read to her, as the train dashed along, Rev. 20th, 21st and 22d chapters.

### MORAL COURAGE.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to prefer comfort and propriety to fashion, in all things.

Have the courage to acknowledge your ignorance, rather than to seek credit for knowledge under false pretenses.

### BETTER WHISTLE THAN WHINE.

As I was taking a walk early one morning, I noticed two little boys on their way to school. The small one tumbled and fell; and though he was not much hurt, he began to whine in a babyish way—not a regular roaring boy cry, as though he were half killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way, and said:

"Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle."

And he began in the merriest way a cheerful boy whistle.

Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.



## LESSON V.

## EIGHTH SUNDAY AFTER TRINITY.

Aug. 3, 1884.

## DAVID'S REPENTANCE.—PSALM 51.

1 Have mercy upon me, O God, according to thy loving-kindness: according to the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; that the ones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

GOLDEN TEXT: My sin is ever before me. V. 3.

CENTRAL TRUTH: Godly sorrow worketh repentance unto salvation. 2 COR. 7: 10.

## NOTES.

In order to understand this Psalm, read 2d Samuel, 11th and 12th chapters

*Psalm* means *praise*. Some of the Psalms are called *Penitential* Psalms; the 51st is one of this class. It is often called the "sinner's guide." It may be divided into four parts: (1.) *Confession* of sin and prayer for *pardon*; (2.) Prayer for the *renewal of the heart*; (3.) The vow of *spiritual sacrifices*; (4.) *Intercession* for Jerusalem.

*Verse 1. Mercy*—pity; this is the sinner's only plea. *Loving-kindness*—affectionate feelings; a stronger term than mercy. *2. Iniquity*=guilt. *3. Acknowledge*—confess. *Ever before me*—haunts me, and gives me no rest. *4. Against Thee only*—all sins are against God, primarily. *Justified*—God is just in all His judgments; He is clear in His sentences against sin.

*5. Original sin* is admitted in v. 5. He does not plead this as an *excuse*, but to show that his whole nature is radically bad. *6. Man* must be made *clean within*; only then can his actions be right. *7. Hyssop*—a bright green creeper that climbs over the rocks. *8. Broken bones* figuratively denote the breaking down of his whole being under a sense of sin. *10. Create—renew* my heart. *12. Restore*; he once had joy, but had lost it. *Free Spirit*—a willing, noble Spirit. *13.* When thus thoroughly converted, he will teach sinners, and lead them to God. *14–15. Praise* shall follow renewal. *16–17.* Not outward sacrifices, but humility is acceptable to God. *18–19.* Intercession for Jerusalem. The renewed heart loves the Church.

## QUESTIONS.

1–8. By whom was this Psalm composed? What sin does the Psalmist mainly refer to? On what does he base his claims for pardon? How does he want his transgressions removed? How does he want to be washed? How does he confess his sin? What does he say of it? Why does he say he had sinned against God only? What is the character of all sin? What is the meaning of "that Thou mightest be justified," etc.? What does v. 5 mean? What does God desire? What is that? What kind of wisdom will He give us? What was hyssop? For what was it used? Why is sin like the leprosy? How did David expect to hear joy? How did he describe the depth of his sorrow for sin?

9–12. From what did David want God to hide His face? What kind of a heart did he

pray for? What kind of a spirit? What did he ask God not to do? What should He not take away? What is the joy of salvation? How is it lost? How only restored? What upholds us in righteousness?

13–19. What did David promise to do? What would enable him to do it successfully? From the guilt of what crime does he pray to be free? How should God open his lips? What would he then do? In what kind of sacrifices has God no pleasure? What offerings will He not receive? What are acceptable to Him? Have you offered these? What was Zion? What was placed there? What are sacrifices of righteousness? Upon what does the acceptability of any offering always depend.

## CATECHISM.

Ques. 129. What doth the word "AMEN" signify?

Ans. "AMEN" signifies it shall truly and certainly be; for my prayer is more assuredly heard of God than I feel in my heart I desire these things of Him.



## LESSON V. August 3d, 1884.

## Eighth Sunday after Trinity.

The 51st Psalm is the model penitential prayer. The circumstances which led David to write it are well known. "He had committed the great sins of life—the two greatest sins one can commit against another. Under the sharp reproof of Nathan, he saw his sin in its blackness, and he repented in sackcloth and ashes. The Psalm expresses to all the world, who knew his sin, the depth of his repentance, and his rising to a purer and better life."

David's sin is not to be excused. It was a dark blot on one of the most highly-favored of God's people. But it may be remembered also that he was "a man of very strong passions, a soldier, and an Oriental monarch having despotic power. No other king of his time would have felt any compunction for having acted as he did."—*Spurgeon*.

People have mocked at David's sin; but "he did not sin because he was the man according to God's own heart, but *in spite of* his being so; while if he had not been in the main a godly man, he would have remained in his sin, and would have taken no step of any sort to acknowledge his guilt or to raise himself from the degradation into which he had fallen."—*Taylor*.

"David's life and history, as written for us in those Psalms of his, I consider to be the truest emblem ever given of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best—struggle often baffled sore, baffled down into entire wreck, yet a struggle never ended; ever with tears, repentance, true unconquerable purpose begun anew. Poor human nature! Is not a man's walking in truth always that—'*a succession of falls?*' Man can do no other. In this wild element of a life he has to struggle upward, now fallen, now abased; and ever with tears, repentance, and a bleeding heart, he has to rise again, struggle again, still onward. That his struggle be a faithful, unconquerable one, that is the question of questions."—*Carlyle*.

"From death to life, from darkness to light, such is the path of the penitent.

Three stages make up that way of salvation, and they are (1) conviction, (2) cleansing, (3) consecration."

David, the beloved, the man after "the Lord's heart," has now become "the ribald song of the dissolute drunkards—the captive of lust."

Nathan had been David's life-long friend; and he now utters the parable of the little ewe-lamb, adding: thou art the man! And then he turns away in grief. The sinner is awed, and repents; and his words have become the song of the broken and contrite heart.

Vs. 1-2. *Have mercy*. Admitting everything, confessing all, and humbling himself before God, he pleads for mercy—mercy, nothing else. "There is no attempt to excuse his sin, or to apologize for it; there is no effort to vindicate his conduct; there is no complaint of the righteousness of that holy law which condemns him. It was *guilt* that was before his mind; *guilt* only; deep and dreadful guilt."—*Barnes*.

*Mercy, loving-kindness, tender-mercies*—these are the three words expressing God's forgiving love. (1.) *Mercy* is favor or pity towards one who deserves punishment. (2.) *Loving-kindness* is a rare compound of love and kindness. It is parental sympathy for an erring, suffering child. (3.) *Tender-mercies* are that gentle compassion which would not break the bruised reed, but rather bind it up, that it might be healed.

*Transgression, iniquity, sin*. These three words are used to express sinfulness. (1.) *Transgression* signifies the passing over a boundary—doing what is prohibited. (2.) *Iniquity*—contrary to equity or justice—morally distorted or perverted. (3.) *Sin*—a missing of the mark set—a deviation from a rule, whether by omission or commission. "The three express every kind and degree of guilt—except that of *wilful, impenitent wickedness*."

*Blot out, wash, cleanse*. These are the three stages in the process of purification. (1.) *Blot out*—erase from the record. (2.) *Wash me thoroughly*. The washing takes the impurity from the heart; the soul is cleansed by it. *Thoroughly*—through and through, and again and again. (3.) *Cleanse me*. This is a more general expression: "If washing will not do, try some other



process; if water avails not, let fire, let anything be tried, so that I may be purified."

Vs. 3-12. *I acknowledge my transgressions.* On his side he places *transgressions, iniquity, sin, evil, shapen in iniquity*; on God's side he enumerates *mercy, loving-kindness, justice, clearness*, the desire for *truth and wisdom* in the heart. Could he then expect to plead his case successfully? No; he begs for *mercy, pity, love*. This shows that he rightly knew God. He knew that God is willing to pardon the penitent, and able to save him; yea, able to *renew the heart*. Hence his petitions are: *purge me with hyssop* (as lepers were sprinkled), *wash me*, give me joy and gladness again; make me a new heart, cast me not away; above all, *take not away the Holy Spirit*, the Source of every good thought and purpose. This is the climax. His *hope* is in God's *Grace*; his only *help* is the presence of the Holy Spirit in his heart.

These glorious truths express the very essence of true religion, showing that David had been a true child of God.

Notice, David does not ask to be spared from *punishment*, but from *sin*. He is sick of sin. This is true penitence.

Notice also that, after Confession of Sins, and Prayer for Forgiveness, there follows the *Prayer for Holiness* (vs. 10-12). Keep me white! Create in me the clean heart. Renew, renew unwearyingly in me, the steadfast, constant, sin-resisting, Satan conquering Spirit. Hold Thou me up till my free spirit sings in the perfect liberty of an established child of grace. With what horror he looks on what he is! With what hope he looks out on what God can make him!

*Uphold me with Thy free Spirit*—rather, uphold me with a *willing* spirit—"a spirit which voluntarily and cheerfully takes up the service of God."

*The Prayer for Consecration*, vs. 13-19. *Then will I teach*. "These new powers shall not be wasted. The new heart and the new spirit *long for work*. Thankfulness embodies itself in toil for God and man."

Of the promised fruits of his restoration, the first is the *salvation of others*.

*I will teach transgressors, and sinners shall be converted*. "None instruct others so well as those who have been experimentally taught of God themselves. \* \* The pardoned sinner's matter will be good, for he has been taught in the school of experience; and his manner will be telling, for he will speak sympathetically, as one who has felt what he declares."—*Spurgeon*.

The second fruit is *gratitude and love*: *I will sing aloud of Thy righteousness*. The truly converted soul must and will express its gratitude. *My mouth shall shew forth Thy praise*.

A third fruit is *acceptable worship*. Not outward sacrifices, but true offerings of the heart and life. *The sacrifices of God*—that is, which are acceptable to God—are a broken spirit—a profound sorrow on account of sin.

The fourth fruit is a *desire to build the Church*: Build the walls of Jerusalem. "That David should close a hymn full of intense personal feelings with a prayer for his country, accords well with all that we know of his generous and kindly nature." His prayer was for the prosperity of the Lord's cause and people.

V. 19. *Then shalt Thou be pleased with sacrifices*. Though sacrifices cannot be a *substitute* for piety of the heart, yet they are fit *expressions and fruits* of piety. The worshipper makes his offerings as an outward expression of his gratitude.

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### DON'T USE A CROOKED RULER.

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"The Bible is so strict and old fashioned," said a young man to a gray-haired friend who was advising him to study God's word, if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching and do not bind one down as the Bible." The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With one of these he ruled a line and silently handed the ruled paper to his companion. "Well," said the lad, "what do you mean?" One line is not straight and true, is it? When you mark out your path in life do not take a crooked ruler!"



## LESSON VI.

## NINTH SUNDAY AFTER TRINITY.

Aug. 10, 1884.

## ABSALOM'S REBELLION.—2 SAM. 15: 1-14.

1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3 And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and

pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

**GOLDEN TEXT:** Honor thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee. Ex. 20: 12.

**CENTRAL TRUTH:** A foolish son is a grief to his father. Proverbs 17: 25.

## NOTES.

**TIME.** About twelve years after last lesson; in the 32nd year of David's reign; 1023 B. C. (Read 2 Sam. 12: 10-12.)

*Absalom*, son of David by a heathen wife. *Prepared chariots*; he was the oldest son living, and wanted to be recognized as successor to the throne. 2. *Early*, when people went in and out of the gates, where men assembled for business. *Controversy*—a dispute or suit. 3. *Good and right*—he flattered each one, in order to gain friends. 4-5. These verses show his hypocrisy. 6. *Stole the hearts*—from his father to himself. 7. *Forty*—rather, four

years, since he was brought back to Jerusalem. *Pay my vow*—rebellion under the garb of religion. *Hebron*—the old capital. 8. *Geshur*—where Absalom had lived with his father-in-law. 9. *Go in peace*; David did not suspect the evil designs of his son. 10. *Absalom reigneth*—has set up a rival kingdom. 11. *Simplicity*—unsuspecting ignorance. 12. *Ahithophel*—the wisest statesman. 14. *Let us flee*—David had no standing army; and he wanted to prevent bloodshed, and the destruction of the city.

## QUESTIONS.

When did the events of this lesson take place? What punishment had been foretold David? How long afterwards did it take place?

1-6. What royal pomp did Absalom assume? Why did he go early to the city gates? Why to the gates? How did he make the people think he was interested in them? How did he arouse their discontent against David? Why did he say he would like to be king? How did he further ingratiate himself with the people? What was the result of all this flattery?

7-12. How long did this conduct continue? What did he ask the king? Why did he

pretend to want to go to Hebron? Where was Geshur? What relative of his was king there? Why had Absalom been there? When? How long? How did he propose to "serve the Lord"? What did David say? What did Absalom then do? What was to be the signal of revolt? How many men went with him? Why did they go? Whom did he specially send for? Who was he? Where was he?

13-14. How did David first hear of the conspiracy? Where was he? What did he say? Why did he not remain in the city? What did he expect? What did he wish to spare?

## CATECHISM.

**Ques. 1.** What is thy only comfort in life and death?

**Ans.** That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with His precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation: and therefore, by His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready henceforth to live unto Him.



## LESSON VI. August 10th, 1884.

## Ninth Sunday After Trinity.

Twelve years have passed since David's sin and repentance (our last lesson). Peace had reigned through the wide empire, and David's pure and upright life had proved that his fall was only a passing lapse from which he had soon recovered himself. In the meantime Bathsheba had borne David another son, Solomon, who was looked upon as the successor to the throne, to the prejudice of the older sons of David. This was certain to beget family troubles and conspiracy. The working out of Nathan's prophecy is the clue to the narrative. Thus said the Lord, Behold I will raise up evil against thee out of thine own house. (Read 2 Sam. 12: 10—13). Our lesson contains the fulfilment of these words, and tells how David was punished for his sins.

ABSALOM was the third son of David, but at the time of our lesson, he was the oldest son living. Ammon and Chileab had passed away. Absalom was noted for his physical beauty, but his disposition was anything but beautiful. He was vain, crafty, and ambitious. His mother was a heathen woman, Maacah, daughter of Talmai, King of Geshur, in Syria. His education and training were under her supervision.

The causes which led to his rebellion against David were many. (1). For many years he had been alienated from his father. He had murdered his half-brother, and lived as an exile in Geshur, with his father-in-law. On his return to Jerusalem, he was not allowed to see his father for two years. This provoked the haughty son. (2). His desire to succeed David on the throne was the chief cause. He could justly claim to be heir apparent by right of age. He would not let the crown pass into other hands without an attempt to seize it for himself. Hence he began to scheme and plan.

V. 1. *Absalom prepared him chariots and horses.* He set up a state carriage, and sent runners ahead of himself, to attract the attention of the people by a display of princely pomp. He did not at once plunge into open rebellion, but began by assuming princely rank. As

people saw him riding forth they would say: "There goes one who is fit to be a king. Absalom shall some day be our ruler."

V. 2. *Rose up early.* Public business in the East is transacted in the cool of the morning. *The way of the gate.* At the gate courts were held, and matters of state attended to. From this practice the Sultan's government is still popularly called in Turkey "the Sultan's gate," or the Sublime Porte (the high gate).

*A controversy or suit.* *Absalom called to him* "There was a fitness in his currying favor with such persons. The majority of those who go to law are eager, self-seeking, enterprising persons, and natural tools for a conspirator to practise with. And of course, if they lost their suit, in the fury of their disappointed self-will, they would be ripe for an attempt on David's government." —Hanna.

Vs 3. 4. *Thy matters are good.* He artfully flatters each suitor by pronouncing a favorable verdict. And then he declares that the king has, however, deputed no one to hear and decide causes. In other words, he asserts that the cause of justice is neglected by his father. At the same time he intimates that matters would be differently managed if he were in power.

*O that I were made judge \* \* I would do justice!* This is the language of all demagogues. Imagine the kind of justice that an Absalom would dispense! A judge who was himself a murderer, and was ready to become the slayer of his own father, and to commit incest.

V. 5. *Kissed him.* This was fawning carried to an extreme; but candidates will sometimes beg votes in this osculatory manner.

"When the simple provincial found himself taken by the hand and kissed by the handsome pretender, he was sure to go back to his town and say that David had become useless as a king and was neglecting his duties, and that things never would be right until Absalom, who was as wise as he was elegant, filled the throne."

V. 6. *So he stole the hearts of the people.* The smooth mannered traitor suc-



ceeded in winning the people's affections, and alienating them from his own father.

Vs. 7-9. *Let me go and pay my vow unto Jehovah in Hebron.* He suddenly seems to be concerned for religion, and pretended that he desired to worship JEHOVAH (vs 7-8). This was gratifying to his father, who loved JEHOVAH. Absalom was thus allowed to go in peace, concealing his rebellion under the garb of religion!

He showed his cunning by going to *Hebron*. This had formerly been the capital of the kingdom. Perhaps its inhabitants were displeased with David for moving the government to Jerusalem. The jealousy of the tribe of Judah may thus have been aroused against David.

V. 10. *Absalom sent spies.* The conspiracy was ripe. He had his agents in all places, who were to rise up at the same time and proclaim Absalom king. Blowing the trumpet was to be the signal.

V. 11. *With Absalom went 200 men from Jerusalem.* The two hundred that followed him are types of those who are led astray by tempters. They go in their *simplicity*, and *know not anything*, until they are in open rebellion against God, their King. Sinners are "simpletons."

V. 12. *Absalom sent for Ahithophel.* He was, the grandfather of Bathsheba, and was perhaps, alienated from David on her account. He was the wisest statesman of his time, and he was now drawn into the conspiracy. His advice was "like the oracles of God." But Absalom, as the event proved, was not wise enough to follow the advice of his chosen counsellor.

V. 13. *David said let us flee.* When the king learned that the revolt was popular, he fled, for the following reasons:

(1). He did not want to fight against his own son. (2). He was unprepared for a battle. (3). He wanted to prevent bloodshed. (4). He wished to save Jerusalem from the horrors of a long siege. (5). But his flight was not from cowardice; rather from prudence. He knew "the storm would soon blow over." In the meantime he would gather an army, and scatter the rebels; for who ever stood before David in battle! "It was apparently early in

the morning of the day after he had received the news of the rebellion that the king left the city of Jerusalem. There is no single day in the Jewish history, of which so elaborate an account remains as of this memorable flight. There is none, we may add, that combined so many of David's characteristics—his patience, his high-spirited religion, his generosity, his calculation: we miss only his courage. Was it crushed, for the moment, by the weight of parental grief, or of bitter remorse? Every stage of the mournful procession was marked by some peculiar interest."—Stanley. Read the remaining verses of the chapter.

"The life of Absalom speaks to both parents and children, setting in a clear light the weakness, *folly and sin of unreasoning parental indulgence*, and on the other hand the atrocious character of *ingratitude, selfishness and disobedience* on the part of a child. Vices go in groups. They deaden sensibilities; one prepares for another. The impure and lustful will be ready for dishonesty, violence and unnatural crime. He was false, in every relation of life—to the people, to his father and king, and to God; and he, with all his brilliancy and ability, found that the way of the transgressor is hard."—John Hall.

### A BIRD'S APPETITE.

Dr. Wood says: "If a man should eat as much in proportion as a bird, he would consume a whole round of beef for his dinner. The redbreast is a most voracious bird. It has been calculated that, to keep a redbreast up to its normal weight, an amount of animal food is required daily equal to an earthworm fourteen feet in length. Taking a man of average weight, and measuring bulk for bulk with the redbreast, I tried to calculate how much food he would consume in twenty-four hours, if he ate as much in proportion as the bird. Assuming a sausage nine inches in circumference to be a fair equivalent of the earthworm, I find that the man would have to eat sixty-seven feet of such a sausage in every twenty four hours. I mention this in order to illustrate the amount of work which is done by insect eating birds."



LESSON VII.

TENTH SUNDAY AFTER TRINITY.

Aug. 17, 1884.

## ABSALOM'S DEATH.—2 SAM. 18: 24-33.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom

safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside and stand here. And he turned aside, and stood still.

31 And behold, Cushie came; and Cushie said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushie, *Is the young man Absalom safe? And Cushie answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.*

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

**GOLDEN TEXT:** Whoso curseth father or mother, let him die the death. Mark 7: 10.

**CENTRAL TRUTH:** The way of transgressors is hard. Prov. 13: 15.

## NOTES.

PLACE. Mahanaim, in the tribe of Gad, east of the Jordan, whither David had fled.

24. David sat—his army would not let him risk his life by going into battle. Gates—at the entrance to the city of Mahanaim.

Watchman—on the tower to watch for messengers from the field of battle. 25. If he be alone—if only one came, it signified tidings; if many had come, it would have signified defeat and a rout. Apace=rapidly. 27.

Ahimaaz, son of Zadok, the chief priest, the swiftest runner in the army. 29. David's first question was concerning his unworthy

son. The messenger declined to tell the bad news. Joab—general-in-chief of David's army. 31. Cushie—the Cushite, or Ethiopian, Joab's servant. 32. The same question about Absalom. Cushie told enough to convince David that his rebellious son was slain. 33. Chamber—probably the room over the gate, in which the gate-keeper slept when the gate was shut. O my son—words of intense anguish, showing his deep love for his son. So Jesus loved and wept for sinners (Luke 19: 41). Died for thee—as Jesus did for His enemies.

## QUESTIONS.

24-27. In what city was David at the time of our lesson? Where was the battle fought in which Absalom was killed? Who killed him? Where was David sitting? Who first saw the messengers? How could he see them? What did the king say? Why did he judge so? What else did the watchman presently see? Whom did he tell? What did the king say? Whom did the watchman recognize in the first runner? How? Whose son was Ahimaaz? What did David say of him? What did he therefore expect?

28-32. What did Ahimaaz call out?

Why? What did he do when he came into the gate? What was his message? What was the first question David asked? How did Ahimaaz evade it? Why? Who was Joab? What did David command Ahimaaz? Who was the second messenger? What was his message? How did he answer the king's question? What did this plainly mean?

33. What effect had it on the king? Where did he go? Why? What did he do? How did he show how deeply he had loved Absalom? What would he have been willing to do? Who also wept for His enemies? How did He prove His love for them?

## CATECHISM.

Ques. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?

Ans. Three; the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.



## LESSON VII.

August 17th, 1884.

## Tenth Sunday after Trinity.

In our last lesson we left David fleeing from Jerusalem on account of the usurpation of the throne by his son Absalom, who soon after his father's departure marched into Jerusalem and took possession of the palace and treasures. David went over the Kedron toward the Jordan. He rightly refused to take the Ark with him; but Zadok the priest agreed to send his son Ahimaaz and another young man, famous runners, to bring news to David of what was taking place in the capital. David also sent back his wise counsellor and friend, Hushai, to counteract the advice of Ahithophel, and then called together the council to advise what course to pursue as to the king. Ahithophel's wise counsel was defeated by the advice of Hushai, and Absalom determined not to pursue his father immediately, but to gather an immense army and sweep away the whole opposition at one stroke. News of Absalom's plans was brought by Ahimaaz to David, and he and his adherents immediately crossed over the Jordan. Absalom's delay was David's opportunity, and he improved it wisely by gathering an army.

Absalom was anointed as king, and Amasa took the command of the army. Meantime David was secure in Mahanaim, east of the Jordan. "He prepared to receive the attack with his usual skill. He divided his forces into three bodies under Joab, Abishai and Ittai, whilst he himself remained to hold the city in case of defeat. Confident in his tried veterans, and still more in the help of God, he was chiefly solicitous for the safety of his rebellious son. 'Deal gently, for my sake, with the young man, even with Absalom,' was his charge to the captains, in the hearing of all the people, as he sat in the gate to see them march out to battle. The armies met in the forest of Ephraim in Mount Gilead, where the entangled ground was most unfavorable to the untrained hosts of Absalom. They were overthrown with a slaughter of 20,000 men, more of whom perished in the defiles of the forest than in the battle itself, if that might be called a battle, which consisted in a

number of partial combats spread over the face of the country.—*Smith*

Amid this scattered fight Absalom was separated from his men, and as he fled from a party of the enemy, the mule on which he rode carried him beneath the low branches of a spreading terebinth, and left him hanging by the head, probably in a forked bough. Here Joab slew him, and then sounded a call to stop the slaughter, that no more lives might be lost.

The death and burial of Absalom were ignoble. His body was flung into a hole, and a pile of stones thrown upon it; and for a long time afterwards every passer-by threw a stone upon it.

"In the life and death of Absalom, we have a picture of the fast young man. Such abandoned characters are sure to meet with a miserable end."—*Terry*.

V. 24. *David sat between the gates.* In the meantime the king was waiting for tidings of the battle at the gate.

Ancient cities were surrounded with strong walls; in these were gates, with lofty arches and watch-towers. Inside of the gates were large open spaces, where business was transacted and where courts sat to administer justice. Here also were guards and watchmen; here national assemblies were held, and ambassadors from other cities and countries were received.

At the gate of Mahanaim, David waited for tidings of the battle. All day long he sat there, so as to receive the first news.

Vs. 25-27. *Behold a man running alone.*

Towards evening a messenger appeared in the distance. The fact that one man alone appeared was evidence that David's army had not been routed; otherwise many refugees would have been running to enter the gate.

*The running of Ahimaaz the son of Zadok.* Ahimaaz, the young priest was soon recognized. His manner of running was well known. *He is a good man, and cometh with good tidings.* How fitly these words describe a true minister of the gospel. The messenger hastily delivered the good news. But when the king showed so much concern for his rebel son, the runner evaded his question. It was not agreeable to him



to bear tidings that would grieve the king. He would leave that message for the Ethiopian stranger who would soon arrive. Besides, notice his consideration for Cush: he wanted to leave him something to tell. What generosity!

Vs. 28-30. *All is well*, said the runner, and then stood aside.

Vs. 31-32. *Cushi came, and said. The Lord hath avenged thee.* That told all. The victory was sure.

Cushi answered David's question concerning Absalom in a round-about way, showing his regard for the king's feelings. May all thy enemies be as that young man! That is, cut off and destroyed. *The Lord hath avenged thee*—pronounced a favorable verdict in thy cause and delivered thee. JEHOVAH had given judgment in David's favor, and against the traitor.

V. 33. *The king was much moved, and wept.* His heart still clung to that beautiful but spoiled son. As a king, David might have rejoiced over the victory; but as a father, he was much moved—*sorely troubled*. This passionate outburst of grief was due not only to the tenderness of David's affection, but to the bitterness of thought that the rebel was thus

"Cut off in the blossom of his sin,  
No reckoning made, but sent to his account  
With all his imperfections on his head."

"And this terrible catastrophe was the fruit and punishment, in part, of David's own sins. The heart-broken cry, *would God I had died for thee*, was not only the utterance of self-sacrificing love, but the confession that he had himself deserved the punishment."

*And as he went, thus he said, Oh, my son Absalom.* "Make way for the poor old man now, and let him pass along. Lend him an arm as he staggers up to the chamber over the gate. Talk not to him now about battles or victories or crowns. His heart is coming out. And as he ascends the stairway we hear his wailing and bitter cry: Oh, my son Absalom, my son, my son Absalom. The door closes and shuts in the weeping father—he is alone with his crushing grief, such a grief as more than one crushed parent in our day is made to feel."—Cuyler.

David had said, deal gently for my

sake with the young man. How vain was the request, was now seen. Joab knew no pity.

*Deal gently.* How often do we hear this pathetic plea from heart-broken parents in behalf of their transgressing and dishonored offspring! 'My son is guilty,' sobs out the father's wounded heart; 'he has committed the theft or the forgery or the deed of violence, but oh, do not bind the prison fetters on the hands that I once led in boyish innocence! My poor daughter has sinned and sinned herself into the shadow of a dark shame; but deal gently with her for that mother's sake who is now an angel before the throne of God.' David! thou speakest like a father, but those iron-clad men listen to thee only like warriors. 'They are men of blood, and they are going out to do soldiers' work.' Deal gently is not the tactics of a battle field."—Cuyler.

In the doom of Absalom both father and son were punished for their sins. "David had indulged Absalom with a weak and wicked indulgence; the son repaid the criminal folly with contempt and cruelty. Millions of spoiled children have repeated this same retribution ever since."

David had deeply wronged Uriah, and for this he now received his punishment: his sin had found him out, and visited retribution on his head. The desolation of Uriah's home has found his own house left to him desolate. So Jerusalem, which killed the prophets and crucified the Lord of Glory, was left desolate in ruins.

"That heap of stones over the mangled form of Absalom is the fitting doom of filial ingratitude."

"\*That broken heart in the tower of Mahanaim is the just retribution of the sins once committed by David himself in the palace of Jerusalem." Surely the way of the transgressor is hard!

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Past deliverances do not secure us from future trials; but they should strengthen our confidence and reliance on God.

There are many who walk with God's people through the world, who will not be allowed to enter with them in heaven.



## LESSON VIII.

## ELEVENTH SUNDAY AFTER TRINITY.

Aug. 24, 1884.

## THE PLAGUE STAYED.—2 SAM. 24: 15-25.

15 So the LORD sent a pestilence upon Israel from the morning even unto the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thy hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thy hand, I pray thee, be against me, and against my father's house.

18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: And Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the

king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing-instruments and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

**GOLDEN TEXT:** So the Lord was entreated for the land, and the plague was stayed from Israel. V. 25.

**CENTRAL TRUTH:** Power and mercy belong unto the Lord.

## NOTES.

Read 1 Chronicles, 21st chapter.

15. *Pestilence*—some deadly disease; a punishment for numbering the people. *Pride* and *vanity* led to taking the census; probably some *war of conquest* was meditated, which would be wrong. *Time appointed*—this may mean the *hour of evening sacrifice*, 3 o'clock. *Dan*, in the extreme north. *Beer-sheba*, in the extreme south. 16. *Angel*—the messenger of punishment. *Jerusalem* was now about to be visited, but was spared. *Repented*—pitied and showed mercy. *Threshing-place*—on Mount Moriah, where the temple was afterwards built. *Araunah*, or Ornan, a descendant of the Jebusite kings. 17. *Spake*—

prayed. *I have sinned*—puts the blame on himself, and intercedes for the people. *Sheep*—meaning innocent people. 18. *Gad*, the prophet, "David's seer." *An altar*, on which to offer sacrifices. 22. *Take*—as a free gift, instead of a purchase. 23. *As a king*—(1.), either he was of kingly descent, or (2), in a kingly spirit and manner, generously. 24. *I will buy*—sacrifice *my own*, not another's property. *Cost me nothing*—he would have no *cheap* offering. *Fifty shekels*—about \$450. 25. *Burnt offerings*—for expiation of sins. *Peace offerings*—thanksgiving for the ceasing of the plague.

## QUESTIONS.

15. What led to numbering the people? What else may have been meditated? Was it sinful? What punishment did God send? How long did it last? What is probably meant by "the time appointed"? What was the extent of the plague? What is meant by "from Dan to Beer-sheba"? Where was Dan? Where was Beer-sheba? How many fell by the pestilence?

16. What angel executed God's punishment? When did God bid him cease? Where was the angel then? Where was this threshing-place? What was it? Why is Araunah called the Jebusite?

17. What did David say when he saw the angel? For whom did he plead?

18. Who was the "king's seer"? What was he? What do you know of him? What did he tell David to do? How did David

prove his repentance to be sincere? Who went with David?

23. How did Araunah meet the king? What did he ask him? What was David's reply? Why did he want to build an altar? What did Araunah offer? What oxen did he refer to? What did he offer them for? What were the "threshing instruments"? What were the other instruments?

24-25. What did David answer Araunah? Why did he say he would not accept the gift? For how many shekels of gold did he buy it? About how much was this in our money? What did David then do? What offerings did he make? What was the result? Explain the meaning of burnt offering. Of peace offering. How was the plague of sin stayed from a sinful world? (By the sacrifice of Jesus Christ).

## CATECHISM.

Ques. 3. Whence knowest thou thy misery?

Ans. Out of the law of God.



## LESSON VIII. August 24th, 1884.

## Eleventh Sunday after Trinity.

The parallel account in 1st Chronicles 21: 1-30 should be read, as it gives some additional particulars concerning the taking of the census and its results. To take the census was not wrong in itself, and had been done several times without sin. On this particular occasion it was regarded as very sinful; but we are not told why. (1). When David proposed it, Joab, his general-in-chief, remonstrated earnestly against it. It was plain, then, that Joab knew it would be a great sin. (2). David himself acknowledged, when it was too late, that he had been very guilty. (3). We are told in 1st Chronicles, 21: 1, that the people were guilty as well as the king; they may have clamored for a census. Satan stirred them up to it.

It was not the ordinary numbering, but a *military* enrolment; and it was found that there were 1,300,000 fighting men. It is reasonable to suppose, (1), that David and the nation were proud and vain of their worldly and military greatness; (2), that some conquest was intended *beyond the limits* of the promised land. God would not have His chosen people degenerate into a mere worldly, conquering army, and thus forget their religious mission.

V. 15. *So the Lord sent a pestilence upon Israel.* The terrible pestilence may have been a plague or a "Black Death," like that in the middle ages in Europe, a cholera, or other dreadful epidemic. Its spread was rapid, (1) because of the greatness of the population, (2) the absence of all sanitary regulations to preserve health in eastern countries, and (3) because it was in the dry, heated season of the year. It flew from one end of the land to the other, and was now about to strike Jerusalem—"the new capital, the very heart of the nation, the peculiar glory of David's reign."

*There died 70,000 men.* David had his choice of one of three plagues: (1) three years famine, (2) or three months driven before national enemies, or (3) three days pestilence. The latter seemed to him to come most directly from the LORD; so he chose it, reasoning thus: *Let us fall into the hand of the Lord, for his mercies are great; and let me not*

fall into the hand of man. Better any external calamity than those which are embittered by human violence and weakness.

A plague in the Carthaginian army before Syracuse carried off 100,000 men; and 150,000 of Sennacherib's army fell in one night.

V. 16. *The angel stretched out his hand upon Jerusalem.* The angels are God's ministers in temporal judgment now, and will be in the final judgment (Matt. 13: 41).

As soon as the destroying angel reached Jerusalem, the plague ceased through the will of the merciful Father. *The Lord repented Him of the evil*—that is, He changed his actions, and shortened the time.

*It is enough, stay now thy hand.* God "acted as a man would who had repented of his course. But God's feelings had not changed; there was no regret for what He had done; the persons to be punished repented, and made it possible for God to treat them differently from what He had intended, and he remitted part of the punishment."

*The threshing place of Araunah,* or Ornan, one of the old Jebusites of the city, a man of the greatest consideration probably a descendant of the King of Jebus. This threshing floor, as marking the place where the plague was stayed, was thus Divinely chosen as the site upon which the Temple was afterwards to be built.

V. 17. *David spake unto the Lord, when he saw the angel.* In Chronicles we learn that he saw the angel standing between heaven and earth, with a drawn sword in his hand—the symbol of the execution of judgment.

*Lo, I have sinned.* He takes the blame all upon himself, like a true penitent; and does not begin to plead excuses, or to implicate others. *These sheep*—innocent, helpless people—*what have they done?* He then *intercedes* for them, and offers himself and his house as a *substitute* for others. Let me die, and the people live.

V. 18-19. *Gad came to David.* He had cast his fortunes with David in the beginning, and was called "David's seer." Now the Lord directed him what to say. *Go and rear an altar.* Tears and penitence are good, but a



sacrifice is also needed; an atonement for sin must be made. The place was also specified—Ornan's threshing floor; the place, probably, where Isaac had been offered. There David should build an altar; and there Solomon would build the temple.

V. 20. *Araunah looked and saw the king.* In Chronicles we read that he first saw the angel.

Vs. 21-22. *Wherefore is my lord the king come?* He is told the reason of David's coming, and at once offers all as a free gift.

V. 23. *As a king.* Some think he had been a king of Jebus, or was a son of a king; others think that the words are equivalent, merely, to royalty, with a kingly generosity.

*The Lord thy God accept thee.* Here Ornan acknowledges Jehovah as God, and thus confesses his faith in the covenant God of the Jews.

V. 24. *I will surely buy it of thee.* David would not pretend to serve God with other peoples' means. He would offer only his own property as a sacrifice. There is no merit in giving what does not belong to us; there would be no sacrifice in that.

*At a price—namely, at its full value. Fifty shekels of silver.* In Chronicles it is 600 shekels of gold by weight. The explanation is that the 50 shekels of silver were given for the floor, oxen and wood instruments only; whereas the large sum of 600 shekels of gold was paid afterwards for the whole hill, on which David made preparations for building the temple.

V. 25. *Burnt offerings and peace offerings.* The former were for expiation, atonement; the latter as a thanksgiving for the staying of the plague. It is added in 1st Chron. 21: 26, that the Lord answered by fire from heaven upon the altar of burnt offering. "Thus was taught the need of an atonement for sin, and the soul was drawn toward God the Forgiver, and sin hated more and more." This was a type of the greater sacrifice of Christ, near this same place, that the terrible plague of everlasting punishment might be averted from us.

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OUT of self; into Christ.

### AN AFRICAN BISHOP.

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Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes and was carried away from his home to be sold as a slave. Poor fellow! First he was sold for a horse. Then this buyer thought him a bad exchange for the horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him and again he was returned, to be sold for tobacco, with the same result.

Nobody wanted the poor miserable slave boy who was on the point of committing suicide when he was bought by a Portuguese trader, and carried away in a slave ship. Ah, how little that wretched boy knew what the future had in store for him as he lay chained in the hold of the crowded slave ship! But one of England's war ships that was clearing the high seas of the slavers bore down upon the Portuguese vessel, rescued the captives, and the African boy was placed under Christian influences, baptized and educated, and to-day he is Bishop Crowther, England's black Bishop in Africa. He has founded a successful mission there.

It would be a long story to tell all he has done for the people in Africa, how he has fought the slave trade; preached to cannibals, been taken prisoner again and again, and how the Lord has kept him safe in every danger. Twenty-five years after he was made a slave he found his mother, and she became a Christian, and died under the roof of her son's "Episcopal residence."—*Ex.*

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HOPE is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink down amid the dews and dusty shades of twilight, and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—*Richter.*

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PROMISE cautiously; but when you have promised, fulfill scrupulously



## LESSON IX.

## TWELFTH SUNDAY AFTER TRINITY.

Aug. 31, 1884.

## GOD'S WORK AND WORD.—PSALM 19: 1-14.

1 The heavens declare the glory of God: and the firmament sheweth his handy work.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is no speech nor language, where their voice is not heard.*

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 **The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.**

8 **The statutes of the Lord are right, re-**

**joicing the heart: the commandment of the Lord is pure, enlightening the eyes.**

9 **The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.**

10 **More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb.**

11 **Moreover, by them is thy servant warned: and in keeping of them there is great reward.**

12 Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

**GOLDEN TEXT:** Thou hast magnified Thy word above all Thy name.—Psalm 138: 2.

**CENTRAL TRUTH:** God is made known in Creation and in Revelation.

## NOTES.

1. *The heavens*—sun, moon, and stars. *Declare*—"number out," tell. *Firmament*—"the whole visible expanse—air, moisture, light, and the heavenly bodies." *Handywork*—because He made them. 2. *Sheweth*—reveals God's wisdom. 3. Translate thus: There is no speech, no words; their voice is not heard. Creation is a silent witness, so far as the ear is concerned, but speaks to the soul. 4. *Line*—measuring line. The heavens mark the boundary of the earth. *Words*—teaching. *In them*—in the heavens. *Tabernacle*—a tent. 5-6. *The Sun*—the monarch of the heavens; his course is graphically set forth.

7. *The Law*—God's revealed will. Here is an abrupt turning from God's glory in nature to His will in the Word, or in Scripture. "What the sun is in the natural world, that the law is in the spiritual." *The LORD*=Je-

hovah. In the first six verses the word God (*El*) is used—the Mighty One; but now the name *JEHOVAH* is used—the God of Revelation, the Covenant God. *Converting*—bringing it back to God. (See 2 Tim. 3: 15-17.) *Testimony*—statutes—commandment—judgments—these are different aspects of the Law (v. 7). 10. *Honey-comb*—rather, "the dropping of the honey-comb"—that is, the purest honey. 12-14. The strain here changes again. The Psalmist applies the Law to himself, and this leads (1) to confession of errors, sins; (2) to prayer for cleansing, restraint from presumptuous sins, and innocence from wilful transgressions. V. 14 is a beautiful prayer; memorize it. *Redeemer*—kinsman, then Deliverer. He is Father, Christ is Brother, we are children.

## QUESTIONS.

1. What is meant by heavens? By firmament? What do the heavens declare? Do they reveal His will? (No.) Where is that revealed? (See v. 7.)

2. Does each day reveal some new glory of God? May you learn wisdom from looking upwards at night? Do you see God's hand and glory in His works?

3. What is the literal translation of v. 3? Can the outward ear hear any "music of the spheres"? To what is their silent witness addressed?

4-6. What line is meant? What is the meaning of "words"? Do the heavens teach us? What is the central object of the heavens? What does all else constitute for him? To what is his going forth compared? To what else? What does he communicate to all creatures?

7-9. What abrupt change is here made? Of what has the Psalmist spoken in the first part? Of what does he now sing? Is not God's revealed will the sun that gives light and warmth to the spiritual world? What effect does the Law produce? Repeat 2 Tim. 3: 15-17. What other terms are used to signify

the Law? What two names are applied to God in the Scriptures? What does *El* signify? What *Jehovah*? What effect does the Lord's testimony work? What effect have His statutes on the heart? Notice the steps in a Christian's progress: (1) Conversion; (2) wisdom; (3) happiness; (4) increased knowledge (enlightening the eyes).

10-11. What is better than gold? Are you as anxious to learn and obey the law as you are to obtain gold? Is the law sweet to a sinner? To whom only? What is the meaning of *honey-comb* here? Who heeds the warning of God's law? What are some of the rewards of obedience? What is the great reward? (John 15: 10.)

12-13. What does David now look upon? (His own heart, instead of the heavens and the Word.) What does he apply to himself? To what does this lead? To what else? What three kinds of sin are mentioned? What are secret faults? What are presumptuous sins? To what do they lead? (Great transgression.)

14. How does he close the Psalm? Have you memorized this verse? What is the meaning of Redeemer?

## CATECHISM.

Ques. 4. What doth the law of God require of us?

Ans. Christ teacheth us that briefly, Mat. 22: 37-40. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and the great command; and the second is like to this: Thou shalt love thy neighbour as thyself. On these two commands hang the whole law and the prophets."



## LESSON IX.

August 31st, 1884

## Twelfth Sunday after Trinity.

This Psalm may have been written in the first flush of an Eastern sunrise, when the sun was seen going forth as a bridegroom out of his chamber and rejoicing as a mighty man to run his course. The song breathes all the life and freshness, all the gladness and glory, of the morning. The devout singer looks out first on the works of God's fingers, and sees all creation bearing its constant, though silent, testimony to its Maker; and then he turns himself with a feeling of deep satisfaction to that yet clearer and better witness concerning Him to be found in the inspired Scriptures. Thus he begins the day; thus he prepares himself for the duties that await him.—*Perowne*.

No one could have these thoughts except one who is familiar with Nature, and in love with its varied beauty, as seen by night and by day.

This Psalm speaks of God's *works* and of His *Word*. It sets forth with a master-hand the *glory* of God in nature, and His *will* in Revelation—in Scripture. "In his earliest days the Psalmist, while keeping his father's flock, had devoted himself to the study of God's *two great books*—Nature and Scripture; and he had so thoroughly entered into the spirit of these two only volumes in his library, that he was able with a devout criticism to compare and contrast them, magnifying the excellency of the Author as seen in both. \* \* He is wisest who reads both the world-book and the Word-book as two volumes of the same work, and feels concerning them, 'My Father wrote them both.'"  
—*Spurgeon*

V. 1. *The heavens declare the glory of God.* God is revealed by His works—by earth and heaven. This is the thought of the first part of the Psalm. His wisdom, power, skill, greatness, majesty and goodness constitute His glory as seen in His works. He has not only *made* them all, but in a *glorious order*. The handiwork is that of a *Master*. In the Old Testament the word *firmament* meant *expanse*, and also *firmness*, steadfastness. "In the expanse above us God flies, as it were, His starry flag to show that the King is at home,

and hangs out his escutcheon that atheists may see how He despises their denunciations of Him." —*Spurgeon*.

V. 2. *Day unto day uttereth speech.* Each dawning day continues the speech of that day which has declined, and each approaching night takes up the tale of that which has passed away. *Uttereth speech*—overflows with utterances full of meaning, but only to those who have an ear to hear.

"Day bids us labor, night reminds us to prepare for our last home; day bids us work for God, and night invites us to rest in Him; day bids us look for an endless day, and night warns us to escape from everlasting night." —*Spurgeon*. Yet many fail to read the language of Nature. A lady of rank said to England's great painter, Turner, "I do not see in Nature all that you describe there." "Ah, madam, *do you not wish you could?*"

V. 3. *There is no speech.* Our translation implies that their voice is heard. But remove the italics, (which were inserted by the translators), and the verse reads: *No speech nor language, their voice is not heard.* There is speech, but it is inaudible, not addressed to the bodily ear. The works of God are silent, speechless witnesses, uttering no sound, but yet speaking aloud, only inwardly audible, but yet intelligible everywhere.

"In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
'The Hand that made us is Divine.'"

—*Addison*.

The philosopher, Bacon, said the heavens declare the *glory*, but not the *will* of God. That is given in the *Law*.

V. 5 *Their line is gone out*—literally, a measuring line; then a line of *conduct*, a *decree*. "The decree of the heavens goes forth, proclaiming the glory of God, and the *duty of worshipping Him*." —*Cook*.

The heavens speak to the people to the *end of the world*—not only to Christians, but to the heathen also. So the Apostle Paul says that *all* men are taught by Nature to know and revere God. See Romans 1:19–20.

*A tabernacle for the sun.* "In the midst of the heavens the sun encamps, and marches like a mighty monarch on



his glorious way. \* \* As the royal pavilion stood in the centre of the host, so the sun in his palace appears like a king in the midst of attendant stars." —*Spurgeon*.

V. 6. *The sun* in his circuit through the heavens is like a bridegroom going forth out of his chamber, "sumptuously apparelled, his face beaming with a joy which he imparts to all around;" and vigorous as a strong man trained for the race.

*There is nothing hid from the sun's heat.* Modern science affirms that all the forces which we use are from the rays of the sun. Our coal fires are from the sun; our engines are driven by heat stored by the sun in the coal; our lights find their origin in the sunlight. The sun's rays penetrate everywhere.

V. 7. *The Law of the Lord is perfect.* An abrupt turning is this. God is revealed by His Word, in clearer light. "Much as men may learn from Nature, they need a larger and deeper knowledge, a knowledge of God's heart, an assurance of His love, a revelation of the way of salvation, a law expressed in words.

*The Law of the Lord* is revealed truth. To David this meant the five Books of Moses—which contained God's revealed will: the *moral*, the *civil*, and the *ceremonial* Law.

Here is an abrupt turning from God's *glory in Nature* to *His Will in the Word* or in Scripture. What the sun is in the natural world, that the law is in the spiritual.

When the Psalmist speaks of God in nature he calls him *El*—the Mighty God. As soon as he comes to speak of the Law, he calls God *JEHOVAH*—the LORD, the Covenant God.

1. The law is perfect—complete, and without error.

2. The law is also called a *testimony*—God's witness to what is right.

3. It is embodied in *statutes*—ordinances and religious appointments.

4. *The fear of the Lord* means the rational and heartfelt reverence produced by the Law within.

5. *The Judgments* are God's legal and judicial sentences, decisions, by which we are to regulate ourselves.

*The Effect* of God's law upon the heart is clearly given by David: con-

verting the soul, making wise the simple, rejoicing the heart, enlightening the eyes; (1) conversion, (2) wisdom, (3) happiness, (4) increased knowledge. (See 2 Tim. 3 : 15.)

The great German philosopher said he could never sufficiently admire two things: the starry heavens above him, and the moral law within him!

But the *Author* of both is deserving of greater admiration and reverence. Worship Him in the beauty of holiness.

Vs. 12–14. The strain here changes again. The Psalmist applies the Law to himself, and this leads (1) to a confession of errors and sins, and (2) to an earnest prayer for cleansing. It is a prayer for an obedient heart.

*Who can understand his errors?* Every one is prone to err. No one is perfect. All need to pray: *cleanse me from secret faults*—sins of infirmity, of thought and desire.

*Keep back from presumptuous sins.* By indulging secret sins, we become presumptuous and commit defiant acts, deliberate transgressions. The result would be, *the great transgression*—a reprobate mind, a hardened heart, the quenching of the Spirit—guilt matured.

*Let the words and meditations be acceptable.* He had before referred to *deeds*; he now proceeds to *words*, and then to *meditations*, secret thoughts and feelings. Here he attains to the New Testament morality.

*Be acceptable*—the usual formula applied to God's acceptance of *sacrifices* offered to Him. Leviticus 1 : 3–4. *Prayer* to God is the sacrifice of the heart and of the lips.

*My Strength*—that is, Rock, Defence. *My Redeemer*—Kinsman, Deliverer.

Note that in this Psalm Nature and Scripture are compared and contrasted, but not set contrary to each other. There is no conflict between God's two-fold Kingdom—Nature and the Supernatural. Science and Religion go hand in hand, when they are true.

1. The *World-Book* reveals the *Creator*.

2. The *Word-Book* reveals the *Redeemer*.

3. The *Law*, or *Word*, is written within upon the heart by the *Holy Spirit*. Thus the Triune God manifests Himself to His children.



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## THE BLACKSMITH'S SONG.

(From the German of Nikolaus Lenau.)

BY THE EDITOR.

Good Steed, dost see  
I'm shoeing thee?  
Gentle remain,  
And come again.

Thy master bear,  
Through foul and fair,  
Towards his star  
That shines afar.

Thou noble steed,  
Make rapid speed;  
And do not yield,  
By flood or field.

With every spring  
Him nearer bring,  
Ere 'tis too late,  
To Heaven's gate.

Then, courser, stand,  
At my command;  
Gentle remain,  
And come again.

## UNCONSCIOUS PROPHECY.

BY REV. J. HASSLER.

In the establishment of God's Kingdom upon earth, two facts are carefully to be remembered.

One is: God frequently employs weak and feeble instrumentalities, whereby He communicates to man the truth of Revelation.

This is seen at once, in the choice of the Twelve Apostles. They were men of very humble attainments. Men of very plain, honest and humble pursuits in life. Men of no deep intellectual culture or scientific training, or splendid literary endowments, or deep

classic learning. They could boast of none of these things, as secured through a polish of mental culture. Men, too, of no political power—and yet on the other hand, eminently qualified and amply prepared for the great work of preaching the everlasting Gospel—qualified and prepared for the great mission, by the education and training which the Saviour Himself gave for three years in succession, and by the supernatural endowments imparted by the gift of the Holy Ghost.

The choice of these men from the humble walks of life—plain fishermen, explains the words of St. Paul in 1st Cor. first Chap.—“God hath chosen the *foolish things* of the world to confound *the wise*: the *weak things* of the world to confound *the mighty*: and the *base things* of the world, and things which *are despised*, hath God chosen, yea, things which *are not*; to bring to naught things *which are*; that no flesh should glory in his presence.”

Along with this fact there is another equally clear and apparent, viz:—That God often employs weak and feeble instrumentalities, in a way quite unconscious to themselves, for the communication of divine truth.

In the sphere of Revelation therefore, we believe there is such a thing as *Unconscious Prophecy*, as much so, as in the sphere of Science, or in the ordinary development of the natural powers of the human mind.

When Columbus discovered America, he spoke volumes of untold history; and was the Unconscious Prophet of the world's life in the sphere of Physical Science. Little did this poor sea-faring man dream, or think, or know, of the great national honor, power, and wealth that would flow forth to the Western world, from his venturesome voyage



across the deep waters of the sea! As a man, he *read nothing* of the vast wealth of *untold blessings* that would flow forth to all mankind, from his earnest and impassioned appeal at a foreign court, for aid and help, to make his voyage. He is a *Prophet of God*, to speak forth the facts of science—even though the man himself is not conscious of the untold blessings that his adventures will bring to the human race.

So at other points of the world's life. Robert Fulton, in 1807, was hissed at, mocked and laughed at, when he sought to launch forth his first steamboat upon the waters of the majestic Hudson. And yet, like a faithful Prophet, he fails not to utter the truth—the *propelling power of steam*—even though mockery and ridicule follow. Ignorant, too, on his own part, of the *untold blessings* which the great power of steam would bring to the nations of the earth.

So Martin Luther, Zwingli, and all the Reformers. They had no full, deep consciousness of the all-conquering persuasive power of much of the truth which they uttered. Not till afterwards did they realize its revolutionary effects. When Luther nailed his 95 Theses on the church door at Wittenburg, he little knew of the mighty results of that "Moral Freedom" which he was then publishing to the world, that *man is saved*, "by the righteousness of Jesus Christ, and not by the works of the Law."

As in the sphere of Science and Morals, so also in the sphere of Grace and Divine Revelation.

Little children, wicked men, and even Devils themselves, are frequently employed on the part of God, to *speak the truth*; and yet, in a way often unconscious to themselves of the true worth and deep meaning of the words spoken. The enemies of God are so many, and the scoffers of religion are so bold and daring, that God often employs the agency of Little Children to lisp forth His praise and to rebuke the adversary.

In the 8th Psalm, David speaks of the latter fact in these words: "Out of the mouth of babes and sucklings thou hast ordained strength, because of thy enemies, that thou mightest still the enemy and the avenger."

What David here proclaims in his

pious song, St. Matthew in his Gospel, (21: 15), tells us was really and most beautifully exemplified in the Saviour's triumphant march through the streets of Jerusalem. When the Temple is reached, little children catch the jubilant words of triumphant song—with eager zeal and innocent power, they so incessantly sing forth—"Hosanna" "Blessed is he that cometh in the name of the highest"—that wicked men at once demand their silence. The Saviour replies: "Stop their mouth, and the very stones will cry out."

This instance of great truths, uttered by infant tongues, reveals the deep power of "Unconscious Prophecy."

A wicked atheist was once severely rebuked by a little child, when he mockingly said, "Tell me, *where is God?*" To this, the child replied—"Tell me, *where, God is not?*" The infidel felt the rebuke—he went away in silence.

Geo. Whitefield tells us of a whole town being converted to God, by a little child going every day, by permission of a pious mother, and talking to a poor shoemaker about the love of Jesus. "Wont you love Jesus?" "Won't you love Him *to-day?*" "Will you love Him *to-morrow?*" "Oh! He is so good—so kind—He died to save us—wont you love Him?" These simple questions, repeated again and again, day after day, so affected the poor man, that he began to weep, to pray, to repent and believe, and with him, *others* were converted to God.

Col. Ethan Allen, of Revolutionary fame, proud, bold and heroic—yet full of daring infidelity, infused his infidel principles into the mind of an only daughter. This blooming girl of eighteen summers, on her sick and dying bed, sends for her infidel father. "Oh! Father," she exclaims, "*shall I die after your teaching, or according to the Holy Faith of my pious mother?*"

The brave soldier begins to tremble, his soul is agitated, his tongue falters, after a brief silence he exclaims—"Oh! My daughter, *die after your mother's faith*"

This was God's preaching to an infidel heart, by the melting power of a beloved child. He who braved the dangers of the battle-field, and could



face boldly the weapons of death, could not meet the *melting power* and *pleading love* of sanctified childhood.

So in Bible history, the story of Naaman, cured of his leprosy by a little Jewish captive maid—not fully understanding the deep import of her Gospel Message—"Would that my Lord would go to the prophet Elijah, he would cure him of his leprosy." All this is God, preaching through the deep power of unconscious prophecy.

But *wicked men* are often employed by God *to spread the truth*; and in a way often unconscious of the *deep meaning* and *true import* of the truth spoken.

Balak, the King of Moab, wishes Israel cursed, (Num. 22.) Balaam is employed. He erects seven altars upon the mount which overlooks the whole plain where Israel is camped. God meets the wicked priest at his own altars—puts these words in his mouth—"How shall I curse whom God has not cursed, or how shall I defy whom God hath not defied;" and then follows the blessing—"Who can count the dust of Jacob, and number the fourth part of Israel? Let me die the death of the righteous and let my latter end be like his."

So in St. Luke's Gospel (15:2), the wicked Scribes and Pharisees murmur at the conduct of Christ—"This man receiveth sinners and eateth with them"—and yet no truth is so real, and so full of deep consolation and mercy—for Jesus *does* receive sinners, and *eateth* with them. So Caiaphas, the high Priest (John 11:49), when in the midst of the Jewish Council, that debated *all night*, in reference to the growing fame and popularity of Christ—he said: "Ye know *nothing at all*, nor consider that it is expedient for us, that *one man* should *die for the people*, and that the whole nation perish not."

So the exclamation of the soldiers—"Truly this was the Son of God." All these words are Gospel truth, and yet uttered by the mouth of wickedness and unbelief.

But finally on this subject, *even Devils* speak the truth, and are often permitted to bear testimony to the true character of God and His servants, and yet in a way, that only adds torment to their misery.

In the Synagogue of Capernaum (Mark 1:23), the unclean spirit cried out, in the presence of Christ—"What have we to do with thee, thou Jesus of Nazareth, art thou come to torment us before the time? I know who *thou art*, the *Holy one of God*."

So in Galilee, in the country of the Gadarenes, you have similar testimony in favor of the Divinity of Christ. This testimony comes from an evil spirit called Legion, who exclaims with a loud voice—"What have I to do with Thee, thou Son of God, Most High?"

So again in Acts 16:17, an evil spirit—a woman possessed of the spirit of Divination, speaks the plain, positive, and infallible truth in reference to the true character of God's Ministers—"These men are the servants of the most high God, who show unto us the way of salvation." And yet the truth spoken is of no personal benefit to the evil spirit. Its expulsion follows, and the woman cured, administers to the wants of Paul and Silas.

One word yet, why was this truth, and *this revelation* of the truth, as coming from evil spirits, *all rejected*? The Saviour needed it not, neither did His Disciples. They set it all aside, and improved not the deep power of its moral influence over the human mind, that *Christ is God*. This doubtless, for this important reason—"The word of God is *self-authentic*." It proclaims in itself the *deep power* of its *own mission*. It needs not the testimony of man, or of devils, to praise its *Divinity*, or assert its *Heavenly Origin*. This comes of itself, from its own light. As the glorious orb of day, dispensing the beauties of light, life, and power, to all the inhabitants of earth, needs no pen of oratory to describe his coming, or set forth his glory; so the Saviour, His words, works and life, all prove His Divinity, apart from any testimony that man can bring; and yet the word spoken by Devils, even to their misery and condemnation, comes not with its power. It takes hold of the infidel mind. It is to rebuke the skeptic and the unbeliever—since even the dark vale and evil shades of old Pandemonium can proclaim Christ's Divinity, as much so as wise men from the East, or the gifted tongue of an angel's voice.



So too, in the case of Paul and Silas at Philippi. The evil spirit is rebuked and commanded to come out of the damsel, all to show that Paul's doctrine and preachings are not of *Satan*, but of *God*—not of *earth* but of *heaven*—not of the *order of man* or of *this world*, but involving *powers of the world to come*. And yet every word of the evil spirit is true—not one syllable wrong—"these men are the servants of the most high God which show to us the way of salvation"—all this for the infidels and the unbelievers, so that "*even they are without excuse*," as heaven, earth, and hell—babes, wicked men, and even Devils, are made *heralds* of the Gospel; and thus *not one can* escape condemnation and death, if they believe not that Jesus is the Christ, the Son of the living God.

We close this important subject—the power of *Unconscious Prophecy*, which is not for God, but for *man*—not to strengthen his position, but to *rebuke infidelity*—"to still the enemy and the avenger—in the beautiful words of inspired song:

"Almighty Ruler of the skies,  
Thro' the wide earth Thy name is spread,  
And Thine eternal glories rise  
O'er all the heavens Thy hands have made.

To Thee the voices of the young  
A monument of *honor raise*;  
And *babes* with *uninspired tongue*,  
Declare the *wonders of Thy praise*.

Thy power assists their tender age  
To bring *proud rebels* to the ground;  
To still the *bold blasphemer's* rage,  
And all *their policy confound*."

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### CHINESE GORDON.

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BY THE EDITOR.

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In England "Chinese" Gordon is the hero of the hour. Every step of his remarkable career is anxiously watched, and innumerable prayers are offered for his speedy deliverance from the dangers that now threaten him. In this country his history is not so well known, and we therefore venture to prepare for our readers a brief sketch of his remarkable achievements.

Charles George Gordon is now about

fifty years old. He comes from a race of soldiers, and his father held the position of Lieutenant-General in the British army. Of his mother it is said: "She was always cheerful under the most trying circumstances, and was always thoughtful of others; she contended with difficulties without the slightest display of effort, and had a genius for making the best of everything. During the Crimean war her anxieties were interminable; she had three sons and several near kinsmen at the front. Her hopefulness remained unclouded; all day long did she busy herself with the wants of others, at home and in the field; while a duty remained to be done or a kindness to be bestowed, her energy maintained her at her work."

Charles was one of a family of eleven children. He received a military education, and before he was twenty years old secured the appointment of Royal Engineer. Even in his boyhood he manifested in his personal character the remarkable union of chivalrous courage with religious enthusiasm which has caused him to be described by one of his biographers as "a cross between the Crusader and the Puritan."

It was during the Crimean war, in 1855, that Gordon's abilities began to be recognized. As an engineer, he was frequently required to construct fortifications in the presence of the enemy, and accomplished his work with the utmost coolness in the midst of extraordinary dangers. "We used to send him out," says one of his superior officers, "when we wanted to find out what new move the Russians were making." It was, however, his first campaign, and he had no opportunities to acquire celebrity.

After the war Gordon was engaged for some time in defining the frontier between Russia and Turkey, and at the same time in studying the habits of the half-civilized people who occupy that region. Hardly had he finished this task when the outbreak of the Chinese war hurried him to the remote East. Here he took part in the military operations which resulted in the capture of Peking, and was subsequently commander of the British garrison at Shanghai. Then came the Taiping re-



bellion, when it seemed as though the end of the oldest government on earth had come at last. The rebels had seized the fairest provinces in the Empire, and regarded the conquest as already practically accomplished. The leader was a sort of Chinese Mahdi, who assumed to propagate his religious opinions by the sword. As some of his notions bore some resemblance to Christianity, of which he had gained a superficial knowledge from the missionaries, it was at first hoped that his teachings might have a tendency to bring the Chinese to a knowledge of the Gospel; but it soon became apparent that his system was in fact worse, if anything, than the ancient religion of the realm. Instead of becoming a messenger of peace and good-will, he proved himself a being of blood and lust, whose triumph involved the devastation and ruin of the Empire. The imperial government was manifestly unable to cope with the threatening danger, and in the hour of its extremity invited Gordon to assume the chief command of its armies. It was a recognition of his genius which demanded appreciation, and Gordon determined to assume the position with all its responsibilities. His wonderful power of controlling half-civilized races now became especially evident. When he took prisoners, instead of condemning them to death, as had been usual in China, he made them soldiers in his own army, and without exception they served him faithfully. He personally bore no arms, but in battle carried a small cane in his hand, with which he directed the movements of his forces. It was soon believed that this cane was a magic wand, with which he wrought miracles, and that he was personally invulnerable. In this way even the superstitions of the people were made to serve his purposes. His successes were wonderful, and no one was more astonished at them than the Chinese themselves. With the eye of a great military leader, he perceived the weak places in the line of the enemy and threw his opponents into confusion by breaking their communications. In less than a year he succeeded in crushing the rebellion, and for this achievement received the name of "Chinese" Gordon, a sobri-

quet which has stuck to him ever since. Full of gratitude, the Chinese government offered him a large sum of money, but this he declined, only accepting what he regarded as a fair compensation for his military services.

Returning to England, Gordon was for several years engaged in government work in the neighborhood of London. At this time he took great interest in the condition of the poor, turning his house into a "ragged school," into which he gathered some of the roughest boys in the city. The same power which enabled him to control savage races aided him in managing these turbulent "street Arabs," and under his direction and instruction they made wonderful progress. Gladly would he have devoted his whole life to these philanthropic labors, but his services were needed elsewhere, and in 1871 he was sent by the English government to assist in the work of improving the navigation of the lower Danube. It was not very congenial work, but Col. Gordon labored here patiently for two years and accomplished the object of his mission. From this place he was summoned to Egypt by the late Khedive, and, with the permission of the British government, appointed ruler of the head waters of the Nile, and subsequently Governor-General of the Soudan. The Soudan is an immense district of country, stretching south from Egypt to the Equator. It is principally a desert, but along the Nile and near the great lakes there are sections of great fertility. The country is occupied by tribes which are frequently at war. These wars are generally fomented by slave-dealers, who contrive to get possession of the prisoners, whichever side may be victorious, and sell the poor creatures into slavery in Egypt and Asia Minor. Khartoum, which is situated at the junction of the two main branches of the Nile, is the natural capital of all this region, and is an important commercial centre. It was at this place that Gordon was directed to establish his residence while engaged in the work of pacifying the Soudan. The task imposed upon him was felt to be extremely difficult. The country was nominally a possession of Egypt, but the agents of that country had



cared only to collect the revenue and to enrich themselves. Years of misgovernment had brought their natural fruit, and Egypt could not hope to retain the country except by establishing a government that would command the confidence of the people. This was the task to which Gordon was called. He was willing to undertake it, but only on condition of being allowed to rule the country in his own way, without official interference. He was offered an annual salary of about \$50,000, but this he refused. "He did not work for money," he said; but as he would necessarily have many expenses he accepted \$10,000. At the same time he warned the Egyptian government that if he should perform the work expected of him it would never do to go back to the old system of extortion and pillage. "Nevermore," said he, "will Egypt be able to govern the Soudan in the old Turkish fashion after I have resided there long enough to teach the people that they have rights. If you send me you must continue my system or lose the Soudan."

The warning was unheeded. For nine years Gordon ruled the Soudan with more than the power of an Oriental Sultan, but without the selfish tyranny so characteristic of these rulers. Incipient rebellions were crushed and the slave trade almost annihilated. The people, unaccustomed to honest government, were surprised and delighted to have a ruler who was no respecter of persons. As had been the case in China, Gordon's evident religious enthusiasm created a profound impression, and the people supposed there was something supernatural in his person and his mission.

If such government had continued there is no doubt that Central Africa would have been speedily opened to Christianity and civilization; but having accomplished the work assigned him, Gordon, in 1880, resigned his position and returned to England. "It was none too soon," writes Mr. Birkbeck Hill, "that Col. Gordon brought his work to an end and came home. Even his iron frame and unconquerable will must soon have given way under the vast strain that had been so long upon him." As soon as Gordon had

withdrawn, the Egyptians came to the Soudan, like a pack of wolves, to ravage and destroy, and the people, who had learned to know their rights, became ready for rebellion. This is what Gordon meant when he subsequently said: "I laid the egg which the Mahdi hatched."

"Mahomet Ahmed, whom we now know as 'the Mahdi,'" says Archibald Forbes, "is a native of the province of Dongola, and his father was a carpenter. He himself was apprenticed to an uncle whose trade was that of a boatman, but he ran away from that service and became the disciple of a *faki* (head dervish) who lived near Khartoum. As the result of a close study of religion, he was himself made a *faki*, and in 1870 took up his residence on an island in the White Nile. He speedily began to acquire a reputation for great devoutness, and so became wealthy, gathered disciples, and married freely, selecting wives from the families of the most influential sheikhs of the vicinity. In the early part of 1881, Gordon having gone, he began to assert the claim that he was "the Mahdi," the long expected redeemer of Islam, whom Mahomet had foretold, and claiming a divine commission to reform Islam and establish an universal equality, an universal religion, and a community of goods."

Our readers are aware how this rebellion rapidly became formidable, culminating in the utter destruction of the Egyptian army, commanded by General Hicks, in September last. This event caused a great panic in the Soudan. There were small Egyptian garrisons all over the country, who could not successfully defend themselves, and hoped for no mercy from "the Mahdi." There were also many European merchants in the country; so that there were not less than thirty thousand people who could not escape and whose lives would probably be forfeited if "the Mahdi" became master of Khartoum. The British government, which controls Egypt, had declared that the latter must give up its pretensions to the Soudan, but said not a word concerning the rescue of the people who had gone there relying on British protection.

At this time Gordon returned to London from a prolonged visit to the



East. He had resided for some time outside of Jerusalem, devoting his time principally to the identification of the sacred sites, "with the faith of a Christian and the eye of an engineer." He also wrote a good deal concerning the fulfillment of prophecy. On his return to England the policy of the government concerning the Soudan had just been declared. "What!" exclaimed Gordon to a reporter of the *Pall Mall Gazette*, "will they leave their people to die at the hands of 'the Mahdi?'" Next day this conversation appeared in print, and the excitement which it created was intense. The government was forced by popular clamor to secure his services in the emergency. Gordon was asked to go to the Soudan at 3 o'clock in the afternoon of January 18th, and started for his post at 8 o'clock the same evening. On the way he telegraphed to the terrified garrison of Khartoum: "You are men, not women. Be not afraid. I am coming." His arrival there was greeted with the utmost enthusiasm. The books recording the debts of the overtaxed people to the Egyptian government were publicly burned in front of the palace, and the whips and other instruments of torture which had been freely used by his predecessors were placed by Gordon upon the burning pile. "I come," he said, "without soldiers, but with God on my side, to redress the evils of the Soudan." His sole object was now to accomplish the evacuation as speedily as possible, but this could not be accomplished peacefully, and he was soon forced into conflicts with the rebellious tribes. Thrown upon his own resources, he was compelled to assume responsibilities which were not authorized by his instructions. He issued a proclamation declaring the independence of the Soudan and acknowledging "the Mahdi" as Sultan of Kordofan. He also sought to gain the support of several of the most prominent slave-dealing chiefs by declaring that henceforth the regulation of the slave-trade would be left to the local authorities. For these acts Gordon was violently denounced at home, and was directed to leave his garrison and return. "I cannot leave my soldiers," was his reply. "They have followed me to danger and

death, and I will live and die with them."

Here we must take leave of this remarkable personage. At the present writing he is believed to be in Khartoum, besieged by his enemies. Whatever may be his fate, there can be no doubt that he will to the last be faithful to his duty. Whether he returns as a hero or leaves his bones to bleach in the desert, his fame will continue to grow more brilliant as the years roll on.

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### THE WILL OF GOD.

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BY F. W. FABER.

(Selected by a Friend.)

I worship thee, sweet will of God,  
And all thy ways adore,  
And every day I live I seem  
To love thee more and more.

Thou wert the end, the blessed rule,  
Of our Saviour's toils and tears;  
Thou wert the passion of his heart  
Those three and thirty years.

And he hath breathed into my soul  
A special love of thee—  
A love to lose my will in his,  
And by that loss be free.

I love to kiss each print where thou  
Hast set thine unseen feet;  
I cannot fear thee, blessed will,  
Thine empire is so sweet.

When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to thee.

I know not what it is to doubt;  
My heart is ever gay;  
I run no risk, for, come what will,  
Thou always hast thy way.

I have no cares, O blessed will!  
For all my cares are thine;  
I live in triumph, Lord, for thou  
Hast made thy triumphs mine.

And when it seems no chance or change  
From grief can set me free,  
Hope finds its strength in helplessness,  
And gaily waits on thee.

Man's weakness, waiting upon God,  
Its end can never miss;  
For men on earth no work can do  
More angel-like than this.



Ride on, ride on triumphantly!  
 Thou glorious will, ride on!  
 Faith's pilgrim-sons behind thee take  
 The road that thou hast gone.

He always wins who sides with God;  
 To him no chance is lost;  
 God's will is sweetest to him when  
 It triumphs at his cost.

All that he blesses is our good,  
 And unblest good is ill;  
 And all is right that seems most wrong,  
 If it be his sweet will.

### THE KNOWABLE AND THE UNKNOW- ABLE.

BY "PERKIOMEN."

How the learned do talk, now-a-days!  
 They tell us, that all our knowable con-  
 sists of what we know, and of what we  
 don't know! It is a real Irishism, to be  
 sure; but it is nevertheless so put.

If they mean to teach thereby, that  
 what we know of matters and things, is  
 but partial, and that we know noth-  
 ing fully, or as it shall be known here-  
 after; then, it is hardly necessary to  
 write whole shelves full of books to  
 make the proposition plain. We all  
 confess that in advance. The parts we  
 do not know of things, and facts we  
 know in part, would verily make a very  
 large volume! The 'world would not  
 contain it.' But why carry coal to  
 Pottsville, merely to show that we can  
 push a wheel-barrow?

But all this learned talk about  
 "the knowable and unknowable," is to  
 prove that what pertains to God, His  
 Being, Eternity, a Future life, &c., is  
 of the "unknowable," and that men's  
 piety, in this direction, is superstition.  
 All such efforts are vain, we are to be-  
 lieve, as they end wholly in the limbo  
 of the "unknowable."

A certain Mr. Spencer has written a  
 number of very entertaining books, in  
 which he shows, that we cannot know a  
 thing of the "unknowable." They re-  
 mind us of "the history of things which  
 never came to pass." "God," he tells us,  
 "is he great unknowable;" but then he  
 goes on, in a grand and learned way, to  
 tell us, what He and we may know  
 about "the unknowable!" It is told us,  
 a) that God is a power. b) that it is not  
 a first-cause. c) that it is not a conscious  
 power. d) that it is not an intelligent

power; e) that it is not a person. Is  
 not this doing right bravely and show-  
 ing that we do after all know a good  
 deal about "the unknowable one?" It  
 is true, He tells us more about what  
 He is not, than what he is; but if we  
 know so many *negative* things about any  
 being, or fact, we cannot relegate them  
 wholly into the sphere of the "unknow-  
 able."

And, besides, Mr. Spencer and those  
 of his school, try, and try successfully,  
 to tell us some positive facts about "the  
 unknowable one," After assuring us,  
 that it is a power, he goes on, to prove;  
 a) that it is the source of all force and  
 motion, b) that it is the underground of  
 Phenomena; c) that it works unerringly  
 after certain fixed Laws; d) that it pre-  
 serves all harmony in nature; e) that it  
 creates and destroys.

Now, after pretending to know so  
 much about this being, may we still talk  
 of this being as the "unknowable one,"  
 without stultifying ourselves?

It is true, mortals cannot know God  
*scientifically*; that is, fully and ex-  
 haustively. But such a knowledge we  
 possess of nothing under the sun, and  
 much less of anything above or beyond  
 it. The North Pole, the Gulf Stream,  
 Electricity, and several thousand other  
 things, must all be transferred to the  
 region of "the unknowable," in this  
 view. We think St. Paul himself is an  
 Agnostic, if we widen the field so far.  
 He does not hesitate to write: "if any  
 man think he knoweth any thing, he  
 knows nothing yet as he ought to know."

All our knowledge is marked by three  
 conditions.

1. We know that a something exists,  
 or that it is; 2. We know some  
 of its attributes or characteristics; 3.  
 And we know that there are many un-  
 known quantities, or attributes belong-  
 ing to it; or that we do not know it  
 exhaustively.

Now just such a consciousness, or  
 knowledge, we have of God, whom Mr.  
 Spencer loves to call "the unknowable  
 one." There have been men in all former  
 ages, who pretended to know more  
 about things than they actually did  
 know; but it was left for this enlightened  
 period, for a class of scientists to rise,  
 whose boast it is, that they know nothing  
 about one, of whose being and attributes



they can write a number of books full! They tell us more than the old prophets and seers dared to tell about Him. We cannot but think of an order of knowledge, which St. Paul calls philosophy and vain deceit; of which he warns men, lest it "spoil" us.

### THOMAS GODFREY'S BIBLE.

BY THE EDITOR.

Old Anthony á Wood, the antiquarian of Oxford University, in the seventeenth century, used to insist that collectors of old books are supernaturally aided in their researches. "More than once," he remarks in his diary, "has my guardian angel helped me to find a treasure which I could not possibly have discovered without such assistance." In our days this curious notion would find but little sympathy; but I have a story to tell, which, if it does not add color to the strange idea of the old antiquarian, at any rate involves coincidences which are in the highest degree surprising.

On the 16th of July of the present year, I called to see an excellent lady of Lancaster, with whom I had not previously been acquainted, on business which is of no importance in this connection. In the course of our conversation she casually remarked, "I have some old books here which belonged to my deceased son; would you like to look at them?" Of course I cordially assented, and almost the first volume on which I laid my hand turned out to be a family relic of rare personal interest. It is a Welsh Bible and Book of Common Prayer—bound together in a single volume, printed at London in 1717. Besides some writing in the Welsh language, which I am unable to decipher, the title-page of this book bears the inscription, in a curious, cramped, old-English hand, "*Thomas Godfrey, his Book, recorded by his own hand, 1735.*" On the inside of the cover appears the verse:—

"Thomas Godfrey, his Book,  
The Lord of Heaven upon him look,  
And when his passing bell doth toll,  
The Lord of Heaven receive his soul.  
February ye 20, 1722.

On the fly-leaf of this volume is a

Family Record, including the names and date of birth of the father and his children. Among the latter appears the name of Eleanor Godfrey, born in 1712. Now it so happens that my grandmother on the mother's side was a granddaughter of this Eleanor Godfrey, and was named after her. My mother is also named Eleanor, after her mother, and from her my eldest daughter derives her name. In this way the name of "Eleanor" has been handed down for six generations. And not only in my own immediate family, but in many other families in Eastern Pennsylvania there are Eleanors who derive their name and their descent from Eleanor the daughter of Thomas Godfrey.

Need I say that the discovery of this old Family Bible was, under the circumstances, a remarkable event? The people with whom it was found had no idea how it came into the possession of its late owner, but supposed that it might have been purchased somewhere at a sale. Long ago I heard a vague tradition of the existence of the book, but it was lost at some time prior to the recollection of any member of the present generation. Strange, that it should have found its way to Lancaster, so far from the region to which it properly belonged; and that it should have finally fallen into the hands of a remote descendant of the family who knew how to appreciate its interest and value, and who, indeed—if the book had never been lost—might very probably have become its possessor in due course of inheritance. I was very grateful when the good lady presented me the book, with the remark that "she thought it *ought* to be in my possession."

Many years ago I devoted some attention to the history of Thomas Godfrey and his descendants. My materials for this study were, first and foremost, the family traditions preserved by his daughter Eleanor, and by her transmitted to my grandmother, who lived to an advanced age. Additional information was obtained in the office of the Recorder of Wills, in Philadelphia, where the last testaments of the Godfreys and allied families were found duly recorded, and certain incidental



allusions in Watson's "Annals of Philadelphia," and other books, were also utilized. From these various sources I have drawn the following history, illustrative of the fortunes of my old Welsh Bible.

Thomas Godfrey was born June 15th, 1676. The exact place of his birth is unknown, but tradition has it that it was near the boundary between England and Wales, and that he was born on one side of the line and his wife on the other. Both husband and wife were equally familiar with the English and Welsh languages.

According to the traditions related by his daughter, Mr. Godfrey was descended from a highly respectable family. This daughter always insisted that the family name had originally been something else, but that at some remote period the younger members of the family had assumed their father's Christian name as a surname. This story always appeared to me to be more than doubtful, until I found in Burke's "Commoners," the statement that the English Godfreys claim to be descended from Godfrey le Fauconer, Lord of the Manor of Hurst, in the reign of Henry II., which renders it not impossible that a portion of the family assumed as a surname the hereditary official title of Fauconer or Falconer, while others were more modestly satisfied to be called Godfrey. All this is, however, legendary, and must be taken for what it is worth.

Thomas Godfrey was married in the old country to his wife Jane, whose maiden name is no longer remembered. Two other couples were married at the same time, all having been three times announced in the parish church "to be married to go to the new world." The date it is impossible to fix with exactness, but it must have occurred about the year 1705.

The Welsh in early days were fond of emigrating in companies. As early as 1681, Edward Jones and others took up a tract of land in what is now Chester county, Pa., which they called Merion, in honor of their native county, Merionethshire, in Wales. The settlement which they founded proved a complete success, and within a few years the "Great Welsh Tract," including the

present townships of Merion, Radnor, Haverford and Tredyffrin, was almost entirely in the hands of Welshmen. In 1698, Hugh Roberts, the preacher of Merion, returned to Wales and remained a year, gathering another company of very desirable settlers. In this way the condition of the American colony became well known in the old country, and parents sometimes purchased tracts for their younger sons. In Wales it was almost impossible to obtain possession of land, except by inheritance, but in America a small sum of money might secure what would eventually grow into a fine estate. The prospect was, no doubt, sufficiently fascinating. Old friends and neighbors were already there, and were prosperous and happy; and it is not surprising that young people were found willing "to be married to go to the new world."

Some months after his marriage, Thomas Godfrey and his bride set sail for America. A voyage across the Atlantic was, in those days, a very serious matter. Sometimes, nearly four months were consumed in sailing from Liverpool to Philadelphia; and the passengers were fortunate if they escaped the horrors of famine and pestilence. The voyage of the Godfrey's was especially protracted. Driven to the West Indies by fearful tempests, they narrowly escaped shipwreck, so that eight months are said to have elapsed before they finally reached their destination. It is probable, however, that they were compelled to put into port somewhere by the way. A daughter was born to them on sea and was named "Seaborn." She lived but a few days, and her little body was committed to the waves.

All accounts agree in saying that the new settlers were received in America with the utmost kindness. The women were welcomed to the Welsh homes of Merion, while the men repaired to their land to prepare a rude dwelling, and perhaps to make a little clearing in the forest. No doubt they experienced many trials and privations, but their sufferings were not to be compared with those of the settlers who occupied the frontiers at a later date. The Welsh settlement was compact and well protected. Penn's treaty with the Indians had not yet been broken, and the



boundaries of his purchase were carefully observed. Sometimes an Indian appeared in the white settlements, offering to exchange the fruits of the chase for some trifling trinket; but the red men in the immediate neighborhood were few in number, and there were no anticipations of approaching evil. The following extracts from a letter written a few years before the arrival of the Godfreys, by Edward Jones, who was probably one of their family connections, will give some idea of the state of the country:

"The people here are generally Swede, with which we are not very well acquainted. We are amongst y<sup>e</sup> English which sent us both venison and new milk, and y<sup>e</sup> Indians brought us venison to our door for six pence y<sup>e</sup> quarter. And as for y<sup>e</sup> land we look upon it as a good and fat soyl generally producing twenty, thirty, and fourty fold. There are stones enough to be had at the falls of the Skool Kill, that is where we are to settle, and water enough for mills, but you must bring mill-stones and the irons that belong to it, for smiths are dear \* \* \* Ordinary workmen hath 1s. 6d. per day. Carpenters three or four shilling a day; here are sheep, but dear, about 20 shilling apiece. \* \* Taylors hath 5 or 6 shillings a day. \* \* \* I would have you bring salt for y<sup>e</sup> present use; here is coarse salt, sometimes two measures of salt for one of wheat, and sometimes very dear. Six penny and eight penny nails are most in use. Horse shoes are in no use. Lead in small bars is vendible, but guns are cheap enough."

Thomas Godfrey immediately after his arrival in this country, settled in Tredyffrin, which was in fact a part of the Merion settlement. His farm was at the extreme east of the Great Valley, now generally called "Chester Valley," one of the most fertile limestone valleys in the colony. Laboring with unremitting toil, his property steadily increased in value, and he came to be considered a very wealthy man. Though most of his neighbors were Quakers, he remained devoutly attached to the Church of England; and we can imagine him, on Sunday morning, riding to Radnor, or perhaps to Philadelphia, to attend service, with his wife on the pillion behind him.

The Godfreys were blessed with nine children, besides little "Seaborn." Their names and birth were entered in the Family Bible\* by some one who

\*NOTE.—There were at least two Thomas Godfreys in the neighborhood of Philadelphia at this time: Thomas Godfrey, of Tredyffrin, mentioned above, and Thomas Godfrey, of Bristol township, the grandfather of the inventor of the quadrant. There is no evidence that they were related.

was, no doubt, supposed to write an unusually fine hand—probably a country school-master. The following is the list as thus recorded:

"Elizabeth Godfrey was born 12 of Dec'ber, 1708.

Eleanor Godfrey was born Sunday 2 of November 1712.

Sarah Godfrey was born March the 8 anno domini 1714.

John Godfrey was born May the 22 anno domini 1716.

Rebecca Godfrey was born April the 4th anno domini 1719.

(Here is added, in another hand, "at 3 or 4 o'clock A. M.")

Luey Godfrey was born March the 11 anno domini 1722.

Hanna Godfrey was born June the 3 anno domini 1724.

William Godfrey was born January the 12 annod. 1726.

Ann Godfrey was born February the 17 anno domini 1728.

(Added in another hand, "and deceased August the 18th, 1755.")

At the bottom of the page the writer has added the following couplet and signature: "All points and stops must be observed when you Would write with Credit and your skill would shew."

So says J. C."

The utter inappropriateness of this conclusion is at once manifest; but who is so likely to have written it as a school-master who was in the habit of using the verse in "setting copies" for his scholars?

There always comes a time when the young birds fly away from the parent nest. Elizabeth Godfrey, the eldest daughter, married a young man named Thomas, and with him removed to North Carolina. Eleanor and Lucy both had husbands whose name was Jones, but it is not known if they were related. Rebecca's husband was a young man of Swedish descent, named Hulen or Hulings. Sarah, John, Hanna, and Ann remained unmarried. William inherited the homestead, and his son Thomas received a special legacy in his grandmother's will. I do not know whether any of his descendants still linger about the old place; but it has been suggested that Bayard Taylor, who resided in the neighborhood, may have taken the name of the hero of one of his best stories, "John Godfrey's Fortunes," from some member of the family.

Thomas Godfrey, the elder, died in 1756, aged 80 years. His wife, Jane,



lived to a great age, and died in 1771. In her will she leaves a special bequest to Levi Jones, the eldest son of her daughter Eleanor. She also bequeaths "five pounds to the vestry of the church at Radnor, two pounds to St. Peter's Church at Great Valley, and two pounds to the minister who shall officiate at her funeral." I have often reflected how pleasantly the minister must have been surprised to receive this bequest. Two pounds was a large sum in those days, and many a hard-working pastor did not receive so much in a whole year, in ready money. But suppose the rector of Radnor was unavoidably absent and a "dissenter" was called in to conduct the funeral services, can any one fancy the feelings of the regular minister?

The life of Thomas Godfrey was, as we have seen, comparatively uneventful. "The long period that elapsed between the settlement of Chester county and the war of the Revolution," says a recent writer,\* "was a peaceful era, unfruitful of incident. During all that time the settlers were left to pursue their peaceful occupations, uninjured and unmoved by the commotions that shook the rest of the world. They plied the arts of commerce, brought new lands into culture, established schools and churches, and advanced with uniform progress towards a state of opulence and refinement. The contests which occurred within this period had little effect on the settlers here. They were largely Friends, took no active part in military concerns, and were not molested by them."

The experiences of the succeeding generation were very different. Eleanor, the daughter of Thomas Godfrey, became the wife of John Jones, of Bethlehem township, and was, with her husband, a participant in some of the most trying scenes of the Indian Wars and the Revolution. It was she, it will be remembered, who nursed the wounded Indian boy, "Young Tattamy," while the savages were encamped around the house, threatening vengeance if their young chief should die.† In many other dangers she proved herself a Christian heroine, and was to the last

regarded with extraordinary reverence and affection. She died in 1802 at the age of ninety. At some future time we may undertake to relate in detail the events of her remarkable history. Even in her old age she could still read her father's Bible, and taught her descendants many isolated Welsh words, a few of which have been handed down to the present day. After her death there was, however, no one left in the family, who knew enough Welsh to be able to read "Thomas Godfrey's Bible;" and it was finally lost, to be recovered at last in the remarkable manner which we have here related.

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### MONEY! MONEY! MONEY!

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BY REV. I. E. GRAEFF.

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Whatever attracts constant and growing attention, among an intelligent and progressive people, must be of real and profound importance. Nothing that is, not really a part of life can long maintain its influence. Hence some things come, and go, and are forgotten, and will, perhaps, never be revived again; while other things rise, and grow, and abide through the ages.

Money is much sought after. It is one of those mediums of civilised life, the demands for which are enlarged as society advances. Hence money is power, a great power, a growing power; but what kind of power it is depends very much upon the will and design of those who seek after it, possess it, and use it. Often it becomes a root of evil. Many people receive great injury in the getting of it, since they get it in a wrong spirit, and in a wrong way. It would not be hard to find any number of examples, both among the living and the dead, which would illustrate the dangers of money getting with tremendous force. But the evil does not lie in the getting of it as such, but it lies in the manner and spirit in which the getting is done. Therefore, it is of the utmost importance, that every one should know how to strive manfully after lawful gain in a lawful way.

But after money is gained and in firm lawful possession, the danger which attaches to it is not over. Now it may

\* Dr. Egle's "History of Pennsylvania," p. 529.

† See THE GUARDIAN, for March, 1883.



be hoarded in a miserly way, and may effectually crush out the nobler graces of true manhood in those who possess it. Poverty may degrade, and it may keep men from rising in every sense; but there is no degradation meaner, and lower, and more absolutely hopeless, than that of the soul which makes money its idol and clings to it as the one thing needful. When this evil passion begins to grow and to gain in power, then it is high time to check its progress and to break away from its power. In fact, our habits ought to be such, and can be made such, that we never come under the power of this evil tendency. Yet many do fall under it, and are so shamefully controlled by it, that one may easily see that the love of money is indeed a root of evil in the most significant sense.

Money is intended for use, but here again there is risk and danger all around. It may be used as an instrument of oppression, or as a medium of corruption. It may be squandered for the gratification of the lowest passions and appetites, and along with its most lavish expenditure may go an unmitigated curse. How to use money wisely and with beneficent results, is a secret, it is one of the divine secrets of the economy of human life, and many, very, very many, fail ever to find it out. If society in Christian communities had more men and women, fully up to the high standard of true Christian wisdom in the business of making and possessing, and using money, the progress of the world in genuine nobility and happiness would be more rapid than it is. It is plain, therefore, that we need not to be urged simply to use money, but we need to learn how to use it, so as to make the using of it a source of good and a medium of unbounded blessing.

Money has been of much account long ago. The Bible tells us in many places how men have done good or evil, seeking, and possessing, and using money. Profane history also tells of its awful power in the world, throughout the ages that are past. And at the present day it is perhaps more far-reaching in its dominion, than in previous times. It gains in influence as mankind progresses. As it becomes the property of the many, and all have a

full right and fair chance to rise to its ownership, it is likely to make itself far more effectively felt than where it rests under arbitrary limitations. In these days it enters largely into individual life—the common people have more of it a great deal now than in days gone by. But for this very reason it is also of much greater account in social contact. The tendencies of modern life, with all their freedom of individual energy and success, run into broad and powerful combinations for the accomplishment of great ends. In all kinds of business men are freely joining together to increase their influence and enlarge their success. Money is voluntarily given, in increasing amounts, for the purposes of education, just as millions upon millions of dollars are invested in public improvements and commercial enterprises. Certainly it is altogether proper and right that the churches should fall in with this generous activity of the times, and that individual Christians should cultivate broad views and benevolent habits, so that the progress of the kingdom of heaven may keep abreast with the progress of the world.

Our Lord drove the money changers out of the temple, because they were driving their business in the sanctuary in an unlawful way. In the same temple He praised the poor widow, because she had cast all her living in the treasury. The difference of motive in these two cases accounts for the displeasure of the Master in the one, and His praise in the other. Wherever the blessed Gospel is proclaimed the story of the widow's offering may and shall be told as a perpetual testimony of divine honor to honest, cheerful giving. And that same gospel carries with it, throughout the ages and to the ends of the earth, the solemn narrative of the scourge as laid by Divine indignation on the backs of financial charlatans.

Let us be careful, now and here, that money is of immense account in spiritual matters. Money is not the one thing in the church, for which we must be concerned; but it is one of the things that must be wisely and carefully attended to; if the spiritual interests of the Lord's household are not to be greatly injured. And a congregation



which labors under the mistaken notion that the finances can be allowed to run pretty much as they please, if only the members are faithfully trained to godly faith and pious living, is apt to grow fearfully lean both outwardly and inwardly. Churches whose membership is trained to cheerful, regular and generous giving, may not only prosper at home and do a great work in the midst of their immediate surroundings; but they can make their influence felt and seen, along the highways and hedges of the advancing, growing popular masses. These are the people that can be trusted with the erection of chapels and the prompt support of missionaries, and hence they are the people that gain in numbers and in strength. And along with such use of money in the church goes an inspiration, a pleasure, a joy, that stands high above anything which will ever enter into the experience of the sluggish and the selfish in Israel.

And in the matter of liberal education the same law holds. Liberal culture may be got, in a private and secluded way, by here and there a person of heroic energy and strong will. The most of people must, however, get this, if they ever get it at all, at institutions of learning. Therefore, there must not only be institutions devoting themselves to this work, but such institutions must be competent to do that work in a manner satisfactory to the reasonable demands of the age. It will not do always to run a college, or a university, or a theological seminary, as these were run at any time in days of yore. Times change, and people, in their ideas and methods of culture, change with the times. Rome had her national highways in the days of her ancient glory, and these answered her purposes very well; but if we would construct an Appian Way, by the side of our trunk railways, in the hope that the ancient thoroughfare would do just as well for the purposes of modern commerce, traffic and travel, our favorable idea of the good old way would likely be somewhat shaken by the limited patronage the ancient Via Appia would be able to draw.

Institutions of learning must have proper buildings. Not that hundreds of thousands of dollars must be in-

vested in brick and mortar, just to make a display. Too much of this sort of extravagant folly has been indulged in. Still, to run into the opposite extreme of denying to first-class institutions first-class buildings, as far as convenience and comfort are concerned, is simply equivalent to expecting men to furnish a specified quantity of bricks without giving them straw wherewith to make them. The tyranny, blindness, and notorious folly of one of the ancient kings of Egypt may thus be repeated in the full glare of the better and greater light of our Christian day, and that by those who would revolt at the idea of being anything but loyal and true to the genius of modern freedom and progress.

To buildings must be added endowment funds, and that in sufficient sum and scope, to make a first class institution of high classic and literary character an eminent success. I am fully aware that too much stress can be laid upon money here, and that the high aims of liberal culture can be missed, where endowments are large and broad; but this will be the fault of those who run the institution, and not an inherent evil of the pecuniary provisions made for running it. A faculty of the right calibre and spirit will not be spoiled by a sense of reasonable pecuniary independence; and if ever the evil spirit of ease and sluggishness takes hold of educators, in view of their well secured salaries, the evil can be very readily and promptly corrected.

But why bring a matter like this before the readers of a monthly magazine, especially intended for the young?

In answer to this question it may be said that this is a matter which concerns everybody, the young no less than their elders. The right use of money cannot be learned too early, and the young need to be waked up to a sense of the fact that they only, who know how to get money and how to use it properly, can get along successfully in the nobler aims and enjoyments of life. Hence it is not only proper to discuss this matter in a magazine like *THE GUARDIAN*, but this is precisely the kind of monthly that ought to teach the lessons of wise and generous financiering. Teach the young generally to



address themselves manfully to lawful money getting, for the noble purpose of providing for their own proper wants and aiding the various enterprises of the day, which are so near and dear to all good and progressive people, and you lay the foundation of future success. Neglect this training, and failure must be the result. The temper of the times allows no arbitrary distinctions between the old and the young, and it is no doubt a masterpiece of policy to enlist the attention and favor of the rising generation, in behalf of a generous use of cash, in the support of institutions and enterprises on which the progress and welfare of society depend.

Churches, colleges, seminaries, boards of missions and education and publication, and so on to the end of an almost endless list of benevolent agencies, need money; and it is music to the ear, and joy to the soul, to learn that the people delight in filling their respective treasuries. Does the reader understand, now, why the heading of this article is money three times over!

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### HIDDEN STRENGTH.

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In one of the prairie towns of Northern Iowa, where the Illinois Central Railroad now passes from Dubuque to Sioux City, lived a woman whose experience repeats the truth that inherent forces, ready to be developed, are waiting for the emergencies that life may bring.

She was born and brought up in New England. With the advantages of a country school and a few terms in a neighboring city, she became a fair scholar—not at all remarkable; she was married at twenty-one to a young farmer, poor, but intelligent and ambitious. In ten years after the death of their parents they emigrated to Iowa, and invested their money in land that bade fair to increase in value, but far away from neighbors. Here they lived, a happy family for five years, when he died, leaving her, at the age of thirty-five, with four boys, the eldest nearly fourteen, the youngest nine. The blow came suddenly, and at first was overwhelming. Alone, in what seemed almost a wilderness, she had no thought of giving

up the farm. It was home. There they must stay and do the best they could. The prospect of a railroad passing near them in time, was good; then some of the land might be sold. A little money had been laid by—nothing that she ought to touch for the present. Daniel, the hired man, who had come out with them, and who was a devoted friend and servant, she determined to keep—his judgment was excellent in farm matters. Hitherto the boys had gone regularly to school, a mile or two away; for a settlement in Iowa was never without its school-house. They were bright and quick to learn. Their father had been eager to help and encourage them. Newspapers, magazines, and now and then a good book had found their way into this household. Though very fond of reading herself, with the care of her house she had drifted along, as so many women do, until the discipline of study, or any special application, had been almost forgotten. It was the ambition of both parents that their sons should be well educated. Now Jerry and Thede, the two oldest, must be kept at home during the summer to work. Nate and Johnnie could help at night and in the morning. The boys had all been trained to habits of obedience. They were affectionate, and she knew that she could depend upon their love.

One evening, alone in her bedroom, she overheard some part of a conversation as the children were sitting together around the open fire-place.

"I don't mind the work," said Theodore, "if I only could be learning, too. Father used to say he wanted me to be a civil engineer."

"If father was here," said eleven-old Nate, "you could study evenings and recite to him. I wish mother could help; but, then I guess mother's—"

"Help how?" she heard Jerry ask sharply, before Nate could finish his sentence; and she knew the boy was jealous at once for her. "Isn't she the best mother in the world?"

"Yes, she is; and she likes stories, too; but I was just thinking, now that you can't go to school, if she only knew a lot about everything, why she could tell you."

"Well," replied Jerry, with all the



gravity of a man, "we must take hold and help all we can; it's going to be hard enough for mother, I just hate to give up school and pitch into work. Thede you shall go next winter, anyway."

"Sha'n't we be lonesome next winter?" said little Johnnie, who had taken no part in the talk until now; "won't mother be afraid? I want my father back," and, without a word of warning he burst into tears.

Dead silence for a few minutes. The outburst was so sudden, she knew they were all weeping. It was Jerry again who spoke first: "Don't let mother see us crying. Come, Johnnie, let's take Bone and all go down to the trap;" then she heard them pass out of the house.

Desolation fell upon that poor mother for the next hour. Like a knife Nate's remark had passed through her heart—"Father could have helped!" Couldn't she help her boys, for whom she was ready to die? Was she only "mother," who prepared their meals and took care of their clothes? She wanted a part in the very best of their lives. She thought it all over, sitting up far into the night. If she could only create an interest in some study that should bind them all together, and in which she could lead! Was she too old to begin! Never had the desire to become the very center of interest to them taken such hold upon her.

A few weeks after, she said, one morning, at the breakfast table: "Boys, I've been thinking that we might begin geology this summer, and study it, all of us together. Your father and I meant to do it some time. I've found a text-book; by and by, perhaps, Thede can draw us a chart. Jerry will take hold, I know, and Nate and Johnnie can hunt for specimens. We'll have an hour or two every night,"

The children's interest awoke in a flash and that very evening the question discussed was one brought in by Nate:—"What is the difference between limestone and granite?" A simple one, but it opened the way for her, and their first meeting proved a success. She had to study each day to be ready and wide awake for her class. They lived in a limestone region. Different forms of

coral abounded, and other fossils were plenty. An old cupboard in the shed was turned into a cabinet. One day, Nate, who had wandered off two or three miles, brought home a piece of rock, where curious, long, finger-shaped creatures were embedded. Great was the delight of all to find them described as *ortho ceratities*, and an expedition to the spot was planned for some half holiday. Question led back to the origin of the earth. She found the nebular hypothesis, and hardly slept one night trying to comprehend it clearly enough to put it before others in a simple fashion.—Her book was always at hand. By and by they classified each specimen, and the best of their kind were taken to shelves in the sitting-room. Her own enthusiasm in study was aroused, and far from a hardship, it now became a delight. Her spirit was contagious. The boys, always fond of "mother," wondered what new life possessed her, but they accepted the change all the same. She found that she could teach, and also inspire her pupils. They heard of a gully, five or six miles away, where crystals had been found. Making a holiday, for which the boys worked like Trojans, they took their lunch in the farm wagon and rode to the spot; and if their search was not altogether successful, it left them the memory of a happy time.

In the meanwhile the farm prospered. She did all the work in the house, and all the sewing, going out, too, in the garden, where she raised a few flowers, and helping to gather vegetables. Daniel and the boys were bitterly opposed to her helping them. "Mother," said Jerry, "if you won't ever think you must go out, I'll do anything to make up. I don't want you to look like those women we see sometimes in the fields." Generally she yielded; her work was enough for one pair of hands. Through it all now ran the thought that her children were growing up: they would become educated men; she would not let them get ahead, not so as to pass her entirely.

Winter came. Now Daniel could see to the work but these habits of study were not to be broken. "Boys, let us form a history club," was the proposition: "it shan't interfere with your



lessons at school." They took the history of the United States, which the younger children were studying. Beginning with New England settlements, and being six in number, they called each other, for the time, after the six States, persuading old Daniel to take his native Rhode Island. "That woman beats all creation," he was heard to exclaim, "the way she works all day and goes on at night over her books." The mother used to say she hardly knew if she were any older than her boys when they were trying to trip each other with questions. The teacher of the district school came over one Saturday afternoon. "I never had such pupils," said he, "as your sons, in history; and, indeed, they want to look into everything." Afterwards he heard with delight the story of their evening's work. The deep snow often shut them in, but the red light shone clearly and bright from the sitting-room window, and a merry group were gathered around the table. Every two weeks an evening was given to some journey. It was laid out in advance, and faithfully studied. Once, Theodore remembers, a shout of laughter was raised when nine o'clock came, by Jerry's exclamation; "Oh, mother, don't go home now; we are having such a good time!" Five years they lived in this way, and almost entirely by themselves. They studied botany. She knew the name of every tree and shrub for miles around. The little boys made a collection of birds' eggs, and then began to watch closely the habits of the birds. It was a pure, simple life. It would have been too wild and lonely but for the charm of this devoted mother. Her hours of loneliness were hidden from them, but she learned in an unusual degree to throw every energy into the day's work of study, and create, as it were, a fresh enthusiasm for the present hour. Her loving sacrifice was rewarded. Each child made her his peculiar confidante. She became the inspiration of his life.

English history opened a wide field to this family. One afternoon she brought in Shakespeare to prove some historical question. It was a rainy day and the boys were all at home. Jerry began to read "Hamlet" aloud; it

proved a treasure that brought them into a new world of delight. Sometimes they took different characters for representations, and the evening ended in a frolic, for good-natured mirth was never repressed.

First of all, a preparation had been made for the Sabbath. There was a church in this town, but at a distance of five miles, and during many days the roads were not passable. She had leaned upon infinite strength, gathering wisdom through all the experiences. The secret of many a promise had been revealed to her understanding, and above everything, she desired that the Scriptures should become precious to her children. She took up Bible characters, bringing to bear the same vivid interests, the same power of making them realities.

These lessons were varied by little sketches or reports of one Sunday to be read aloud the next. Of this Nate took hold with a special zest. None of this family could sing. She thought of a substitute. They learned the Psalms, much of Isaiah, and many hymns, repeating them in concert, learning to count upon this hour around the fire as others do upon their music. How many of these times came to her in after life—a vision of the bright faces of her boys, as they clustered affectionately around her.

Time rolled by. The railroad passed through. A village sprung up, and the land was ready to sell. She could keep enough for her own use, and the boys could prepare for college. Thede and Nate went away to school. The old home was kept bright and pleasant, friends, new settlers, came in, and now there was visiting and social life.

Jerry stayed on the farm; Thede became an engineer; Nate, a minister; Johnnie went into business. Theodore used to say: "Mother, as I travel about, all the stones and flowers make me think of you. I catch sight of some rock, and stop to laugh over those blessed times." Nate said: "Mother, when I am reading a Psalm in the pulpit, there always comes to me a picture of those old evenings, with you in the rocking chair, by the firelight, and I hear all your voices again." Johnnie wrote: "Mother, I think that everything I



have has come to me through you." When Jerry, who remained faithful always, had listened to his brothers, he put his arms about her, saying tenderly: "There will never be anybody like mother to me."

She died at sixty-five, very suddenly. Only a few hours before, she had exclaimed as her children all came home together: "There never were such good boys as mine. You have paid me a thousand fold. God grant you all happy homes." They bore her coffin to the grave themselves. They would not let any other person touch it. In the evening they gathered around the old hearthstone in the sitting-room and drew their chairs together. No one spoke until Nate said: "Boys, let us pray," and then, all kneeling around her vacant chair, prayed that the mantle of their mother might fall upon them. They could ask nothing beyond that.—*Our Monthly Exchange.*

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#### THE MILLIONAIRE.

Who is this hard-working man? This is the millionaire, the man who wanted to be rich and has got rich, and is getting richer every day. Is he the happier for it? Happy! Bless your soul, he's more miserable, fuller of cares and anxieties, and harder work than ever. He is the veriest slave of them all. He is pushed with business, and business is pushing him. He has so many irons in the fire that some of them are burning his fingers while others are getting cold. His present life is a rush from the meeting of this Board to that Board, and thence to some other Board. He is a director in this company and a trustee in that and silent partner in another, world without end, and more coming. He hasn't time to eat and hardly time to sleep, and when he does lay his poor head on the pillow he can't stop business plans and schemes, hopes and fears, from whirling and whirring through it. He can't take a day to spend in quiet out of town, and if he could he would take all his business with him into the woods. He is a slave and a victim. His millions in bank don't bring him so much enjoyment as does a new ten-cent piece given to a boy ten

years old. He is infected with the mania for getting, and the more he gets the more he wants. If you could see him just as he is, and where he is inevitably going, and how he is going there! He is one of the coming victims of *dementia paralytica*, the prevalent ailment among so many Wall street men.

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#### THE GANDER THAT TOOK THE BLIND WOMAN TO CHURCH.

Geese are generally considered very silly creatures; but the story below, from an English paper, of a staid old gander who took upon himself the care of a poor blind woman, ought to give us a new feeling of respect for the race. It must have been a funny sight indeed to see the dear old woman finding her way to the house of God led by a gander! But is it not, too, a touching instance of the care which our Father has for His afflicted ones?

In Germany an aged blind woman used to be led to church every Sunday by a gander. He would take her to the door of the pew where she sat. As soon as she was in her place, he would walk quietly out of the church and occupy himself in the churchyard, feeding on the grass till the service was over and he heard the people coming out of church. Then he would go to the pew of his old mistress and lead her home again. One day the minister of the church called to see this old person at her own house. He found that she had gone out, and he expressed his surprise to her daughter that they should let her go out alone. "Oh, sir," replied the daughter, "there is nothing to fear. Mother is not alone; the gander is with her."—*The Sunday Hour.*

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A FRIEND who is proud of his German scholarship was greatly amused the other day by a joke in a German newspaper. At our request he has translated it thus: "Mamma the Fritz lets me no place in the bed!" "No place? Will he then more than the half have?" "That not, mamma, but he wants his half in the middle of the bed, and I upon both sides of he."



## OUR CABINET.

### A CURIOUS CHARACTER.

"Death," says Sterne, "opens the gate of fame." To some extent this saying seems likely to be illustrated in the career of Ludwig Stork, who died in South Bethlehem, Pa., on the 9th of November, 1883, aged upwards of eighty years. Some of our readers may remember him as a gigantic German who sometimes taught school and was at other times engaged as an assistant in editorial work on various German newspapers, but generally seemed to be "on his travels" without a certain destination. He was enthusiastically devoted to poetic composition, and his effusions frequently appeared in German newspapers, but rarely under his proper signature. His favorite *nom de plume* was "Sigmar Thuisko." He was, indeed, popularly known as "the poet;" but was personally so eccentric that it is not surprising that his literary efforts failed to be appreciated. Now that his long life is finished it turns out that his poetic ability was much greater than was generally supposed, and there is some talk of publishing a collection of his poems. He was not a great genius, but when the history of German literature in America comes to be written, his name will probably take its place among the rest.

Ludwig Stork was a native of Darmstadt in Hesse. He belonged to a prominent family and was thoroughly educated. In early youth he served as a soldier in Algiers. It would have been easy for him to become an eminent man in his native land, but he was in the highest degree impractical and eccentric. About 50 years ago he came to America and soon afterwards found his way to Pennsylvania. It was while he was teaching school in Lehigh County, about 1846, that an incident occurred which illustrates his peculiarities. He applied to the consistory of the Egypt congregation for

the use of the church on a week day, as he had "something to say to the people." As the consistory had confidence in Stork's integrity of purpose, the request was granted, though the pastor, who was absent when the action was taken, doubted its propriety and declined to be present on the occasion. At the time appointed about fifty people assembled in the expectation of hearing a sermon. I was but a child then, but the whole scene is indelibly printed on my memory. The audience had waited until it had grown impatient, when suddenly the door opened and a tall figure came stalking up the aisle. Without looking around he immediately ascended the pulpit, opened a huge roll of manuscript and began to read a poem descriptive of a thunder storm. Having finished one poem he passed on to another, and thus continued reading German poetry for two mortal hours. Some of his poems are said to have been of a devotional character, but his exalted language was naturally beyond the comprehension of his audience. Gradually his hearers stole away until but a few were left, but Stork did not allow himself to be disturbed. When he had finished reading, he immediately descended the pulpit, marched out of the church, and then walked away without waiting for congratulations.

Poor Ludwig Stork! He was, indeed, a curious character. Now that his long journey is ended, we feel like adding our little tribute to his memory. Peace to his ashes!

### CAMPAIGN POETRY.

The writers of political songs are greatly worried because the names of the candidates do not lend themselves easily to poetry. Blaine, it is true, rhymes to a great many words; but "Blaine and Logan" is not so easily handled. It rhymes to "Sound the slogan," but as this is perhaps the only



possible rhyme, the thing is indanger of growing monotonous. In the case of the Democratic candidates the difficulty is even greater. A poet in the *Philadelphia Call* expresses his feelings on the subject in the following touching stanza:

'Tis hard to find rhymes  
For S. Grover Cleveland;  
We've tried many times,  
But none of them leave stand.  
Still lower we fell  
With Thomas A. Hendricks—  
A word may start well,  
But always the end sticks.

### SOME NUTS TO CRACK.

#### I.

By what process a pew at church can be considered in harmony with a box at the opera or theatre, in the case of a professing Christian.

#### II.

How it comes about that stormy weather on Sunday seems so much worse for *men* than for women, and so often prevents their presence at church and school.

#### III.

Why good teachers are scarce in Sunday-schools, while so many talented Christians are not doing anything special on the Lord's Day; and how the Lord probably regards such neglect.

#### IV.

The reason we do not have a better division of Christian work. The burdens nearly break some, while others go scot free. If there is any credit due, all are ready to share it.

#### V.

The cause of an apparent absolute dearth of religious interest in certain classes which are always full and personally attached to the teacher.

#### VI.

Why personal applications of divine truth are not more frequently made by superintendents and teachers, that so the truth may have full effect, to the salvation of the soul.

—*Baptist Superintendent.*

### AN EXTEMPORANEOUS SERMON.

The Rev. Dr. Dodd, who lived near Cambridge, England, had rendered himself obnoxious to many of the students by frequently preaching against drunkenness. Several of them met him on the highway and determined to make him preach in a hollow tree which was near the roadside. Accordingly, addressing him with apparent politeness, they asked him if he had not lately preached much against drunkenness. He replied he had, and they insisted that he should now preach from a text of their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give a discourse without study, and in such a place. They were determined to take no denial, and the word "malt" was given him for a text, on which he immediately delivered himself as follows: "Beloved, let me crave your attention—I am a little man, come at a short warning, to preach a short sermon from a small subject, in an unworthy pulpit, to a small congregation. Beloved, my text is 'malt.' I can not divide it into words, there being but one; nor into syllables, there being but one. I must, therefore, of necessity, divide it into letters, which I find to be these four—M. A. L. T.—'malt.' My beloved, M is moral, A is allegorical, L is literal, and T is theological. The Moral is set forth to teach you drunkards good manners; therefore, M, masters, A, all of you, L, listen. T, to the text. The Allegorical is when one thing is spoken and another is meant. The thing spoken of is 'Malt; the thing meant is the juice of malt, and of which you drunkards make M, meat, A, apparel, L, life, T, treasure. The Literal is according to the letter.—M, much, A, ale, L, little, T, thrift. The Theological is according to the effects that it works, and these I find to be of two kinds; first, in the world; secondly, in the world to come. The effects that it works in this world are—M, murder, A, adultery, L, looseness of life, T, torment. So much for the text. I shall speak first by the way of exhortation M, my masters, A, all of you L, leave off, T, tippling. Secondly, by the excommunication: M, masters, A, all of



you, L, look for, T, torment. Thirdly, by way of caution take this: A drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the brewer's agent, the ale house benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbor's scoff, a walking swill bowl, the picture of a beast and the monster of a man." He then concluded in the usual form, and the young men, pleased with his ingenuity, not only thanked him, but absolutely profited more by this short and whimsical sermon than by any serious discourse they had ever heard — *Selected.*

### OUR BOOK TABLE.

**LIFE IN ALASKA.** *Letters of Mrs. Eugene S. Williard. Edited by her sister, Mrs. Eva McClintock. Philadelphia: Presbyterian Board of Publication. Price \$1.25.*

We have here a series of letters written by the wife of a missionary in "our Arctic province." These letters were written in the confidence of private friendship, without any intention of publication, and are therefore plain and unpretentious. The writer is, however, thoroughly interested in her work, and carries her readers with her by the power of her enthusiasm. The trials of missionary life in this remote region are graphically depicted, and we cannot withhold our sympathy from the men and women who are heroically sacrificing themselves in the cause of Christ. The Presbyterian Church is doing a work in Alaska which deserves to be recognized and appreciated by all the branches of the Christian Church.

**COOKERY FOR BEGINNERS.** *By Marion Harland. Boston: D. Lothrop & Co. Price, in limp., water-proof binding, 60 cents.*

The trouble with most cook-books is that their directions are too elaborate. To be successful, you need to have a confectionery and a drug-store near at hand. In this little book this mistake is entirely avoided. The terms employed are simple and the materials are those which are familiar in every household. We have tried a number of the receipts in our own family and find them excellent.

**THE LUTHERAN DOCTRINE OF THE LORD'S SUPPER.** *By John G. Morris, D.D. Philadelphia: Lutheran Publication Society. 16 mo., 54 pp. Price 25 cents.*

An exposition of this important doctrine by so eminent a scholar as Dr. Morris cannot fail to be interesting. Though profound, it is clear and simple; and we are glad to learn that it is enjoying an extensive circulation. If the Lutheran doctrine had always been stated by its defenders in a manner so guarded and conciliatory, we believe there would have been little room for the great controversies of the sixteenth century. At the same time we are under the impression that the author unconsciously fails to do full justice to the views of those who held a somewhat different doctrine.

**SUNSHINE MARY.** *By Alida W. Graves. Philadelphia: Presbyterian Board of Publication. Price \$1.15.*

The principal object of this interesting Sunday School story is to teach the secret of happiness, which is—to make others happy. Christians have so much to be thankful for, and so firm an assurance of Divine favor, that they ought to be always cheerful and full of thanksgiving. This truth the author has illustrated in the character of "Sunshine Mary."

**MARGIE'S MISSION.** *By Marie Oliver. Boston: D. Lothrop & Co. Price 25 cents.*

This is a very pleasant story, whose purpose is indicated by its title. The heroine bravely meets the trials of life, and in her humble sphere accomplishes much good. It is surprising that the publishers should be able to furnish so much reading at so small a price.

**A POCKET SYSTEM OF THEOLOGY FOR SABBATH-SCHOOL TEACHERS AND CHURCH-MEMBERS GENERALLY.** *By the Rev. John Reid. With an Introduction by the Rev. John Hall, D.D. Philadelphia: Presbyterian Board of Publication. Price \$1.00.*

We regard this volume as well suited to its intended purpose. It is written, of course, from the standpoint of the Westminster Confession, and defends its faith with great clearness and vigor. We doubt the wisdom of attempting to meet the questions raised by modern science, as some of them do not properly fall within the province of Theology, and all are too extensive to be properly considered in such narrow limits. As a whole, we have no doubt the book will be useful, and we hope it will enjoy an extensive circulation in the churches for which it is immediately intended.

Tracts received from the Presbyterian Board of Publication:

**QUALIFICATIONS FOR MEMBERSHIP IN THE PRESBYTERIAN CHURCH.** *By the Rev. J. Howard Nixon, D.D.*

**THE PERILS OF THE PLAYHOUSE.** *By Theodore L. Cuyler, D.D.*

**WILDWOOD.** *By Mrs. Nathaniel Conklin (Jennie M. Drinkwater). Philadelphia: Presbyterian Board of Publication. Price \$1.50.*

A lively, interesting story concerning a little waif picked up and saved for Christ. The general tone of the book is excellent, and we have no doubt it will become a favorite.

*The Century for August* is the "Midsummer Holiday Number." It opens with an article on "British Wild Flowers," magnificently illustrated. Other valuable articles are, "Recent American Architecture," "On the Track of Ulysses" and "Carmen Sylva." "Dr. Sevier" is continued, and Henry James, Jr., begins a story entitled, "A New England Winter." The Century Co., Union Square, New York.

*St. Nicholas for August.*—This number of *St. Nicholas* is profusely illustrated, and may be rightly called a Midsummer Number. Space cannot be given to tell of the many interesting articles that are to be found within its cover. The Century Co., Union Square, New York.



## SUNDAY-SCHOOL DEPARTMENT.

### THE LITTLE PRINCE'S LABOR OF LOVE.

The late Comte de Chambord was always noted for amiability and kindness of heart, and was never embittered by the changed prospects of his life. At six years of age he was the little Duc de Bordeaux, the grandson of Charles X., and the hopes and expectations of France were fixed upon him. Like many other robust and easy tempered children, he considered lessons a terrible hardship, and particularly disliked writing. His copy-books were blotted and scrawled over dreadfully, to his father's great displeasure and the despair of the unfortunate tutor whose task it was to teach him to write. But the child was merry, asked pardon in such engaging tones, and made such good resolutions for future copies, that the writing-master could not look grave for long, and perhaps his royal pupil took advantage of him.

One morning, however, the child's playfulness failed to rouse him from a settled melancholy: there were even tears in the old man's eyes; and, although the little Duc de Bordeaux asked over and over again what ailed him, he could obtain no answer. After lessons, however, a servant told the boy that his tutor was responsible for a debt of one thousand francs incurred by his son, and saw no means of obtaining the money. When the royal family were assembled at the noonday breakfast, the little duke said, in his most coaxing tones:

"Grandfather, if I write well for a whole week, will you give me something?"

"Yes."

"Will you give me fifty louis?"

"That is a great deal of money," said the king. "What will you do with it?"

"That is my secret," replied the child; whereupon Charles X. smiled and promised.

The next morning the boy sat with his copy-book at the window overlooking the Tuileries. The birds sang, the tame pigeons came and perched on the window sill, merry children played under the trees, but for once he neither heard nor saw any of them, and actually accomplished a whole copy without mistake or blot. The tutor was astonished, and his amazement increased when his pupil's careful industry continued for a week. No sooner was the page finished than he took his copy-book to his grandfather, and in a few minutes returned, carrying in both hands the bag containing the fifty louis. His bright face was suffused with blushes as he gave it into the tutor's hands, saying:

"Here are my wages. Please accept them. I only worked that I might give them to you."—*Selected.*

### THREE PRECIOUS LEGACIES.

When Bernard of Clairvaux came to die he called his pupils to his bed-side, and said to them: "There are three things which in my life I have always heeded. I have never intentionally hurt the feelings of any person; I have never unduly exalted myself; and I have never revenged myself upon an enemy. These three things I now bequeath unto you: Love, Humility, and Patience." Blessed is the man who can make such a will and testament.

THE quaintest of the Judson nephews of the venerable aunt who lately died at Plymouth, Mass., was asked by an inquisitive editor "about how much she had left." The nephew's answer was: "She must have left it all, as I have not heard that she took any of it with her."

ALL life's aims are vain that aim at anything less than Heaven.—*Almeron.*



## LESSON X. THIRTEENTH SUNDAY AFTER TRINITY. Sept. 7th, 1884.

## CONFIDENCE IN GOD. Psalm 27: 1-14.

1 The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.

4 *One thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me; therefore will I

offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, unless I had believed to see the goodness of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

**GOLDEN TEXT:** The Lord is my Light and my Salvation; whom shall I fear? V. 1.

**CENTRAL TRUTH:** Trust in the Lord always.

## NOTES.

*Verse 1. My Light*—this is the only time in the Old Testament that Jehovah is called the Light. Jesus said: I am the Light of the world. *Strength*—defence. 2. *Enemies*—Goliath, Saul, and others. *Eat*—figurative of beasts of prey. *Stumbled and fell*—failed and were destroyed. 4. *One thing*—the chief thing, above all others. *Seek after*—strive for continually. *House of the Lord*—the tent erected by David in Jerusalem for the Ark (2 Sam. 6: 17). *Beauty of the Lord*—both that of (1) the ordinances of worship, and (2)

the internal beauty of holiness and spiritual communion. *Inquire*—contemplate, commune. 5. *Pavilion*—booth; a dwelling-place made of boughs. *The secret of His tabernacle*—the holy of holies. 7. *Hear*—the Psalmist now turns to earnest prayer. 10. *When*—though; parents are the *last* to forsake a man; God will then still befriend us. 12. *False witnesses* rose against David, and also against Christ. 13. *In the land of the living*—in this life. 14. An *exhortation* to us to have confidence in the Lord. The *promise*: He shall strengthen.

## QUESTIONS.

V. 1. What is the Lord here called? Who is the Light of the world? What else? What is meant by *strength* of life? Need we fear any foe, then?

2. Tell what foes rose up against David. What became of them?

3. Could David overcome an entire host? Who only could protect him? What gave him courage and drove away fear?

4. What did he desire above all else? Was he satisfied with mere *desire*? What did he do? What was the house of the Lord at that time? Where was it? Who built it? What is the beauty of the Lord?

5. What would God do? What is the secret? On what would God set him?

6. Of what did he feel sure? What would he offer? Where? What else would he do?

7. To what does he now turn? For what does he plead?

8. Whose face ought you to seek? Do you?

9. How many petitions are there in this verse? Repeat them. What does he call God?

10. Who are our most steadfast friends? Whose love outlives even that of parents?

11-12. Whose way ought you learn? Do you allow yourself to be led? What kind of witnesses rose against Christ? Must we all expect to be slandered? Do you indulge in false witness?

13. What faith sustained David? Is all faith strengthening?

14. What does he tell us to do and to be? What promise is added?

## CATECHISM.

Ques. 5. Canst thou keep all these things perfectly?

Ans. In no wise; for I am prone by nature to hate God and my neighbor.



## LESSON X. September 7th, 1884.

## Thirteenth Sunday after Trinity.

This Psalm expresses confidence in God in the midst of dangers. The enemies of the Psalmist have been foiled, (V. 2), but they still threaten him. The recurrence of an attack is imminent, (V. 3); he is closely watched, (V. 6); he prays earnestly, not without a consciousness that he has incurred God's anger, (V. 9), but with a certainty that his prayer is heard, that he will be delivered, pass the rest of his life near the sanctuary, and offer sacrifices of thanksgiving in God's tabernacle (V. 6). The indications seem to point to the time when David was pursued by the army of Absalom—probably to the time when the last and decisive battle was to be fought.

V. 1. *The Lord is my light.* Light issues from God as a beam of His light-giving countenance. As the light of the sun is the source of all life and growth *in nature*, so is it the source of all life and well-being *in the heart*. Hence it is the usual figure of *life, success, joy and all good*.

*My Salvation*—(1) from sin, (2) from troubles, dangers and foes.

*The Strength of my life*—or, stronghold of my life, in which my life is preserved.

*Of whom shall I be afraid?* No night of sorrow can be so dark, no evil so fearful, no enemy so dreadful, as to cause those to tremble, despair and perish who have God for their light, salvation and stronghold. "One, with God, is a majority."

Vs. 2-3. *The wicked, mine enemies.* "It is a hopeful sign for us when the wicked hate us; if our foes were goodly men it would be a sore sorrow; but as for the wicked, their hatred is better than their love."

*They fell.* None of David's foes triumphed over him. So Christ's foes fell backward, when they came to arrest Him in Gethsemane; and "herein He was a prophetic representative of all wrestling believers who, rising from their knees shall, by the power of faith, throw their foes upon their faces."

*Though an host should encamp against me.* These are the words of a leader of armies, who is courageous in spite of foes. *In this will I be confident*—or, in

spite of this. Here we may learn how to have *confidence in God*. From this he passes on to another characteristic of the believer, namely:

## COMMUNION WITH GOD.

V. 4. *One thing.* "Divided aims tend to distraction, weakness, disappointment. The man of one book is eminent, the man of one pursuit is successful." Fix your heart on one thing—the one thing needful.

*I will seek after.* He is not satisfied with mere *desire*. Desires are mere *seeds* which must be sown in the good soil of *activity* or they will yield no harvest. *Purpose* and *effort* go together.

*Dwell in the house of the Lord*—this was his aim. The blessedness of a life devoted to God is meant—a constant habit of mind to worship God.

*The beauty of the Lord*—the *grace, excellence, especially redeeming grace*. To behold this beauty means to spiritually discern God in His manifold grace to man.

*To inquire, or, to contemplate.* Delight in the study of the word is implied. "The Christian sanctuary, the place of public worship, is the place where, if anywhere on earth, we may hope to have our minds enlightened, our perplexities removed, our hearts comforted and sanctified by right views of God."

V. 5. *He shall hide me in His pavilion.* The sanctuary is here characterized as a place of *safety* for those who seek refuge. The king's pavillion (booth, tent) was in the midst of all the other tents, surrounded and guarded by them. Hence, *there was greatest safety*.

*In the secret of His tabernacle.* "Were there no other place, He would put me in the holy of holies," where no enemy would dare to molest him.

*Set me up upon a rock.* This is fulfilled in the Christian, who is firmly built on Christ, the Rock of Ages.

V. 6. *My head shall be lifted up.* In affliction the head is bowed down; in prosperity it is lifted up. David is assured that his head shall be lifted up—that he shall have the victory. *Therefore will I sing.* I will not fail to give *thanks* to my Deliverer.

V. 7. *Hear, O Lord, when I cry.* Hear my prayer for help. *Have mercy also.*



In the previous verses he has extolled the goodness of God; he now confesses his own unworthiness and need of mercy. Mercy is his only plea.

V. 8-10. *Thy face, Lord, will I seek.* Then he speaks of seeking and hiding the face. Friends delight in looking upon each other's faces. David sought the Lord's friendly countenance, and besought God to show His approving look. He is persuaded that, should all earthly friends forsake him, even his *father and mother*, God will espouse his cause and not forsake him. Such strong faith in God both honors the Lord and strengthens man.

V. 11. *Teach me Thy ways. Lead me in a plain path.* We need Divine guidance. It is not in man to choose his paths. Too often do we err and lose the way. We need God's guidance. Teach me Thy way, lead me in a path of evenness. Enemies beset me, and lay traps for my feet; but God can guide me in safety.

V. 12. *False witnesses* rose against the Psalmist; and they rise against Christians also, as they did against the Master. We must not imitate them. Thou shalt not bear false witness against thy neighbor. Neither must we expect to escape slander in this world. It must needs be that offences come.

V. 13. *Unless I had believed to see the goodness of the Lord* in the land of the living!—alas, what would have become of me! It is hard to go through life without confidence in God.

#### CLOSING EXHORTATION.

V. 14. *Wait on the Lord.* "This is the sum of all the instruction in the Psalm; the main lesson which the Psalm is designed to convey. The object is to induce others to trust in the Lord, to rely on Him, to come to Him in trouble and danger."

*Be of good courage—keep up hope, and God will help you in due time.*

#### COMIC CHIMPANZEES.

The keeper of the chimpanzees at the Zoological Garden placed a doll-baby in their cage the other day. It was clothed in a red dress that attracted the

attention of the animals in a moment. At first, they stood at a respectful distance and hoo-hooed at it to show that they had not fallen in love with it at first sight. Then they began to stamp on the floor to scare it away. Finding this unavailing, the big one dashed up within a foot of the passive baby, stamping and chattering; but, finding that the strange thing did not budge, she turned tail and fled. The little one was not to be outdone, although she was evidently greatly in fear of it, so she held her blanket up in front of her while she approached; but she did not go far. After awhile, the big one was brave enough to go quite near, so that with a straw she could tickle the new comer under the chin. The doll never stirred. The end of the straw was examined and smelt of by two animals; and, nothing harmful being found, they ventured to touch it. They then scampered to the top of the cage. After a while, curiosity got the better of fear, and they returned to the inspection, which was mostly confined to sitting in front of it and making faces at it. The keeper tied the figure to a swinging rope. The one dragged it by the hem of its garment to the box in which they sleep. They placed it inside, and at once executed a war-dance on the top. The little one stopped her noisy sister with a vicious cuff and drew out the unfortunate. Then, sitting on the floor, she held it in her arms as if it had been a real baby of her own. After making evident fun with this soft-heartedness, the other pulled the doll away and deliberately sat on its head, striking the body with the palm of her hands. While she was endeavoring to regain the plaything, the dress did not long remain intact. After this, they hauled the body about the cage, up the tree and on the cross beam, and then threw it to the ground. One piece of the dress they used for a necktie, and another was turned into a head-dress, with which one of them adorned herself before the mirror in the corner of the cage.—*Philadelphia Call.*

AN Eastern proverb says: "He is miserable once who meets with ill-fortune, but twice who fears it before it comes."



## LESSON XI. FOURTEENTH SUNDAY AFTER TRINITY. Sept. 14th, 1884.

## WAITING FOR THE LORD. Psalm 40: 1-17.

1 I waited patiently for the Lord; and he inclined unto me and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.

4 Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great con-

gregation: lo, I have not refrained my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified.

17 But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

**GOLDEN TEXT:** I delight to do Thy will, O my God. V. 8.

**CENTRAL TRUTH:** They that wait upon the Lord shall renew their strength.—  
Isaiah 40: 31.

## NOTES.

V. 1. *Waited patiently*—during a long illness, perhaps. *He inclined*—bent down to hear my prayers. 2. *Horrible pit*—pit of destruction. *Miry clay*—the slippery bottom of the pit. *Goings*—footsteps. 3. *A new song*—one celebrating a new deliverance. *Fear*—awe in the presence of the Almighty. 4. *Blessed*—literally, *O the blessedness of the man!* *Respecteth not*—turns not to man. *Lies*—vanities and falsehoods. 5. *A special Providence* is here affirmed. 6. All sacrifices were insufficient to atone for sin. 7. *I come*—this refers to Christ (Heb. 10: 4-10). 8.

*I delight to do Thy will*—obedience is better than sacrifice. (John 4: 34). 9-10. Five things have been published: God's righteousness, faithfulness, loving-kindness, truth, and salvation. These were made known by David; but more fully by Christ, who perfectly revealed God. 11. This verse introduces a change from praise to prayer. *Mine iniquities*—David confessed his own sins; Christ bare our iniquities. 15. *Desolate*—astonished, struck dumb with fear. *Aha*—an exclamation of mockery and hatred.

## QUESTIONS.

1. What is meant by waiting patiently? During what, perhaps? Did he wait in vain? What did the Lord do?

2. Did God do more than hear? What is the meaning of pit? Into what pit do sinners fall? Can they find a way out? Can any man lift them up? Who can? On what does He set the believer?

3. Why a new song? What kind of fear is meant? In whom can we all trust?

4. Who is blessed? Is it vain to turn to men for help? What is meant by turning aside to lies?

5. What wonderful works are praised? How numerous are they? What is Providence? Are you thankful for the good counsels of God concerning our salvation?

6. How may we show our gratitude for such great deliverance? Were sacrifices what God desired? Could they atone for sin? Who has satisfied for all our sins?

7-8. What did Christ come to do? What is better than sacrifice? Whose will did Jesus do? Where must the law be written? Who writes it there?

9-10. What did the Psalmist preach? To what? Mention the five attributes of God which he proclaimed. By whom were they perfectly revealed?

11-13. What does he pray God to do? What does he plead for? What surrounded him? How numerous are these foes? Had David committed iniquities? Had Christ? Whose sins did He bear?

14-17. Against whom does he pray? What should be done to them? What is meant by *aha*? For whom does he pray? (v. 16). What does he ask for them? What shows his *humility*? What is his *consolation*? From what is Christ our Deliverer?

## CATECHISM.

Ques. 6. Did God then create man so wicked and perverse?

Ans. By no means, but God created man good, and after His own image, in righteousness and true holiness, that he might rightly know God, his creator, heartily love Him, and live with Him in eternal happiness, to glorify Him and praise Him.



## LESSON XI. September 14th, 1884.

## Fourteenth Sunday after Trinity.

Not only David's experience is set forth in this lesson, but also that of our Saviour—especially in vs. 6-9. The writer of the Epistle to the Hebrews (10: 5-9) confines the meaning to Him who came into the world to do the Father's will. In the wilderness of temptation, in Gethsemane and upon the cross, Jesus waited patiently for the Lord, and "was heard in that he cried."

V. 1. *I waited patiently for the Lord.* This forcibly expresses the intense feeling of expectation—a waiting with the whole heart.

"Waiting for the Lord is NOT (1) idly expecting the Lord to come and save us while we are seeking our own pleasure. (2) It is not waiting for a more convenient season, nor (3) for better circumstances or less opposition; nor (4) some easier way of salvation.

"Waiting for the Lord is (1) *seeking* earnestly for His salvation—*ask* and ye shall receive. (2) It is using all the means of salvation—prayer, the study of the Word, repentance, going to Jesus. (3) It is seizing all opportunities offered. (4) It is while thus earnestly seeking, waiting, persevering till we see the light, and experience the salvation."

*He inclined unto me, and heard my cry.* God inclines towards us—lean<sup>t</sup> forward as if to catch the first faint sound of prayer. God is far more ready to hear, than we are to pray. The Father meets the returning prodigal. So he rewards those who wait for fruit from their labors for others.

V. 2. *The horrible pit* typifies the wretched condition in which the sinner lies. It is a state of destruction. The mire forbids his standing upright.

Out of this pit only Jesus can lift the sinner, and set him upon the Rock—in contrast with the pit and its slimy bottom. Christ is the Rock of our salvation.

*He also establishes our goings*—that is, sets us in the right path, strengthens us and keeps us from stumbling and falling.

V. 3. *He hath put a new song.* Every new mercy of God calls for a new song

of praise and thanksgiving. Christian joy finds expression in sacred song.

*Many shall see it*—take note of the sinner's conversion or deliverance. This will lead them to stand in reverent fear of the great Deliverer; and they, too, will trust in Him for their deliverance. If God has saved others, they will be assured that He can save them also.

V. 4. *Blessed is the man.* This is, literally, *O the blessedness of the man that maketh the Lord his trust!* The happiness of a Christian is manifold, many sided and abundant. *He will never turn aside to lies*—to proud and lofty-minded men for help; nor will he turn aside or swerve from God, and trust in lies—deceit, hypocrisy and vain things, such as idols or empty formalities.

V. 5. *Wonderful works* denote God's interventions on our behalf. God's thoughts toward us are His purposes for our salvation. They are more than can be numbered—no one can set them forth in order when giving thanks to God.

"The wonders of the great salvation shall engage the counsels and fill up the praises of *eternity*; but the works and thoughts of Jehovah to our fallen race, especially as displayed in Christ Jesus, the Son of His love, shall far exceed all finite powers of calculation, and shall be *forever telling, yet untold.*"

V. 6. *Sacrifice and offering thou didst not desire.* "The connection of the thoughts is clear: Great and manifold are the proofs of Thy kindness—*how am I to render thanks* to Thee for them? To this question he first of all gives a negative answer: God delights not in outward sacrifices."

The meaning of sacrifices in the Old Testament was this—the consecration of the worshipper himself to God. The animal or gift was but a type of *personal* consecration. God did not desire such sacrifices—not *as substitutes*, or as sufficient of themselves to atone for sin, or to express thanks. He desired the offering of the *man himself*.

*Mine ears hast thou opened*—hast given a heart that is ever ready to hear Thy will and to obey Thy laws. *Obedience is better than sacrifice.*

V. 7-8. *Lo, I come*—that is, to present myself a sacrifice. This was true



of Christ. All had been foretold of His sufferings *in the volume of the Book*. *Thy law is within my heart*—in my innermost affections. So all true Christians delight in trying to do the will of God.

Vs. 9-10. *I have preached righteousness*—announced or proclaimed it. Jesus never refrained His lips in publishing the attributes of His Father. He did not *hide* it in His own heart, but made it known to the whole *congregation*—that is, to all Israel in their great assemblies.

And Christians are not to hide their light, but to let it shine. They are to be living epistles, known and read of all men.

Five things are said to have been published: (1) God's *righteousness*—His equity or *justice* in all things. This is the great pillar of God's government. So long as God is just, there is hope for those who have a good cause. (2) God's *faithfulness*—His stability, *fidelity to engagements*. (3) God's *loving-kindness*—His mercy, favor, goodness. (4) God's *truth*—including His sincerity and veracity. (5) God's *salvation*—delivering from sin and suffering.

These attributes of God were not only manifested to David in his trials, and to Christ in His carrying our sorrows, but are shown to all His obedient people. Hence each one may make his own the prayer which follows.

#### PRAYER FOR HELP IN TRIALS, VS. 11-13.

*Withhold not Thy tender mercies*, because I am still beset with trials, oppositions, dangers, foes. Every hour we need God's help, lest we fall again into the miry pit, the Slough of Despond. Sorrows, sickness, losses, pains, poverty, annoyances come to the Christian; but the Lord can deliver him from them all, and make them work together for good.

"I hold it truth, with him who sings  
To one clear harp in divers' tones,  
That men may rise on stepping stones  
Of their dead selves to higher things."

#### PRAYER AGAINST FOES.

V. 14. *Let them be ashamed, &c.* He does not wish evil to his enemies, but prays that their *plans and devices* may fail. You can not wish well to wicked practices.

V. 15. Those that deride us and *say* *aha*—let them be put to shame.

V. 16. *But let all that seek Thee rejoice.* He prays for all of God's obedient people. It is an intercessory prayer.

V. 17. *Poor and needy.* How humble the Psalmist was! Yet he had great *consolation* in the fact that *God thought upon him*, remembered him and delivered him.

1. Prayer is the refuge of the troubled soul.

2. God will answer the earnest prayers of His people.

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### THE BLIND RING.

A wealthy lady lost a diamond ring and offered a large reward for its recovery. A little girl, on her way to infant school, found the ring but the diamond was lost. "See!" she said to her teacher, "the ring is blind now—it has lost its eye." "Yes," replied the teacher, "it is just like a little girl who does not love the Saviour. She may be as pretty as this golden band, but after all she is a "blind ring"—the chief-glory is lost." "But one thing is needful."

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### FUNNY STORIES.

Never tell a story to a class in Sunday School simply because it is funny. You may gain the attention of your scholars for the moment, but you will not be able to hold it when you begin to speak of serious things. A class soon gets into the way of expecting to be amused, and will watch for the funny sayings of their instructor without giving heed to his teachings. They will instinctively feel the impropriety of his course, and come to regard him with no more respect than if he were a clown in a circus. We do not say that an apt illustration should be rejected because it happens to be amusing, and least of all would we banish the cheerfulness which springs from a loving Christian heart, but the teacher should always remember the lofty character of the work in which he is engaged, and never say a word that might possibly detract from the dignity of his vocation.



## LESSON XII. FIFTEENTH SUNDAY AFTER TRINITY. Sept. 21st, 1884.

## A SONG OF PRAISE. Ps. 103: 1-22.

1 Bless the Lord, O my soul: and all that is within me, *bless* his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The Lord is merciful and gracious slow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

**GOLDEN TEXT:** Bless the Lord, O my soul, and forget not all His benefits. V. 2.

**CENTRAL TRUTH:** God's mercies call for all our praise.

## NOTES.

This Psalm was probably written by David towards the close of his life.

*Verse 1.* Bless—praise. *Within me*—every faculty of mind, will, heart. *2.* Forget not; the memory of God's mercies calls forth highest praise. *3-5* God (1) *forgives* iniquities, (2) *heals* diseases of soul and of body, (3) *redeems*, brings back from the doom of death, (4) crowns, confers highest honor and beauty, (5) *Satisfies*, gives meat and drink to supply every hunger and thirst. Notice the climax, each blessing rising higher than the previous one. *6.* *Executes righteousness*, redresses all wrongs. *7.* God's *revelation* is here acknowledged. *8-13.* The *mercy* of Jehovah is here

set forth. *Chide*—find fault, reprove. *Fear Him*—reverence and obey Him. *14.* *Knoweth our frame*—our infirmities and shortcomings. *16.* *Wind*—the hot wind from the desert blasts vegetation. *17.* *Fear Him*—this condition of our blessings is repeated over and over. *19.* *Prepared His throne*—established it. *Kingdom*—sovereign power. *20-22.* He calls upon the highest and mightiest angels to praise God. *Hosts*—the angelic bodies. *Ministers*—angels are His servants, His works—the whole Creation. *My soul*—each one should join heart and voice in praise to God.

## QUESTIONS.

1-5. Who is probably the author of this psalm. Upon whom does this writer first call to praise God? What is he not to do? What does God do for our spirits? What for our bodies? From what does He redeem us? How? What is the destruction referred to? With what does He crown us? Through whom? What must we do in order to it? What is meant by "satisfieth thy mouth"? What two kinds of food are to be understood? To what does "like the eagle's" refer?

6-7. What does God do for the oppressed? Who was Moses? Where and how did God make His will known to him? What is mentioned as the quality of God's "ways"? Who were the children of Israel?

8-12. What will God not always do? What does this mean? What does "keep his anger" mean? How has God not dealt with us? How has He dealt with us? To what is

the extent of His mercy compared? What is the kind of fear we are to have towards God? How complete is His forgiveness?

13-16. In what is God compared to a human father? How does He become our real father? Why does He have consideration for us? Why are we compared to dust?

17-18. What is the character of God's favor and mercy? How long does His righteousness last? What must we do? What is the covenant referred to? What are we to remember? What must we do besides?

19-22. Where is God's throne established? How far does His rule extend? What does "all" mean? Who are exhorted to bless the Lord? What are angels? In what do they excel? What do they do? Who are His hosts? What do they do? What else is to bless the Lord? What works are meant? What is our soul to do?

## CATECHISM.

*Ques. 7.* Whence, then, proceeds this depravity of human nature?

*Ans.* From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.



## LESSON XII. September 21st, 1884.

## Fifteenth Sunday after Trinity.

This song of praise consists of five parts. (1). "In vs. 1-5 the Psalmist calls upon his soul to praise God for rich *personal* experiences of the Divine mercy; (2) for His forgiving grace and righteous judgment to *Israel* in general (vs. 6-12; (3) for His tender consideration of *human infirmity* (vs. 13-16); (4) for His faithful covenant mercy to such as fear Him everywhere (vs. 17-18); (5) for His *universal dominion*, for which angels, men and all His works, should praise Him (vs. 19-22). The last clause of the Psalm repeats the sentiment of verse 1, thus rounding and completing this incomparable ode."

## FIRST PART (vs. 1-5).

V. 1. *Bless the Lord, O my soul.* To "bless" God means to *praise* Him by declaring His attributes and works, and by offering thanksgiving in every appropriate way. To "bless" *man* is to invoke God's favor upon Him. *O my soul.* It is to be a soul work, not a mere formal or lip-service. *All that is within me*—every thought, faculty, power, the heart with all its affections, all are to join. The whole spiritual being, all in man that is best and highest, should be enlisted in this service.

"Let others forbear, if they can: bless the Lord, O my soul. Let others murmur, but do thou *bless*. Let others bless themselves, their idols, but do thou bless the *Lord*. Let others use only their tongue, but as for me, I will cry, bless the Lord, O my soul. Many are our faculties, emotions and capacities, but God has given them all to us, and they ought all to join in chorus to His praise."—*Spurgeon*.

V. 2. *Forget not all His benefits.* Man is prone to remember what was disagreeable, and to forget the good things of the past. But we, as God's children, should correct this tendency, and recall the blessings received.

V. 3. *Forgiveth \* \* \* healeth.* God pardons not in part, but *all* sins, so that not one is unforgiven, if He pardon at all. But sin is a *disease*, which causes sores and pain. *Healing* is, therefore, needed. With pardon there is also

*renewal*, by which the corruptions of our hearts are cured. *New life* is needed, and is given by God; and this is salvation.

V. 4. *Redeems life from destruction*—from death and the grave. The word is elsewhere translated *pit, grave, corruption*. "It denotes a state of death in which the body returns to corruption. Here, also, in the idea of resumption from the grave, the germ of the doctrine of the *resurrection* is discovered."

Surely these would be blessings enough to satisfy the wants and desires of all hearts; they even surpassed all the hopes of man in his natural state. But God has yet more blessings in store for man.

*Crowneth thee with loving-kindness*—that is, gives joy and gladness, as when victors are crowned. Loving-kindness and tender mercies give this rejoicing to the heart.

*Satisfieth with good things.* Some men seek their satisfying portion in the vanities of fleeting pleasures and treasures, and are miserably dissatisfied in the end. But the good things of God are an abiding satisfaction to the soul.

*Youth renewed like the eagle's.* The eagle gains fresh strength after the moulting of its feathers (Isaiah 40:31); so Christians recover fresh power after distresses; the Church gains strength from persecution; and the body will rise glorious from the grave. A Christian has *perpetual youth*—that is, the strength of heart, buoyancy of hope and gladness of spirit that usually characterize a healthy youth.

## SECOND PART (vs. 6-12.)

*The Lord executeth righteousness.* The Psalmist passes from his own experience to that of the Jewish people. His range of vision is widened. For the truth of his declarations he appeals to the history of the chosen people. God's righteous judgments gave release to the oppressed of Egypt.

V. 7. *He made known His ways.* That is, He gave a *revelation* to the fathers by Moses. This great Leader was "made to see the manner in which the Lord deals with men; he saw this at each of the periods of his life in the



Court (of Pharaoh), in retirement (in Arabia), and at the head of the tribes of Israel." But on Mt. Sinai God gave him the clearest manifestations of "His ways" and "His acts."

V. 8-9. *The Lord is merciful and gracious* The attributes of God are mercy, patience, kindness, good-will. *He will not always chide, or judge.* He has no pleasure in punishing sinners; and His chastisements are for our *correction*. God *disciplines* His children, that they may not perish with the enemies.

Vs. 10-12. *He has not dealt with us after our sins.* Here the full and free forgiveness of sins is beautifully portrayed. In v. 10 we are first told what God has *not* done. "We ought to praise Him for what He has not wrought for us; even the negative side deserves our adoring gratitude. Up to this moment, at our very worst estate, we have never suffered as we deserve to suffer; our daily lot has not been apportioned upon the rule of what we merited, but on the far different measure of undeserved kindness."—*Spurgeon*.

#### THIRD PART (vs. 13-16).

*Like as a father pitieth.* God's tender consideration of human infirmity is next extolled. An earthly father pities his frail and erring children; the Heavenly Father is even more pitiful, else would every rebellious sinner perish in his first transgressions. This great pity was seen perfectly in the coming of Christ to die for the unjust.

*Dust \* \* grass \* \* flowers \* \* it is gone.* The *frailty* of man is like that of the grass and the flower. Pestilences and diseases wither us, as the hot wind from the desert blasts vegetation. This might cause us to despair, were it not for what follows.

#### FOURTH PART (vs. 17-18).

*God's faithful covenant mercy is everlasting.* "In the midst of this plant-like, frail destiny, there is, however, one strong ground of comfort—there is an *everlasting* power which raises all those who link themselves with it above transitoriness involved in nature's laws,

and *makes them eternal* like itself. This power is the mercy of God, which spans itself above all those who fear Him like an eternal heaven." The everlasting God gives to weak, frail man everlasting life and joy, But on *condition* that they *fear* Him—reverence and obey His laws. This is repeated several times. *Do* His commandments.

#### FIFTH PART (vs. 19-22).

The Psalmist calls upon angels, men and all creation to praise God for *His universal dominion*.

V. 19. *The Lord's throne is established*; God's power is absolute, supreme, and everywhere present. It is in the heavens, not merely upon our small globe.

V. 20. *The angels that excel in strength* are the archangels, cherubim and seraphim. They *do His commandments*—execute His word; they are the executive messengers of Jehovah. *Hearkening unto the voice* denotes their *readiness* to learn and promptness to obey.

V. 21. *The hosts* are the whole order of heavenly beings—God's faithful ministers.

V. 22. *Bless the Lord, O my soul.* He closes as he began. So we close our worship with the doxology. Let each lesson end with thanksgiving, each day with praise, and life with hosannas

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#### OLD-TIME TITLES.

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Here are a few titles used by authors in the seventeenth century, in England: "A Most Delectable, Sweet-perfumed Nosegay for God's Saints to Smell at;" "The Snuffers of Divine Love;" "Hooks and Eyes for Believers' Breeches;" "High-Heel'd Shoes for Dwarfs in Holiness;" "Crumbs of Comfort for the Chickens of the Covenant;" Seven Sobs of a Sorrowful Soul for Sin; or the Seven Penitential Psalms of the Princely Prophet David; whereunto are also annexed William Hunnius' Handful of Honeysuckles, and Divers Godly and Pithy Duties, now Newly Augmented;" "The Spiritual Mustard Pot to make the Soul Sneeze with Devotion."



## LESSON XIII. SIXTEENTH SUNDAY AFTER TRINITY. Sept. 28th, 1884.

## A CONCERT LESSON ON MISSIONS.

## The Great Commission.—Matt. 28 : 18-20.

## Superintendent.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

## School.

19 Go ye therefore, and teach all nations, baptiz-

ing them in the name of the Father, and of the Son, and of the Holy Ghost :

## Superintendent.

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, *even* unto the end of the world. Amen.

**GOLDEN TEXT:** Who will have all men to be saved and to come unto the knowledge of the truth. 1 Tim. 2 : 4.

**TOPIC:** The whole world for Christ.

## The Invitation.—Is. 55 : 1-5.

## Superintendent.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money : come ye, buy, and eat ; yea, come, buy wine and milk without money and without price.

## School.

2 Wherefore do you spend money for *that which is* not bread ? and your labour for *that which* satisfieth not ? hearken diligently unto me, and eat ye *that*

*which is* good, and let your soul delight itself in fatness.

3 Incline your ear and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and a commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel : for he hath glorified thee.

## An Ancient Mission.—Jonah 3 : 1-10.

## Superintendent.

1 And the word of the LORD came unto Jonah the second time, saying,

## School.

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose and went unto Nineveh according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and

he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water :

8 But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his anger, that we perish not ?

10 And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did *it* not.

## The Ingathering.—Rev. 7 : 9 and 13-17.

## Superintendent.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands ;

## School.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they who came out of great

tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne, shall dwell among them.

16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

## HYMN.

## Short Addresses on :—

- I. The Duty of Missionary Work.
- II. The Field—Home and Foreign.
- III. Contributions to the Cause.

## HYMN.

## THE SUCCESS ACHIEVED.

"At the close of the last century there were only seven Protestant Missionary Societies, properly so called. Today the seven have, in Europe and America alone, become seventy. At the beginning of the present century the number of male missionaries in the field amounted to about 170, of whom 100 were connected with the Moravians. To-day

there are employed by the seventy societies about 2,400 ordained Europeans and Americans, hundreds of ordained *native* preachers, upwards of 23,000 native assistants, etc., exclusive of the countless female missionary agents."

"The American Sunday-school Union has organized, in a little more than half a century, no fewer than 74,027 schools, having a total membership of 3,587,850 souls."

## QUESTIONS.

1. Am I doing my duty ?
2. How much will I give every week for missions ?
3. How much does our school raise in a year ?
4. How much can we give this year ?



# The Guardian.

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NO. 10.

## HAND OR GLOVE.

*From the Palatinate German of K. G. Nadler.*

BY THE EDITOR.

There was a mighty, grand Sultán—  
His name, I think, was Solyman—  
Who, in the usual Turkish way,  
Had a vizier whose beard was gray.  
The monarch was a reprobate;  
But his vizier controlled the state  
For many years (at least a score),  
And none had done so well before.  
Then, suddenly, another man.  
Was made vizier; and Solyman  
Sent him at once, as you shall see,  
A copy of his high decree:  
WHEREAS from every side we hear  
That you, our former Grand Vizier,  
Are called "His Majesty's Right Hand,"  
You are disgraced at our command:  
That to our people this may prove  
That you are nothing but our glove—  
A glove whose use would be in vain  
Did it not guard our hand from stain;  
Which we may wear as suits our ease,  
And throw away whene'er we please.  
Yet, still our mercy is so great,  
We spare you from the bowstring's fate.  
Bow to the dust, or dread our ban!  
Signed, SOLYMAN, THE GRAND SULTÁN.  
—*The Independent.*

## EARLY NEW ENGLAND MINISTERS.

BY THE EDITOR.

In June of the present year, Emmanuel College celebrated the Tercentenary of its foundation.

This institution is one of the seventeen Colleges constituting the university of Cambridge, England; and though regarded as modern, compared with some of the affiliated institutions, there is not one of them which has a more brilliant history. In 1584, Queen

Elizabeth empowered Sir Walter Mildmay, his heirs and assigns, "for the propagation of the pure Gospel of Christ, and in praise and honor of Almighty God, to erect found and establish for all time to endure a certain college of sacred theology, the sciences, philosophy and the good arts, such college to be called the College of Emmanuel."

The Emmanuel College thus established, was destined to propagate the pure Gospel of Christ in a manner hardly contemplated by its founder. It became known as the Puritan College, and during the period of the Commonwealth its members occupied positions of the highest influence. Among its alumni were Bradshaw, the President of the Regicides' Court; Sir Philip Meadows, one of Cromwell's secretaries; Finch, the Speaker of the House of Commons; and many others of the men most prominent in that eventful period.

At the celebration of the three hundredth anniversary of this historic institution, two Americans were present. One of these was our scholarly Minister to the Court of St. James, James Russell Lowell; the other was a special delegate from Harvard University, at Cambridge, Mass., Prof. Charles Elliot Norton. In his speech Mr. Lowell said that "Englishmen sometimes were amused by the singular fondness of Americans for coming to England and searching out their ancient mother; but it should not be forgotten that while they had nearly all the good things of the world on their side of the water, there was one thing they lacked—the monumental pomp of age. It was this, he thought, which attracted them, and had induced the sending of a delegate from Harvard, a not unworthy daughter



of Emmanuel College. It was therefore his pleasant duty, not merely to bring them the greeting of the daughter in the new world, but to propose the health and prosperity of the mother in her own home."

In reading the early annals of New England, it is easy to see that the influence of the Puritan college can hardly be overestimated. Indeed, we venture to say, that there were but few of the learned men who shaped the religious and social polity of the colony who had not been educated within its walls.

Among the earliest extant documents relating to the settlement of Massachusetts, there is a memorandum of articles needed there and to be procured from England. The list includes beans, pease, vine-planters, potatoes, hop-roots, pewter bottles, brass ladles, spoons, and ministers. It is but just to say that in the list, as well as in popular estimation, the latter article occupied the foremost place. An early writer says of the Plymouth Colony, "They planted a church of Christ and then set up a civil government." This was in full accordance with the idea of Calvin which here reached its most complete development. The State, it was said, was but a satellite of the church; a handmaid to do her bidding.

In 1652, when the governor and deputy-governor disagreed, the ministers met and settled the matter, and to their decision the civil government meekly submitted.

The men who held this exalted position in public estimation, were certainly personages of no ordinary ability.

"If ever men," says Prof. Tyler, "deserved such pre-eminence for real worth and greatness, they did; they had wisdom, great learning, great force of will, devout consecration, philanthropy, purity of life.

They bore themselves with the air of leadership: they had the port of philosophers, noblemen, and kings. The writings of our earliest times are full of references to the majesty of their looks, the awe inspired by their presence, the grandeur and power of their words."

The men who occupied so exalted a position, were fully convinced that they

must do their best to continue to deserve it. They studied as few men study in these days, and their sermons were ponderous masterpieces which formed the subject of general discussion for at least the week succeeding their delivery, and sometimes were printed for general distribution at the expense of the congregation. When people came to church, they expected the services to continue from three to five hours. People who stayed away were hunted up by the tithing men; for one needless absence they were fined, and if the absence was persisted in for four weeks, they were placed in the stocks or set in a wooden cage. In the meeting-house the whole congregation, but especially the boys, were vigilantly guarded by the town constables, each one being armed with a rod, at one end of which was a hare's foot and at the other end a hare's tail. If a woman fell asleep it was enough to tingle her face gently with the bushy end of the rod; but if the sleeper were a boy, he was vigorously thumped awake by the hard end of it.\* Upon the pulpit stood an hour-glass, and it was the duty of the sexton to go up every hour and turn the glass over. The prayers were of course extemporaneous, and many of these were extended to an inordinate length. "Mr. Forrey stood up and prayed near two hours," writes a Harvard student in the seventeenth century; "but the time obliged him to close to our regret; and we could have gladly heard him an hour longer."

It is difficult for us to appreciate the fact that a community could take pleasure in such extended religious services; but we must remember that the sermon was in those days without a rival. There were few books and no newspapers; public places of amusement were not tolerated, and other sources of recreation were almost unknown. The church was the centre of everything that had life, and ministers occupied a position of extraordinary influence.

Among the early ministers of New England there were three who towered above all the rest: Thomas Hooker, Thomas Shepherd, and John Cotton. These men stood high above the reach

\*Col. Higginson's "Young Folks' History, U. S."



of envy and detraction. Others might contend for minor positions, but they divided an empire between them.

THOMAS HOOKER came to America in the same ship with his illustrious compeer, John Cotton. He was a graduate of Emmanuel College, and had achieved a great reputation as a preacher in London. Having become fully identified with the Puritan movement, he was persecuted by Archbishop Laud and had to flee for his life. In New England after preaching for three years to the Church at Cambridge, he led his entire flock through the wilderness to Connecticut and founded the city of Hartford. Here for the last eleven years of his life he exercised unbounded influence, shaping the polity of the infant city. His works which followed each other in rapid succession, became classics in Puritan literature, and were equally popular in England and America.

Speaking of Hooker, Cotton Mather said, "he was a man who when he was doing his Master's work would put a king into his pocket." There must have been in his personal presence a certain magnetism which was almost irresistible. Multitudes of people believed that he possessed the gift of prophecy. On his flight toward the sea-side, as he was escaping to Holland, his companion said, knowing that the officers of the law were chasing them. "What if the wind should be contrary?" "Brother," said Hooker, "let us leave that with Him who keeps the winds in the hollow of His hand!" "And it was observed," says the ancient chronicler, "that though the wind was against them before Hooker reached the vessel, as soon as he came aboard it immediately came about fair and fresh."

It is said that long before the beginning of the Civil War in England, he foretold the coming evils. Every Monday was set apart by him for the consideration of cases of conscience, and to this voluntary confessional came men and women from all parts of New England for comfort and instruction in all the relations of life.

It is not surprising, considering the temper of the times, that the death of this great man should have been sup-

posed to be accompanied by supernatural signs and tokens. "On the last Sunday of his life," says Mather, "when he preached and administered the Lord's Supper, some of his most observant hearers perceived an astonishing sort of cloud in the room, and among themselves a most unaccountable heaviness and sleepiness, not unlike the drowsiness of the disciples when our Lord was going to die." At the tidings of his death all New England set up a wail of sorrow, for he was the first of the leaders of their Zion who had died in the wilderness, and his celebrated contemporary, John Cotton, wrote a poem in his memory, which concludes:

"Now blessed Hooker, thou art set on high,  
Above the thankless world and cloudy skye  
Do thou of all thy labor reap the Crown,  
Whilst we here reap the seed which thou hast sown."

Hooker's writings are now but rarely read, but those who have examined them assert that in their own way they have tremendous power. Prof. Tyler declares that "even now there is a smell of theological sulphur about them."

THOMAS SHEPHARD, the second of these New England worthies was a very different man from Hooker. He is described by his contemporaries as having been of small stature and insignificant appearance. A graduate of Emmanuel college he had imbibed the peculiar tenets of the institution, and naturally incurred the vengeance of Archbishop Laud. In New England he never exerted so great an influence as Hooker or Cotton, but he was recognized as having a spirit of uncommon beauty, and his diction is said to have been unequalled for beauty and power. He was called "the preacher's preacher," and from a single one of his books, Jonathan Edwards drew nearly a hundred citations for his "Treatise concerning Religious Affections."

JOHN COTTON was perhaps the most brilliant of this remarkable trio of New England Ministers. He had been one of the fellows of Emmanuel College, and is said to have been able to speak Latin and Hebrew with great fluency. His fame as a pulpit orator filled all England, but when Laud became



primate, his career in that country was ended. The Earl of Dorset sent him a message that "if he had been guilty of drunkenness or some such minor offence, his pardon might have been secured, but as his crime was Puritanism he must flee for his life." His great church at Boston, in Lincolnshire, was disconsolate; but his only refuge was beyond the sea. Slipping out of England like a hunted felon, he arrived in Boston, Massachusetts, in September, 1633. Here he occupied a position of honor and influence to which no other American clergyman has ever attained. "He was the unmitred pope of a pope-hating commonwealth." Even before his arrival the chief town had been named Boston in his honor, and all classes recognized his supremacy and rejoiced in it.

Roger Williams says, rather sarcastically that "Some people in Massachusetts said they could hardly believe that God would suffer Mr. Cotton to err," and a contemporary historian states that whatever Cotton "delivered in the pulpit was soon put into an order of court." At an early age his hair became as white as snow, and "in his countenance there was an inexpressible sort of majesty which commanded reverence from all that approached him."

A wicked tavern-keeper at Derby wanted him to leave the house because "he could not swear while that man was under his roof." In scholarship, critical acumen, and oratorical power Mr. Cotton was regarded as superior to any one of his contemporaries, but his books were not as brilliant as might have been expected. His power was evidently mainly personal, and continued only while he was at hand to wield it.

Great men in their day were the early pastors of New England. Their teaching, it is true, was moulded by the times in which they lived, and now appears harsh and merciless; but their transcendent ability cannot well be questioned.

We are, therefore, not surprised that the college in old England at which they were educated, more than two hundred years ago, should now delight in doing justice to their memory.

## ABSALOM.

BY REV. ALLEN BARTHOLOMEW.

"And they took Absalom and cast him into a great pit, and laid a very great heap of stones upon him: and all Israel fled every one to his tent."

So reads the obituary of Absalom. It is a sad end to a bad life. It is a dark and bloody sunset at midday. This life had all the prospects of a bright future, but we observe a heavy cloud hanging over his whole career. Truly the rainbow of Promise was round about the throne of his father David. Absalom had the benefits of a noble parentage and the advantages of the royal court. His character proves that there can be no profit in personal privileges unless we employ them in the service of the Lord. Sacred history has nothing to record of his piety and wisdom, though he was the son of such a devout father. Parents cannot convey grace to their children. They may give them wealth, education, pleasure, but they can never impart the religion of Jesus Christ. Grace is not like sin, an inheritance by natural birth. It is the gift of God in the new-born soul.

Absalom was a beautiful child. There was not his equal in all Israel. His long golden locks hung over his shoulders. He left his hair grow till it was a burden to him nor would he cut it as long as ever he could bear it. Pride feels no inconvenience from heat or cold. His beauty was a poor recommendation. "Handsome is who handsome does." Perhaps his being beautiful was one reason why his father was so fond of him, and gave him such boundless liberty. Absalom grew up a fast young man. As the pet of the family, he would revel in luxury and pleasure. There was none to cross his will and to subject it to parental authority. There was no firm hand to draw the reins in his downward course of sin. There was no gentle voice to whisper into his ears the awful result of a persistent continuance in evil-doing. Hence the terrible death under the thick terebinths in the wood of Ephraim and the sorrowful lamentation in the chamber over the gate.



LET US FOR A FEW MOMENTS STUDY THE CHARACTER OF ABSALOM.

1. He made a wrong beginning. Deceit is the keystone in the arch of his life. His whole career is full of treachery. All his plans were laid in slime of strategy and brought forth in iniquity.

He grew up without any *filial reverence*. He had no respect for his dotting father. Impiety towards a too tender parent led to his terrible curse. His heart was also full of *proud ambition*. He covets the throne of Israel and contrives to obtain its crown and sceptre. Coupled with filial irreverence and carnal ambition was a *fiery temper*. This is a good servant where grace controls it. Some years ago a murderer in Pennsylvania standing on the scaffold with the noose around his neck said: "If I had learned to control my temper while I was a child I should not be here to-day."

Absalom also lacked *religious conviction*. He knew not the true God of Israel. He had a heathen mother, who still clung to the gods of Geshur. A young person that enjoys natural beauty, but lacks the beauty of holiness: that has kind parents but fails to honor them, that possesses ambition but employs it not in the service of God, that owns a fiery temper but brings it not under the influence of grace: a youth whose character like Absalom, has in it these elements of danger, and who brings them not under the sanctifying power of the gospel will surely live an evil life. It is true in the case of Absalom.

2. He led a bad life. His first practice of deceit was with his brother Amnon, who was guilty of a heinous crime. This black sin, however, did not trouble Absalom so much as his right to the throne of Israel. A cunning purpose lurks in his bosom. He only waits for an opportunity to kill Amnon. At the annual sheep-shearing he invites his elder brother to be present. He gives instruction to the servant: "Mark you now, when Amnon's heart is merry with wine and when I say unto you, Smite Amnon, then kill him. Fear not; have I not commanded you?" Behold the sword is drawn,

and the blood of the licentious Amnon stains the floor of the banquet-room.

But this is not the culmination of his deceit. Amnon, the heir-apparent to the throne is now out of the way, but David still lives and rules in the heart of Israel. Absalom lays a deep plot to usurp the throne and to crush the heart of his fond father. It opens with a pretense to serve the Lord at Hebron. It is rebellion under the garb of religion. "He stole the hearts of the men of Israel." He rose up early and stood beside the way of the gate, and when any man that had a controversy came to the king for judgment, Absalom would inquire, "Of what city art thou?" and then tell them, "See thy matters are good and right but there is no one to hear thee." Moreover he would say, "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me and I would do him justice." Absalom was very courteous to the people. What an excellent specimen of the modern politician! Before the election many candidates will take a dirty babe from a bare kitchen floor and kiss it. They treat all the rum-suckers in the community. They even pretend to be religious men, and sometimes stray into the church. They take especial care to notice the people on the street. Verily they steal the hearts of the people for their votes.

Absalom is restless until he gets his father from the throne. He accomplishes it. David flees from Jerusalem and erects a temporary throne at Mahanaim. Absalom's reign was of short duration. He led a deceitful life, and the pit dug by falsehood and crime soon engulfs him. "The way of the transgressor is hard."

3. He met a sad end. It was a tragical doom. David rallies his army. He divides them into three divisions and sets over them "captains of thousands and captains of hundreds." He is willing to command his loyal troops, but they will not consent that he should risk his precious life. The King sits beside the city gate. His eyes are dim with tears and his heart is full of agony. He pleads with the commanders—"Deal gently for my



sake with the young man, even with Absalom."

It is the language of a father but not the spirit of soldiers. They advance, and meet the rebellious army in the wood of Ephraim, "and the wood kills more than the sword." Absalom escapes for his life. He rides along swiftly, but alas! his golden locks become a halter and there he hangs "between the heaven and the earth." Both abandon the young traitor; Earth cannot keep him: heaven will not receive him; hell therefore opens its ghastly jaws to receive him. The dangling body is thrust with darts and weapons until life is extinct. "And they took Absalom and cast him into a great pit in the wood and laid a very great heap of stones upon him, and all Israel fled every one to his tent."

What a monument! a heap of stones! What an epitaph! "Cursed be the memory of Absalom! and cursed be every child who rises up in rebellion against his parents."

WHAT LESSONS CAN WE LEARN FROM THE TRAGICAL DOOM OF ABSALOM?

*The necessity of a proper beginning.* "What's well begun is half done." The end is in the beginning. The fruit is in the seed. The stability of building depends upon the foundation. The sure foundation of life is laid in the word of God. Life can only flourish in union with the Vine, Christ Jesus. Life is only permanent so long as it grows in grace and truth. There may be existence where there is no true life. The plant lives. The animal exists. But it is not *that life and immortality* brought to light in the gospel and to which the Lord promises a resurrection at the last day. Life is a divine germ in the human soul which unfolds itself throughout the realms of eternity. Hence the poet sings:

"'Tis not the *whole* of life to live,  
Nor *all* of death to die."

If you begin wrong, you will live wrong and you will die wrong. "As the twig is bent, the tree inclines." The precepts of the Bible and the daily experience of life teach us that the child is father to the man. Many young men sow their wild oats with the

expectation of sowing better seed in later years. They forget that these wild oats will bear a harvest of appetites, of evil associations, of strong habits that curse all their after life. You cannot attempt to settle down and change your course, when you are bound with such fetters. We sow what we reap. The young man, who disobeys his parents, who spends his spare moments away from home, who revels in sin, will end his life like Absalom. Oh, there are many Absaloms in every community who wound their friends and crush the hearts of pious parents, and when the Great Reaper comes, they will be able to show, "nothing but leaves."

*The importance of parental training.* David would gladly have died for his son. But it is a harder thing to live for our children than to die for them. It is far harder to do our duty, to bring them up in the fear of the Lord and to instruct them in the doctrines and duties of our holy religion than to die, when it is too late. The saddest tears that a man can shed are the unavailing tears. Such were the tears of David. His heart is broken. How sad the wailing and bitter cry as he ascends the stairway: O, my son, Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Do not wait to train your darling child until you can no longer look over his head. Bend the crooked twig and the tree will be straight. Many parents wait too long. Begin to mould the babe in the cradle. It is there that the first outbursts of passion manifest themselves. The infant will assert itself already at the mother's bosom. Let the child feel that you love it and labor for its welfare. In this way, you will raise a plant that will flourish as a palm tree in the courts of our God.

*Let none do wrong to gain an end.* The end never justifies the means. "Shall we do evil that good may come?" The busy bee leaves its weapon in the wound but inevitably dies. It stings itself to death. Was this not the case with rebellious Absalom? In seeking to take the life of his father, did he not lose his own life?

"Whoso diggeth a pit shall fall



therein, and he that rolleth a stone, it will return upon him."

CHILD: That monument of stones over the mangled body of Absalom, shall teach you the awful consequence of filial irreverence and a life-long deception.

PARENT: That broken heart and bitter cry in the tower of Mahanaim shall warn you of the just retribution of parental negligence.

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### THE XXIII PSALM IN VERSICLES.

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BY PERKIOMEN.

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My Shepherd, God! What can I ever need?

I, where He bids me, go.

On pastures green, He e'er His flock would lead;

And leads where fountains flow.

He with His Grace my soul would leaven;

And by a sure path lead to Heaven,  
With Shepherd's care.

And tho' through sombre vale I'm called to pass

What evil can me harm?

Thou art by me! Thy staff, Thy Shepherd's staff

Is still a safe, strong arm.

And if my foes my path annoy,

Thou spreadest for me a feast of joy,  
Of Thine own board.

My head with holy oil Thou dost anoint;

My cup runs bountifully.

My Shepherd, Thou dost kindly all appoint,  
That it prove good for me.

Thou guidest me below; and never

May the Eternal Heavens sever  
Myself from Thee.

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### YOUNG MEN.

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BY REV. J. HASSLER, A. M.

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"Run, speak to this young man."—Zechariah.

Speaking to young men, implies their importance. Running to do it, their great importance.

Speaking to young men implies their danger. Running to do it, their imminent danger.

Young men in the days of the prophet Zechariah (B. C. 520), were objects of special interest and regard, else why

speak to them? Why direct to them a special message from God, in reference to His Kingdom, and the great and important duty, which young men owe to God, in seeking to build up His holy Kingdom, and in taking away moral desolation and spiritual ruin, which everywhere reign in this broad earth?

When the above declaration, taken from the old prophet Zechariah, was first heralded to the world by an angel's voice, Jerusalem was in ruins. Her altars were destroyed. Her sacrifices neglected, desolation reigned at home; captivity walked abroad; Babylon was king.

But a ray of hope breaks in upon the prophet's vision. He sees two angels coming down from heaven and sitting together to contemplate the destruction of Zion, they begin to weep and to mourn her desolation and smouldering ruins. The prophet sees too, their zeal and activity for God: For speedily they arise, and with a "*measuring line*" they go forth to *measure Jerusalem*—to stake in the width, length and compass of her desolation and ruin. Their zeal for God and the awful extent of Zion's waste, induce one angel to call to the other:—"Rise"—"Run, speak to the young man." Speak to him of this great desolation and fearful ruin! Speak to him of his duty, his value, his great importance in seeking to remove these desolations. So that the time may speedily come "when Jerusalem shall be inhabited as towns without walls for the multitude of men and of cattle; and when the Lord shall be a wall of fire round about; and when his glory shall be in her midst." Speak to this young man too, of his *great danger*, and of his *fearful doom*, if this work is neglected, if this mission lies unfulfilled.

So in the present day, the man of God, standing amid the desolations of Zion, the Christian Church, sees the zeal and activity of young men in the sphere of business, the world, science, learning—all ranks and professions in life crowded; yea, more than crowded, full to running over; yet the ministry, the Church, her missions, foreign and at home, all lying neglected, unheeded, disregarded, or if attended to at all, it



is done by the most earnest importunity and by the most melting cry of pity and distress.

Young men, eagerly and in crowds, enter the ranks of the army, of political life, the court-room, the halls of legislation and the medical profession; whilst the smallest number, comparatively speaking, are willing to enter the Church, follow Christ, or practise self-denial, and become Heralds of the Gospel. No wonder the great, deep heart of earnest love, and of deep solicitude for Zion's good, everywhere at the present day, goes forth in just such words as these:—"Run, speak to this young man."

Speak to him of the great value of his strong arm—of his blooming cheek—of his manly limbs—of his eloquent tongue—of the whole power of his *noble physical man*. Just here *lies duty*. The strong and robust should be devoted to God.

Solomon says, "The glory of young men is *their strength*," St. John says, "I have written to you, young men, because *ye are strong*." There is great, deep, and unlimited value in such power. If a railroad is to be built, a bridge constructed, a burnt district of a town restored, the farm cultivated, the harvest cut, war carried on, and battles fought, or even the Gospel preached and sent to the poor heathen—young men, strong, robust, healthy—these are the agents and important factors, whereby all this is to be accomplished. Their physical strength fits them for these duties.

But here also *lies their danger*. Because strong, vigorous, and healthy—possessed of a physical frame-work hard to be invaded by disease, or shaken by sickness—just for this reason they dream of a long life, and seldom think of death, of the judgment and of the claims of religion.

Carried away by the charms of youth, and living under the deep, fascinating power of manly strength, many a strong young man fails to think of Solomon's words: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." And how many, many, even, do not know

the deep meaning of that spiritual mockery, and moral irony used in Ecc. ix. 11—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thine heart, and in the sight of thine eyes, but know thou that *for all these things* God will bring *thee into judgment*."

Alas! That which is the crown of glory of a young man, his bodily strength, this often proves his ruin and moral death!

But again, speak to young men, *because of the deep power of intellect*.

Alexander was only 20 years of age, when he ascended the throne of his father. He far eclipsed King Philip in knowledge and mental power. So enraptured was he in the study of Grecian literature, that he slept every night with a copy of Homer's Iliad under his pillow, and his teacher Aristotle praised him in his youth for his mental activity, so that all his wonderful achievements in life, are only in keeping with *hard study*, and the power of an unusually *active mind*. At the age of 30 he subdued all Greece, and at 34 was conqueror of the whole world. This not by bodily vigor, but by the more noble and distinguished power of *intellect*, which moved armies, scaled mountains, and conquered nations.

So Julius Cæsar, when yet a young man he conquered Gaul, led his victorious armies as far as Britain; and then crossed the Rubicon, became master of Rome, and in his youth, was the most successful commander and statesman that ever lived.

King David, the crown and flower of all Israel's kings, was only as tripling youth, when he killed Goliath, and slew the Phillistines, God's enemies; and in the prime of manhood, conquered all the land of Israel, and delivered his throne in peace to his son Solomon.

In later times, the deep power of youthful intellect, is clear and apparent. Washington at the age of 18, penetrated the deep wilderness to Fort Duquesne, with important messages to Governor Dinwiddie; and at the age of 27 was commander-in-chief of the whole American army. Alexander Hamilton at 20 was a member of the Continental



Congress, at 30 was one of the oldest members of the Convention that formed the Constitution of the United States.

Thomas Jefferson at 29 was an influential member of the Virginia Legislature, at 32 was a member of the Continental Congress, and at 33 wrote the Declaration of Independence.

There were *giants in those days*. And time would fail us to speak of others, whose power of intellect, even in the period of youth, controlled the world, in science, and in religion, as well as in the sphere of human government.

At the age of 34, Martin Luther nailed his 95 theses to the church door at Wittenberg, which gave moral freedom to all Europe. Philip Melancthon at 12, entered the University in the city of Heidelberg, was made Bachelor of Divinity at 14, and at 17, Doctor of Divinity; and gave public lectures in Philosophy, in the Languages, and general Literature, which attracted great crowds of honor, and called forth the wonder and admiration of the world.

John Calvin wrote his Institutes at the age of 26, one of the deepest works in Christian theology, which the Reformation ever produced. And even that holy man Paul, one of the greatest champions of moral heroism that ever stepped on the stage of history—whose profundity of intellect, loftiness of imagination, and glowing enthusiasm breathed into his genius the breath of life, and served to weave for him a chaplet of honor and reputation, hardly eclipsed by any mortal, in the sphere of morals, in the schools of learning, or on the field of battle—even this great moral hero, as he stood on Mars' Hill, and reasoned with the heathen philosophers of the Resurrection and the life to come, gained all his victories for God, and heaven, and truth in the morning freshness of ripened manhood. In early youth, consecrated to God at 28, he dedicated all his rich treasures of classic learning, powers of reason, and noble genius to the blessed work of preaching Christ. He sealed his life-work, the *greatest miracle of the age*, by a martyr's death, before any gray hairs covered his head. Oh!

The deep value of human intellect. It removes mountains, it builds cities, chains lightning, engirdles the earth with telegraphic lines, and even bridges over old Ocean with wooden vessels and iron steamers. No limit to its conquering power!

And just here also *lies danger*. Because of the unlimited power of *deep intellect*, gaining world-victories over both matter and mind—earth, air and water—just here lies the evil, for men *trust in it—confide in it as the chief good* and are thus *ruined by it*. The greatest good in *sanctified* intellect turned away from God—is thus the *greatest evil*. Lord Byron whose power of song perhaps, has never been excelled, hated both man and God. Genius is no pathway to heaven. In Congress, and in our halls of legislation the greatest intellects and the most highly educated are often *slaves to vice*, and frequently exhibit the most *shameful dissipation*. Talent unsanctified is power for evil. Sin lies deep in the root of humanity. It is thrust into it by the sin of Adam, as every one born of Adam is born of sin; and talent, learning, human genius or mental polish, can never obliterate its deadly destructive power. “The blood of Christ alone cleanseth *from all sin*.”

Yes—in this infidel age therefore, let every true man of God, lift up his voice high and loud, and proclaim in every young man's ear—“No *true human perfection without faith in Christ*.”

Physical strength, moral culture, and power of intellect—grand and noble as they are, make *no citizens for heaven*! Without *Christian character*, no young man can reach the perfection of his being. Wealth, honor, fame, learning, all, avail nothing in the hour of death; or in meeting the solemn demands of human accountability. In Christ alone “*ye are complete*.” His truth and grace, and life, alone can make men happy in the pardon of sin; and raise man up to the true perfection of his being—*union with the Divine*!

Here the words of St. Paul are of great value—“Though I speak with the tongues of men and of angels, and understand all knowledge, and have not charity” (Agape, Christ's Love),



"I am as sounding brass and a tinkling cymbal." So also, the words in the dying testimony of Henry Clay, who drank deeply at the fountain of learning, and was profusely crowned with the laurels of state-power and political fame, are worthy of careful study—"There is nothing in fame—nothing in honor or worldly fortune, which is not vanity, when the time of death approaches. Nothing real, nothing substantial, nothing worth having, but hope of God's pardon and the consolation of His religion." Oh! that young men would write the above words in their *diary*, and study them *daily*!

We close this article to young men, in the words of the poet:

"He nothing knows, who knows not this,  
That earth can yield *no settled bliss*,  
No *lasting portion* give:  
He all things knows, who knows to place,  
His hopes on *Christ's redeeming grace*,  
Who died that we might live."

MERCERSBURG, PA., Aug. 15, 1884.

### WORDS OF ETERNAL LIFE.

BY THE EDITOR.

Our Lord had delivered a discourse in the synagogue at Capernaum. Possibly, it may have been the solemnity of the place that induced him to enter more profoundly into the mysteries of the kingdom of God than was His custom when He gathered the multitudes around Him on the mountain or at the seaside. There His audience consisted of simple fisher-folk, and His words were as clear as the crystal wavelets of the lake of Galilee. Here there were at least some learned men—members perhaps of the Sanhedrim—and to them He spoke of things which with all their learning they could not fully comprehend. They had known Him from boyhood as the son of Joseph the carpenter, and now He said: "I came down from heaven, not to do mine own will, but the will of him that sent me." He declared Himself to be, in some mysterious way, the nourishment of the world—the bread of life. "He that cometh to me," He said, "shall never hunger, and he that believeth on me shall never thirst." He even claimed to hold the

key to the oracles of God; for he said: "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." And again: "This is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." These were the words that caused the Jews to become offended. It is not too much to say that the doctrines which they involve—the divinity of Christ, the mystical union, divine election, and others of a similar nature—are the very doctrines which the world has in all ages regarded as most objectionable. No doubt if they were to-day announced for the first time, men would be offended as the Jews were; and we are not surprised to read: "Many of his disciples therefore went back and walked no more with Him." Then it was that the Saviour addressed to His remaining disciples the mournful question: "Will ye also go away?" and St. Peter, speaking in the name of his brethren uttered the wonderful response, which has been called *symbolum Petri*—the creed of Peter—that remarkable answer in which he rises by three successive stages to the full contemplation of the profoundest mysteries of the kingdom of God: "Lord, to whom shall we go? Thou hast the words of eternal life,—and we believe and are sure that thou art the Christ, the Son of the living God."

There can be no more important words than these. If they are true, they solve the greatest problem in the universe. They answer the questions which we regard as too solemn for every-day life, but which, perchance, at the most memorable period of our existence, we have longed to address to some kindred soul. We can, therefore, choose no theme more interesting to an earnest soul than "*Words of Eternal Life*"—the words which Peter heard from the lips of the Saviour—words which must forever constitute the substance of His blessed Gospel.

There is a celebrated picture which represents St. Augustine, the greatest of theologians, and his mother Monica, leaning out of a window engaged in earnest conversation. Together they had come, in the year A. D. 387, from



Rome to Ostia, intending to sail to Carthage where they dwelt. He was a young man who had lived a wild life, but had recently been converted in answer to his mother's prayers. While they were resting at Ostia, the son tells us in his "Confessions," the mother and the son, one day, while leaning out of a window, poured into each other's souls their mutual longings for the life eternal—"we told each other," he says, "how the pleasures of the senses are not even to be mentioned along with those unspeakable delights. We let our thoughts wander to the sun, the moon, the stars, seeking for those unspeakable delights; and rising in our thoughts ever higher we entered deeper within ourselves, and through our minds and souls we rose at last to that wisdom uncreated which is now what it has been and what it will be forever; or rather in which there is neither past nor future, but Being only because it is eternal. We touched on that point and left as it were the first and best fruits of our minds fastened there, before we descended to the land of speech."

Five days after this touching interview, Monica, the mother of Augustine, died of the dreadful malaria which since then has depopulated all that region. Augustine became the greatest theological writer of his age, or perhaps of any age, but all his life long the influence of that interview remained. He felt that, wherever he was, he was still at Ostia, looking forth across the waters. We too are rapidly approaching the port from which we must start upon our final voyage across an unknown sea, and are naturally desirous of knowing something concerning the land that stretches away beyond the dark waters. We may read poetry, of which there is plenty—we may even sing beautiful hymns concerning "Jerusalem the golden, with milk and honey blest," but as we approach our Ostia—our port of embarkation—we long for something more definite—our ears are open to every whisper that seems to tell us about our future home. What we want is words of eternal life. If we have but these we can confidently embark upon the storm-tossed ocean, assured that no tempest can wreck, no wave can drown us, certain that we will

safely reach our home. Though the scene may be dark before us, we can exclaim with the poet:

"I know not where His islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond His love and care."

In searching for the words of eternal life we first become convinced that the world cannot supply them.

We do not mean that the world has said nothing on the subject of eternal life; on the contrary it has said too much. Mythology and ancient philosophy are full of assertions concerning it. The Greeks and Romans spoke of an abode of good souls which they called Elysium, and believed that the wicked suffered punishments in Tartarus, but all their ideas were of the most dreamy and unsubstantial nature. Homer represents Achilles among the shades as declaring that the life of the meanest drudge on earth is preferable to the very highest of the unsubstantial glories of Elysium. Not a single ancient nation could form any idea of real spiritual existence. The oriental nations, and with them Pythagoras among the Greeks, taught the transmigration of souls—they could conceive of complete existence only in connection with a material body, and therefore it was in their opinion better to exist in one of the lower animals than to float on Elysian breezes in half unconscious ecstasy. Conceptions of this kind naturally culminated in the idea that all conscious existence is an evil, and hence we find the Buddhist longing for Nirvana—a state in which he will cease to exist apart from the great ocean of light that fills the universe—so that annihilation rather than immortality becomes the chief object of his desires.

Such doctrines contain no real comfort. While a few may have been led by them to extreme asceticism, the vast majority cared nothing for such a future state of existence—they joined in exclaiming, as the highest expression of human wisdom: "Let us eat and drink, for to-morrow we die!"

It was confessed by the most eminent of ancient philosophers that it is impossible for the intellect of man to discover for itself any knowledge of the



world of spirits; "the sword was not sharp enough nor the arm that wielded it powerful enough to hew down the barrier that closes the avenue to the life to come." Hence it was supposed that it might be possible for spirits to appear to tell us the mysteries of their prison house. From that day to this, every age has had its visionaries who pretended to be able to look into the world to come, and stupendous systems have been built up on their pretensions. Yet the pretensions of one seer contradict those of another, and leave the mind bewildered. It may, indeed, be urged, that nothing better was to be expected in the earlier days of the world; that it is from conflicting systems that the truth is finally evolved; and that ignorance of times past is no proof that the world in its purely natural aspects had nothing for the soul in these days of general illumination. The recent advances of science have been so wonderful—the discoveries made in certain branches of knowledge have done so much for our personal comfort, that there is a natural disposition among men to give to professed scientists their entire confidence—to believe that they must have discovered the profoundest mysteries of nature, forgetful of the fact that the highest truths must be spiritually discerned.

It has been said that modern science has a gospel of its own. Let us compare it on a single point with the Gospel of our Lord and Saviour Jesus Christ, in the hope of thus obtaining a correct idea of its general character. What are the great lessons which our Saviour draws from the contemplation of nature? We never grow weary of listening to such beautiful words as these: "Behold the fowls of the air, for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin. And yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O, ye of little faith?"

Here as elsewhere our Saviour beholds in nature the hand of Providence, governing and sustaining all things, and counting even the hairs of our heads. Is this the lesson which modern science is learning from the contemplation of its glorious theme? But two years ago, Darwin its greatest apostle passed away from earth. He was certainly a great man, as the world counts greatness, and his enthusiastic disciples have no hesitation in asserting that in time to come the present century will be known as the age of Darwin. This man had read more pages of the book of nature than any of his fellows: nothing appeared too minute for his notice, and with unexampled synthetic power he constructed of the fragments which he gathered stupendous theories that commanded the attention of the world. It is claimed for him that he revolutionized the whole round of the sciences, and that he demonstrated, as no one had ever done, the perfect unity of living being from its minutest cell to its most glorious development. This man, it will be conceded, had studied nature as no other had ever done—did he find in the book of nature the words of eternal life? Did he see those marks of fatherly kindness which even Leibnitz and Paley thought they discerned in the order of the universe? Alas, no! He had lifted the veil of Isis and found her hideous. His observations of nature, as a witty Frenchman has expressed it, may be found in the conjugation of a single verb, active and passive: "I eat," with its terrible converse "I am eaten." "The desperate competition among animals for food must," according to Darwin, "develop the eater at the expense of the eaten; it may develop the eater into a higher type possessed of more powerful organs of destruction; but the necessary consequence of this fierce conflict is the merciless extermination of all useless beings; the wounded animal or bird is at once set upon by his fellows and destroyed; the lioness whose milk has failed at once eats her cubs, the female spiders kill and eat their mates," and so on along the whole line. "The social habits of animals," says Dr. Haughton, "would justify man, if he followed the light of reason only, in cold-blooded, selfish murder, in



suicide, and in the most cruel forms of slave-driving. Our hospitals would disappear, our alms-houses and orphanages would perish; our useless members of society, whether useless from old age or sickness, would be quietly smothered or otherwise got rid of." Dr. Romanes says in a recent number of the "Contemporary:" "If all, or even some species of animals had been so interrelated as to minister to each others' necessities, organic species might have been likened to a countless multitude of voices all singing one harmonious psalm of praise. But, as it is, we see no vestige of such co-ordination; every species is for itself and for itself alone—an outcome of the always and everywhere fiercely raging struggle for life."<sup>3</sup> Alfred R. Wallace, Darwin's most intimate coadjutor, says: "The adaptation of the human hand to its intended uses, is no more available as an evidence of design than are the adaptations of a river to the bed which it has itself been the means of excavating."

Is this the Gospel of life? Is it not rather the Gospel of death, if in any sense it can be called a Gospel?"

Nor is this gloomy view of nature confined to a little group of professed scientists. It has found its way into the minds of many of the great men who influence most directly the thinking of the age. Not to speak of the great Pessimistic philosophers of Germany, like Schopenhauer and Hartman, let us call two English witnesses, a philosopher and a poet. Mill says: "Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, crushes them with stones like the first Christian martyr, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or Domitian never surpassed. All this nature does with the most supercilious disregard of mercy and of justice, emptying her shafts upon the best and noblest, indifferently with the meanest and worst; upon those who are engaged in the highest and worthiest enterprises, and often as the direct consequences of the noblest acts; and it might almost be

imagined as a punishment for them. She mows down those on whose existence hangs the well-being of a whole people, perhaps the prospects of the human race for generations to come, with as little compunction as those whose death is a relief to themselves, or a blessing to those under their noxious influence." So much for the philosopher. It is said that great poets most completely express the sentiments of their age. Let us quote a passage from Tennyson's "In Memoriam:"

"Are God and nature then at strife?  
That nature lends such evil dreams,  
So careful of the type she seems,  
So careless of the single life.

So careful of the type! But no,  
From scarp'd rock and quarried stone  
She cries, A thousand types are gone;  
I care for nothing, all shall go.

Man, her last work, who seemed so fair,  
Such splendid purpose in his eyes;  
Who rolled the psalm to wintry skies,  
Who built him fanes of fruitless prayer;

Who trusted God was love indeed,  
And love, creation's final law;  
Though nature, red in tooth and claw  
With ravin, shrieked against his creed.

No more? A monster then, a dream,  
A discord. Dragons in the prime,  
That tear each other in their slime,  
Were mellow music matched with him."

These are the utterances of some of the greatest men of our times. It is the horrible creed for which some of the teachers of the age would have us renounce our faith in the Gospel of Christ. Can any one find in such expressions the words of eternal life which drew St. Peter to the Saviour, though all the learned of his nation turned away? If then the greatest men of our age cannot give us these words of eternal life, may we not conclude *a fortiori* that the world cannot supply them? The thoughts of men rise no higher than the objects of their daily contemplation. Left to themselves even the profoundest thinkers acknowledge their inability to pierce the gloom that hides the great hereafter.

*Christ alone has the words of eternal life.* We take it for granted that when St. Peter first uttered this precious



truth he had not yet reached a position where he could appreciate his own words in their profoundest meaning. To him the promise of continued existence after the trials of life was in itself sufficiently fascinating. Even in this respect the words of Christ must have been a profound revelation to His contemporaries. In the Old Testament the promises are few. That the Jews believed in some sort of future life is evident from what is said of Enoch and Elijah, and there are several passages in the Psalms which clearly express the confidence that even death cannot break the fellowship of the believer with his God. Direct statements with reference to the world to come are, however, extremely rare. Some one has counted them and found that the words eternal or everlasting life are found in the Old Testament but four times—once in Daniel and three times in the Psalms. Even these are not unmistakable in their character—two of them speaking of life or pleasure for evermore, which may possibly refer to the temporal condition of Zion. In the New Testament all this is changed; eternal life is found in almost every page—everlasting life, it is said, is mentioned by name no less than forty-two times, and the promises of a future life are almost innumerable. This was good news indeed for those who sat in the region of the shadow of death. It was a message such as the prophets of the olden times had never heard. Heaven was opened, and the light which streamed upon the earth is to this day the grandest authentication of Christianity. It was this grand revelation that comforted the disciples in their darkest hours. They were to receive manifold more in this present time, and in the end everlasting life. They were willing to go forth into the terrors of persecution, if in the end they could but hear the words of the Master: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

For those who believe in the Bible, and for those only, eternal life is sure. The promises in the Scriptures are so numerous, and withal so comprehensive, that we cannot contemplate them with-

out recognizing in them the only hope of humanity. The Bible contains the words of eternal life—words that in their very constitution are spirit and life—words that alone can authenticate the Scriptures as a divine revelation in a manner transcending all the methods of human thought. "This is the promise that he has given us—even eternal life." "God has given us eternal life, and this life is in his Son." "Though the wages of sin be death, the gift of God is eternal life." But what is eternal life? We will not attempt to go beyond the letter of the word of God. The Scriptures teach us that Christ has the words of life, because *He is* the life. This is life eternal that they should know thee the only true God and Jesus Christ whom thou hast sent. Jesus Himself answered the question as to the nature of eternal life, when He said, by the grave of Lazarus: "I am the life!" and then explained his words by saying: "This is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent;" and St. John asserts, referring to the same person: "This is the true God and eternal life."

When we stand by the bed-side of our departing friends, when they turn their pleading glances upon us and whisper: "Tell us something concerning the life eternal!" we do not attempt to describe the country on which they are about to enter. We have our notions, of course—we may have fleeting visions of "sweet fields beyond the swelling floods"—but how different will it all appear to our dear ones when they land on the other shore. In the solemn hour of their departure the profoundest strains of philosophy, the grandest strains of poetry appear empty and meaningless. Rather than express our own opinions we would whisper to the dying: "Do you not catch glimpses of the Heavenly Jerusalem?" Alas! There is no answer, and the dear lips grow silent in death without a word. Not our own words, but the words of eternal life become at that solemn time the soul's true *viaticum*.

How may the words of eternal life be appropriated? How may we make them our own? It is not enough that they should be written in the Scriptures for



our learning—they must become flesh of our flesh and bone of our bone, in order that, in a true organic way, they become the pledge of life eternal. The question as to their character is answered in immediate connection with the words that have suggested our theme. The great apostle not only said, "Thou hast the words of eternal life," but gave the grounds of his assurance by declaring: "We believe and are sure that thou art the Christ, the Son of the living God," or as the revised version renders it, "thou art the holy one of God." "We believe and are sure." We believe before we are sure, and it is through our faith that we become sure. Faith is the one great organ through which we are enabled to apprehend the mysteries of the invisible world. Elsewhere the answer to our question is given with even more directness. "He that believeth on the Son hath life eternal." And again the Lord says: "He that eateth my flesh and drinketh my blood hath eternal life;" and again the Saviour beautifully compares the divine life with a fountain of water: "He that drinketh of the water that I shall give him, it shall be in him a well of water, springing up into eternal life." As soon as the life of Christ reaches the human heart, it becomes a fountain, and changes the rocky field to a blooming garden. Eternal life begins in this world. It has a period of faith and of fruition, but its absolute condition is union with the Lord. As soon as the soul by faith receives the divine life, it is as really in heaven as though it had passed beyond the grave.

Eternal life consists in living union with the eternal one. Those who would reduce this union to a mere figure of speech, are in error; so also are those who would bring it down to the level of nature—who imagine that when we say this union must be accomplished by faith, and that it is spiritual in its nature, we are thereby denying its reality. They fail to appreciate the great truth that the spiritual is the real, the abiding, while that which is of the flesh is changeable and evanescent. Those who are dead to sin are alive to God through Jesus Christ. Those who are joined to Christ shall never perish, neither shall any man pluck them out

of the Father's hand. This is our most precious consolation.

The Bible is full of the words of eternal life, and this, above all things, renders it a perpetual solace to the afflicted race of men: "As the stricken deer finds shelter in the secluded wood from pursuing hunter and baying hound, where its wounds may heal, so sorrowing humanity, panting beneath the strokes and fainting beneath the wounds of the world, seeks the word of God for comfort and consolation."

It is true that human nature longs to know more concerning the life eternal than even the word of God teaches us, but it is not to be. The apostle John was leaning on the Saviour's breast when he said: "In my Father's house are many mansions," but the disciple did not interrupt his Master to inquire: "What shall these mansions be like?" Long afterwards when he came to set forth what he really knew, he simply said: "It doth not yet appear what we shall be." So it must be. We must be satisfied with our living union with Christ. He alone has the words of eternal life. The union formed with Him will not cease in death. He who has this assurance can die happy. This is our highest comfort and consolation. When we feel ourselves sailing away into the dark sea, we will be sustained by the assurance: "Thou God art with me!" Thank God, we need no more!

#### *A REMARKABLE LINE.*

If you place a ruler upon the map of the Eastern continent and draw a line from Jerusalem to Rome, it will pass at almost equal distances from these two cities through Athens. These three centres of civilization form the base on which the triangle is erected that represents the trinity of religion, science and statesmanship, as it constitutes the being of civilized and enlightened humanity. Although the ancient splendor of these cities has passed away, and their walls, palaces and temples have been levelled to the ground and successively covered with the dust of ages, yet their line is gone out through all the "earth and their words to the end of the world." LEOPOLD MOHN.



## OUR CABINET.

### NIAGARA.

The Falls of Niagara are the crown and glory of American scenery. Whatever may be said in praise of other lands the transcendent greatness of Niagara is universally recognized; and it is not therefore surprising, that there should be a constant stream of visitors to behold the wonders of nature as they are here revealed in all their glory.

In these days a trip to the Falls is a very ordinary matter, but we cannot resist the temptation of saying a few words concerning the very delightful excursion in which we recently participated. It was held under the auspices of the Pennsylvania Railroad Company, and it need hardly be said that everything was done to make us comfortable. Not only was the fare reduced to the lowest possible figure, but the company issued a series of coupons with which excursionists could pay their board at the best hotels and gain admittance to places of interest for a sum that appeared ridiculously small, compared with what is ordinarily demanded for similar privileges.

Our first day's ride took us to Watkins' Glen, New York. It was a long journey, and the weather was warm; but after all it was not without its pleasures. There were nearly six hundred excursionists, ladies and gentlemen, all apparently very respectable people. Every one seemed to be in a good humor, and ready to become acquainted without a formal introduction.

Before we reached Watkins', cards were given us, bearing the name of the hotel at which we were to be entertained and the number of our room. It was our good fortune to be lodged at the Glen Mountain House, which pleased us so well that we should not object to spending a whole vacation there. The Glen is a cleft in the rocks, several miles in length, romantic by nature and greatly beautified by art. Through its entire length runs a small

stream, forming many rapids and cascades. As you pick your way along the brook, and gaze upward to the almost perpendicular walls which rise on either hand to the height of several hundred feet, you cannot fail to be impressed with the grandeur of the scene. We fear, however, that we did not see Watkins' at its best. The stream was unusually low, and the cascades did not play as they ought to have done. For all that Watkins' Glen is a charming spot, and well deserves a visit.

A long ride next day, by way of Canandaigua and Rochester, took us to Niagara Falls. On the way there was much to interest us. Very remarkable appeared the well-kept orchards of apple, pear, and quince, laden with luscious fruit, that stretched away on either side. Strange, that a region exposed to such merciless winters should be, perhaps, the finest fruit-growing country in the world.

It would be folly to attempt a description of Niagara. The outlines of the scene are universally familiar from innumerable pictures, but the impression conveyed by the reality it would be impossible to reproduce. Is it not remarkable that not a single great poem has been written in its honor? The reason, we think, it is not hard to discover. Who can give an idea, in words of the tremendous power of that gigantic cataract? Who can catch the melody of its "terrible rumble, and grumble and roar?" It may be comparatively easy to call forth Arethusa from her fountain, but who can exorcise the spirit of this fierce, resistless flood.

It must be confessed that the first sight of Niagara, as seen from a distance, is somewhat disappointing. You are unable to form a proper idea of distances and dimensions, and the Falls appear much lower than they are. When, however, you stand at the foot of the sheet of waters, or ascend to Luna Island or Terrapin Rock and



gaze down into the seething abyss, you recognize the indescribable grandeur of the vision, and acknowledge that all your previous conceptions have fallen far short of the glorious reality.

There are many places that deserve a visit in the immediate vicinity of the Falls. Prominent among them are the Whirlpool Rapids, below the Falls, where the mighty river rushes through a narrow gorge dashing white-crested waves against its barriers with a degree of force that, without too great a stretch of the imagination may remind the visitor of the ocean smiting a rock-bound shore. Of these minor places of interest we have no room to speak. Now that our visit is ended we look back upon these scenes with perfect satisfaction. There was no disappointment anywhere, and we join with the multitude of our predecessors in exclaiming, "There is *but one* Niagara."

On our homeward way we spent a night at Geneva, and early next morning took the steamboat *Onondaga* on Seneca lake. The men who named Geneva must have had in their mind the city and lake of Geneva in Switzerland, and it cannot be doubted that both as regards the situation of the town and the general appearance of the lake, there is a certain resemblance to the Swiss originals, though, of course, the Alpine background is wanting. We can imagine nothing more delightful than our little voyage of forty miles on Seneca lake that beautiful summer morning.

At Elmira we waited several hours—long enough to see the town. At one o'clock next morning we arrived at Lancaster, after three days absence, thoroughly tired out by the long journey, but cherishing the most delightful recollections of our excursion to Niagara.

#### PECULIAR ORTHOGRAPHY.

Gen. Nicholas Herkimer, or more properly Herchheimer, was the heroic leader of the German farmers of Mohawk Valley who repulsed the British at the battle of Oriskany, August 6, 1777. He was unedu-

cated, but brave and patriotic, and his name now stands high in the annals of his country. *The Magazine of American History* for August contains an account of the erection of a monument on the battle-field, and in this article we find a literal copy of one of the military orders of the stout old Palatinate hero. Its erratic spelling renders it a curiosity and we therefore copy it just as it stands:

Ser you will order your bodellyen do merchs immiedeetleh do fordedward weid for das brofiesen and ammonieschen fied for on betell. Dis you will dis ben your berrall—from frind

NICOLAS HERCHHEIMER.

To Cornell pieder bellinger  
ad de flats

Ochdober 18, 1776.

Properly spelled the above order reads:

Sir:—You will order your battalion to march immediately to Fort Edward with four days' provisions and ammunition fit for one battle. This you will disobey (at) your peril.

From (your) Friend,  
NICOLAS HERCHHEIMER.

To Colonel Peter Bellinger, at the Flats,  
Oct. 18, 1776.

For eccentricity of spelling we do not think we have ever seen anything that equals the above note. It has, however, certain peculiarities which indicate, we think, that the writer could speak the language of Holland as well as that of Germany. A man who can speak two languages ought to be leniently judged when he fails to master the intricacies of a third.

#### AFTER THE SERMON.

After the sermon, dear friend, the sermon that lifted you almost to the heavenly gate, what then? You cannot stay upon this mountain. The valley of week-day life awaits you. How shall you meet its troubles and perplexities?

Take the sermon with you. Pray over it. Think of it. Accept its instructions. Pray for your pastor who has helped you, that his own soul may be helped and refreshed.



### CHARITY.

The rich man gave his dole, not ill content  
To find his heart still moved by human  
woe ;

The poor man to his neighbor simply lent  
The scanty savings he could scarce  
forego.

The one passed on, and asked to know no  
more :

The other's wife all night, with pity brave,  
That neighbor's dying child was bending  
o'er,  
And never deeming it was much she  
gave.

Oh ! God forgive us that we dare to ask  
Solace of costly gifts and fruitless sighs !  
Scorn on the sigh that shuns the unwelcome  
task,

The dole that lacks the salt of sacrifice !

No gilded palm the crushing weight can  
lift ;

No soothing sigh the maddening woe can  
cure ;

'Tis love that gives its wealth to every  
gift ;

Ill would the poor man fare without the  
poor !

—*The Spectator.*

### AN EASY PLACE.

A lad once stepped into our office in  
search of a situation. He was asked :

"Are you not now employed?"

"Yes, sir."

"Then why do you wish to change?"

"Oh, I want an easier place."

We had no place for him. No one  
wants a boy or man who is seeking  
an easy place; yet just here is the  
difficulty with thousands. They want  
easy work, and are afraid of earning  
more than their wages.

They have strength enough to be out  
late at night, to indulge in vices, and  
habits which debilitate them. They  
have strength enough to waste on wine,  
or beer, or tobacco, all of which leave  
them weaker than before; they have  
strength enough to run, and leap, and  
wrestle, but they think they have not  
the strength to do hard work.

Will the boys let us advise them?  
Go in for the *hard places*; bend your-  
self to the task of showing how much  
you can do. Make yourself serviceable  
to your employer, at whatever cost of  
your own personal ease; and if you do  
this he will soon find that he cannot

spare you. And when you have learned  
how to do the work, you may be set to  
teach others; and so when the easy  
places are to be had, they will be yours.  
Life is toilsome at best to most of us,  
but the easy places are at the end, not  
at the beginning, of life's course. They  
are to be won not accepted; and a man  
who is bound to have an easy place now  
may as well understand that *the grave*  
is about the only easy place within the  
reach of lazy people.—*The Little Chris-  
tian.*

### OUR BOOK TABLE.

*St. Nicholas* for September is a very attrac-  
tive number. It is full of interesting read-  
ing matter for children, and is as usual  
beautifully illustrated. The Century Co.  
New York.

#### THE CENTURY MAGAZINE FOR SEPTEMBER.

The present number of this excellent  
magazine contains the usual number of il-  
lustrated articles descriptive of scenes of  
travel. Among these are "From Coventry  
to Chester on Wheels," and "On the Track  
of Ulysses." In fiction we have continua-  
tions of "Dr. Sevier," and "A Problematic  
Character." "A New England Win-  
ter" by Henry James is concluded. There-  
are also able articles on "The New Astro-  
nomy" and "The Foreign Element in our  
Population." An article by Newman Smythe  
on "The Late Dr. Dorner and the New  
Theology," though we would hardly have  
expected to find it in a literary magazine,  
indicates the general interest which is taken  
in subjects which it discusses. Published  
by The Century Company, Union Square,  
New York.

D'AUBIGNE'S MARTYRS OF THE REFORMA-  
TION. *With an introduction by the Rev.*  
*C. H. A. Bulkley, D. D. Philadelphia :*  
*Presbyterian Board of Publication. Price,*  
*\$1.75.*

The chief merit of D'Aubigne's "His-  
tory of the Reformation" is the vivacity of  
its style. The actors in that great drama  
are so vividly depicted that we can almost  
see them passing over the stage before us.  
Unfortunately, for the general reader the  
work consists of thirteen volumes, so that  
there are but few who can nerve themselves  
to the task of perusing it. The editor of the  
present volume has therefore extracted from  
the larger work the numerous pen-pictures  
which it contains, and the result is that we  
have a gallery of portraits of the worthies of  
the Reformation superior to anything of the  
kind which can be found in English litera-  
ture. The book is both fascinating and in-  
structive.



## SUNDAY-SCHOOL DEPARTMENT.

*THE WONDERFUL MOTHER.*

The winter of the year 1709 was one of extreme cold. Never was a colder winter known in Europe. In France, many people froze to death in their beds, not only among the mountains, but even in the villages and cities. The hottest fire was not sufficient to keep a room warm. While the stoves were red-hot, the water would freeze but a few feet from them. The trees in the forest and by the roadside became so frozen that some of them burst, and made a noise as if a small mine had exploded.

Sparrows and crows and jackdaws sometimes fell down dead while flying in the air. Large flocks of sheep and cattle froze in the barnyards. The bats which usually sleep during the winter, were awakened out of their torpid slumbers, fluttered around a little while, and fell dead on the ground. The deer in the forest could no more run swiftly, but crept slowly out of the woods and came near the dwellings of men. Finally, spring came, and multitudes of them were found dead in the woods. The little lakes and brooks and rivers, after they had been thawed by the sun, emitted a very unpleasant odor, because nearly all the fish in them had been frozen to death. The people suffered from extreme poverty, for the cold had destroyed many of their means of support. The wheat that had been sown in the autumn, their sheep, fowls, fish, and vegetables that had been buried in the ground, were completely destroyed by the frost.

During this winter, a poor little Savoyard boy was wandering in the streets of Luneville, in Lothringia. He was a pitiable orphan. His older brother, who had taken care of him, had now gone on a message to the city of Nancy, to earn a few francs. But he suffered the fate of many travellers, and was frozen to death. Many passengers on

the stage and on horseback were frozen to death, though covered with furs and cloaks. The drivers lost their lives, and still held the reins in their stiff hands.

The little Savoyard boy wandered about from house to house to get a little employment or a piece of bread. He was glad to blacken boots or shoes, dust clothes, clean dishes in the kitchen, or do anything that would give him a sou. But, when night came on, his suffering became intense. He had slept with his brother in a carpenter shop, where the two had covered themselves with an old footcloth, on which they piled shavings very high. They lay very close together, and by this means managed to be protected from the severity of the cold. But now he was alone, and he would certainly freeze if he should attempt to sleep in the carpenter shop. The wife of a hostler took compassion on him. She showed him a little sleeping place in one of the stalls in the stable where the horses of a certain prince were kept. In this stall there stood an iron cage, in which a large brown bear was confined; for the beast was very wild and angry. The little Savoyard boy, who had come in the darkness of the night into the stable, neither knew nor cared for any wild beast that might be near by. He lay down upon some straw, and stretched out his hand to pull more. As he stretched out his hand, he put it between the wires of the cage in which the beast was, and found that a large pile was there. Thinking it was better to get in where the straw was, he crawled up to the cage, and squeezed in through the iron bars. The bear grumbled a little, but did no violence. She took the little stranger between her paws and pressed him near her warm breast, and against her thick skin, so softly and comfortably that he who had not slept for many nights with any comfort now forgot all fear and soon fell into a sweet deep sleep.

In the morning the boy waked up with renewed strength and crept out of



the cage and went forth to the city to attend to his business and seek his daily bread. At night he returned to his strange mother. Beside the bear there lay a great many pieces of bread which had been brought from the table of the prince; but the bear had eaten all she wanted, and these were left. So the little Savoyard boy helped himself to all he needed. He then lay quietly down between the paws of his thick-clad mother, who pressed him to her as she had done before; and he slept there as if in the warmest feather bed.

In this way, he spent five nights without anybody knowing it. On the morning of the sixth night, he overslept himself, so that, when the hostlers went around with lanterns in the early morning to attend to the many horses in the stable, they saw the boy lying between the paws of the great bear. The old bear grunted a little as if she were very much offended at anyone seeing her taking care of her little favorite. The boy sprang up, and squeezed through the cage, to the great astonishment of the bystanders.

This strange affair became widely known, and created much wonder throughout the city. Although the modest little Savoyard boy was very much ashamed that anybody should know that he had slept in the arms of a bear, he was ordered to appear in the presence of the prince, to whom he told his recent experience. The prince appointed a day for him to come again. The boy came; and in the presence of the prince and princess, and many people of rank, he was requested to enter the cage where the great bear was. She received him as kindly as ever, and pressed him to her breast.

The little Savoyard afterward led an honorable and useful life, nor did he ever forget how God had spared him in his great need.—*Good Words.*

Do not look downward, Christian; your home is above; your Father above; your Saviour above; your dearest friends, the companions you love, and the righteous nation to which you belong—all are above. Look not down, then; but lift up your head, for your redemption draweth nigh.—*Champneys.*

## AN ENGINEER'S STORY.

LITERALLY TRUE.

A little more than a year ago, I found myself on an express train on one of the leading railroads of New England. The superintendent was an old friend of mine, and as luck would have it, he was on board. Naturally we fell into conversation. During our talk, I expressed my regret at not being able to see more of the delightful scenery through which we were passing.

"How would you like to ride upon the engine?" asked the superintendent with a smile, as if he thought that that was the last thing I would care to do.

"Above all things?" I replied. "I've always wanted a chance to do that."

"Really," said he. "Then you shall try it. We shall reach W—in ten minutes, and I'll put you on the engine when we stop."

And he did. The engineer seemed a good-enough sort of fellow, but for the first dozen miles he didn't seem inclined to talk. After a time he grew more communicative, and enlightened me in regard to a good many things about railroading which I never knew before.

"Do you see," said he suddenly, pointing with one hand, while the other firmly grasped the lever, "do you see that bend in the road yonder! There is a clump of trees this side, and thirty rods or so beyond it the turnpike crosses the track. Wait till we've got past, and I'll tell you a story that perhaps you'll remember. I shall, till the latest day of my life."

There was no station at the place pointed out; not even a platform: but the train slackened its speed as we reached it, and came almost to a standstill at the crossing—a curious thing for an express to do in so uninhabited-looking a locality. In another minute we were regaining our lost speed.

"I suppose it's all foolishness," said the engineer, "but I can't help it. I couldn't keep up speed over that crossing if you were to give me a thousand dollars. It's the only spot on the whole line that makes me feel nervous, and there's good reason for it."

"You promised to tell me when we



got past," said I. "Was it an accident?"

"No you could hardly call it an accident, but then it was the nearest one that ever happened. If it had been an accident, I'd have thrown myself under the wheels of the next train. As it was, I wasn't fit for work for three weeks, and then I had to go on another part of the line.

"You see, when an engineer runs over the same road, day in and day out for half-a-dozen years, he gets to know things so well that at times he is naturally a bit careless. I had run for four years on the noon express—the same train we are on now—and there wasn't a foot of the sixty miles I didn't know as well as my father's dooryard. One afternoon,—I remember it better than any other afternoon in my whole life,—I was spinning along the road on this very engine, a mile or two back from the crossing we just passed. It was the latter part of September, and the leaves were just beginning to turn. I don't know how it happened; but while I was looking at the woods and orchards as we rushed past them, I sort of lost myself. I forgot all about where I was, and was thinking how beautiful it must look up country where I was born, and about old times when I was a boy, long enough before I ever saw an engine. It couldn't have been more than a minute or two, but then a great deal can happen on a railroad in that time.

"All at once I heard a shout, or rather a scream. It brought me to myself in an instant. We were just coming on the curve. Right ahead, tearing down the turnpike toward the track, was a woman swinging her arms and shouting at the top of her voice. I felt that something was the matter, and in a twinkling I had my engine reversed, and whistled down brakes. I had been making up lost time, and we were going at such a fearful rate of speed, I was afraid it was of no use. Just then we rounded the clump of trees, and I took the whole thing in at once. Right in the centre of the track, not more than a dozen rods ahead, stood a baby-carriage, and in it—as true as I'm telling you,—a baby! It was wide awake, I could see that, and it smiled as we came down upon it, as if it thought the en-

gine was some great plaything. I had no time to guess how it came there—no time for anything. My brain was in a whirl. I knew we must strike it, but I could no more stir than that lever could move of itself. I just shut my eyes and waited. It was all over in half-a-minute. The train was slowing up rapidly, but I felt it strike the little carriage, and almost fancied I could hear it being crushed under the wheels. Then we came to a stop. I don't know how long I should have stood there, dreading to open my eyes, if it hadn't been for my fireman. 'Be a man, will you!' said he, giving me a rough shake. His nerves were stronger than mine, but his hands and voice trembled, for all that.

"I gave a quick glance in front of the engine, dreading to see what I was sure I should see, but—I know you'll hardly believe me—there was the little carriage, the baby sitting straight up in it, smiling just the same as a minute before. You see, the cow-catcher had struck it fairly between the wheels, and instead of crushing it, had pushed it along in front just as if it had been a part of the train. Before I could get out of the cab, the mother had reached the spot. I never saw such strength in a woman. She snatched the carriage off the track, ran with it up the bank, took out the baby, sat down on the grass, and then fainted dead away. Her husband and a dozen neighbors were there a minute later, and as no one was hurt, and none of us could do any particular good, we went back to the train, started up again, and got in only eight minutes behind time. As I told you, it was the last trip I made for weeks and I can never pass that spot to this day without the old feeling coming over me."—*Charles E. Hurd, in Good Cheer.*

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WHEN Darius proposed to Alexander that they should divide the world between them, he replied that there was only room for one sun in the heavens! So, when God fills the heart, there is no room for anything else.

It is easier sometimes to keep a good conscience than a good name; hold fast the former, though you are robbed of the latter.



## LESSON I. SEVENTEENTH SUNDAY AFTER TRINITY. Oct. 5th, 1884.

## SOLOMON SUCCEEDING DAVID. 1 KINGS 1: 22-35.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My Lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest, and behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware and said, As the Lord liveth, that has redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

**GOLDEN TEXT.** And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind. 1 Chron. 28: 9.

**CENTRAL TRUTH:** Obedience leads to Success.

## NOTES.

**TIME,** B. C. 1015; about 6 months before David's death. **PLACES.** (1) Jerusalem; (2) the fountain of Enrogel, in the valley of Kedron; (3) *Gihon*, near to the city. David was now 70 years old, and had been king 40 years. **SOLOMON**, the peaceful, was at this time 18 or 20 years of age. His other name, Jedediah, means "the beloved of the Lord." Bath-sheba was his mother. Another son of David, *Adonijah*, plotted to have himself made king, because he was the eldest son living. On his side were the king's sons, and the captains of the host, Abiathar the priest, and Joab. On Solomon's side were David, Bath-sheba, Na-

than the prophet, Zadok the priest, and Benaiah the captain. Whilst the conspirators were eating and drinking and making ready to proclaim Adonijah king, David received tidings from Nathan, and gave orders that Solomon should be anointed by Zadok, and then ride on the royal mule through the city, and be proclaimed king in David's stead. This ceremony being ended, Solomon came into the palace and *sat upon the throne*. The rebellion of Adonijah, like that of Absalom, was a complete *failure*; his disobedience deserved defeat.

## QUESTIONS.

At what *time* did the events of our lesson take place? How old was David at this time? What son wished to succeed him on the throne? What claim had he? How had he been brought up? (1 Kings 1: 6). Was this good for him? To what son had the kingdom been promised? (v. 30).

**Verses 22-23.** What prophet now came to defeat the plans of Adonijah? Who had already told David of the plot? (Bath-sheba). How was his arrival announced? How did he show his reverence?

**24-27.** What question did he ask? What had this elder son done? Whom had he invited? Tell what leading persons were on his side? Who was proclaimed king by this party? Who had not been invited? To whose party did these belong? What was Nathan's concluding question? (v. 27).

## REVIEW EXERCISE.

How long did David reign? Who made an attempt to obtain the kingdom? Was he properly trained to become a good king? Whom had David appointed? What other name had

**28-31.** Whom did David now direct to be called? What assurance did he give her in regard to Solomon? What form of oath did he employ to confirm his word? How did Bath-sheba show her respect for the king?

**32-35.** What three important persons were then called in? What instructions did David give them? Who are meant by "the servants of your lord? (The king's body guard). What did riding on the king's own mule signify to the people? Where and by whom was Solomon to be anointed king over Israel? What was to be done after the anointing? What was the king's object in ordering all these things to be done? Why are both Israel and Judah mentioned? (Solomon was to be king over *all* the tribes).

(Whole School in concert).

he? Give the meaning of both names. Was he fit to become a good king? What leads to success? (See Central Truth).

## CATECHISM.

**Ques.** Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

**Ans.** Indeed we are, except we are regenerated by the Spirit of God.



## LESSON I.

October 5th, 1884.

## Seventeenth Sunday after Trinity.

This lesson follows Lesson 8th of last quarter. David's last years seem to have been peaceful and happy, and were spent in making preparations for the building of the temple. As David's life drew near its close *Adonijah*, the oldest living son, fearing he might not be appointed king, made a desperate effort to seize upon the kingdom.

*Nathan*, the prophet, heard of this, and reported it to *Bathsheba*, Solomon's mother, who carried the news to the king. With this conversation our lesson begins.

V. 22. *While she yet talked*—*Bathsheba* was rousing David to a sense of the danger that was threatening, and pleading his promise to her own son Solomon.

*Nathan came in*. If *Bathsheba* was concerned for the fulfilment of the king's promise, *Nathan* was concerned that the LORD's word concerning Solomon should be fulfilled.

V. 23. *He bowed himself*—in accordance with Oriental custom.

V. 24. *Hast thou said Adonijah shall reign?* Didst thou change thy decree concerning the succession? I know thou *didst not*.

V. 25. *Behold, they say, God save King Adonijah*. In a few hurried sentences he enumerates the steps the *usurper* has taken. The princes, the captains and the priest have united in a conspiracy against Solomon.

Vs. 26-27. The wily conspirator did not invite to the feast either *Nathan*, *Zadok*, or *Benaiah*, who were known to be faithful to Solomon.

The conspiracy was strong, like that of *Absalom*. *Joab* had always been faithful to David heretofore; but he knew he was now under the King's displeasure (chap. 2: 5), and he did not hope to obtain favor under Solomon. Hence he hastened to set up a king who would retain him at the head of the army. He liked the ambitious spirit of *Adonijah* better than that of the peaceful Solomon.

*Abiathar* had hitherto been loyal to David, and his desertion is hard to explain. Perhaps he was displeased because *Zadok* was associated with him

as high-priest. Perhaps *Adonijah* promised to remove *Zadok*, and give *Abiathar* supreme control over the affairs of religion.

*Benaiah*, the captain of the King's body-guard, remained loyal to David's appointed successor.

Vs. 28-30. *Call me Bathsheba*. To her he would renew his promise, and at once execute it.

In v. 29 he renews the oath, and bases it upon religious grounds: *the Lord hath redeemed my soul out of all distress*—the distress caused chiefly, by his sin with *Bathsheba*. After his deep repentance, Solomon's birth was promised, and his successorship to the throne also. Now shall the Lord's promise come to pass. *Even so will I certainly do this day!* No delay shall tempt others to conspire.

Vs. 31-32. *Bathsheba* withdrew reverently from the royal presence, and the loyal prophet, priest and captain entered.

V. 33. *Take servants*—the royal body-guard, see v. 38. *Cause Solomon to ride upon my own mule*. The Rabbins said it was death to ride upon the King's mule without his permission. *To Gihon*—which was to be the scene of Solomon's anointing.

V. 34. *Let Zadok and Nathan anoint him there*. The King, being a sacred personage, was set apart to the office like the priest and prophet by anointing. *Zadok* took the sacred oil from the tabernacle at *Gihon*, where the old Tabernacle so long stood.

*Blow the trumpet*—make public proclamation that Solomon is now really King, no longer *heir apparent*. All other pretenders are henceforth traitors.

V. 35. *He shall sit upon my throne*—and share the honor and the power. *Over Israel and over Judah*—over a united nation.

Thus, in a moment the conspiracy of wicked men was thwarted by David and his faithful followers. And all devices against our King Immanuel shall end in defeat and shame.

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If God's secret is in your heart, God's plain precepts will be honored in the life: do you prove this?



## LESSON II. EIGHTEENTH SUNDAY AFTER TRINITY. Oct. 12, 1884

## DAVID'S CHARGE TO SOLOMON.—1 CHRON. 22 : 6-19.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God.

8 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

12 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord

charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto

15 Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing, and the Lord be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, saying,

18 Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into my hand; and the land is subdued before the Lord, and before his people.

19 Now set your heart and your soul to seek the Lord your God: arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

**GOLDEN TEXT:** Arise, therefore, and be doing, and the LORD be with thee. V. 16.

**CENTRAL TRUTH:** Every one should do his part in building up the Church.

## NOTES.

Solomon was now king, and was 18 or 20 years old. The kingdom was at the height of prosperity, and was at peace with all nations. Verse 6. A house—the temple. 7-8. David intended to build it, but it did not seem fitting that a warrior should do so. 9. A man of rest—Solomon. His name means peaceful. 10. Forever—(1) during Solomon's life, (2) this promise was fulfilled in Solomon's offspring, (3) fully in Christ, "the son of David".

13. Prosperity—is the fruit of obedience. 14. In my trouble—wars and anxieties. Talent = \$26,280.00. Then 100,000 talents would be \$2,628,000,000. Some think twice that amount; and about 2,000,000,000 in silver. 19. Sanctuary—holy place. Bring the ark—a chest of finest wood overlaid with gold; the covering was called "the mercy-seat". Above it were the figures of the Cherubim.

## QUESTIONS.

Who was now king of Israel? How old was he? What was the state of the kingdom?

Verses 6-13. What great work did David desire to do? Why was he forbidden to do it? Who was to do it in his place? What was David's prayer for Solomon? What did he ask the Lord to give his son? Where may we all obtain wisdom? (James 1: 5). What must Solomon do in order to prosper? What other qualities did he need?

14-16. How much gold had David laid up for the building of the temple? How much silver? Where did he get some of it? (See 1 Chron. 18: 6-11). What other

things did he prepare? Did he make a good use of his wealth? Are you serving the Lord by giving of your means?

17-19. Who else were to give? Was that a burden, or a privilege? What great meeting did David call? (Read 1 Chron. 28: 1). What did he ask the people to do? Did they give freely? (Read 1 Chron. 29: 6-9). What feeling then filled their hearts? Should only the rich give? Who else? What should we "set our heart and soul to seek"? What temple are we to help to build? What was the Ark? Describe it.

## REVIEW QUESTIONS. (School in concert).

What was the great desire of David's life? What did he do toward it? To whom did he commit the work? Could it have been built during the times of war? Who were to help? Are you helping to build up Christ's temple?

## CATECHISM.

Quest. Doth not God then do injustice to man by requiring from him, in his law, that which he cannot perform?

Ans. Not at all: for God made man capable of performing it; but man, by instigation of the devil, and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.



## LESSON II.

October 12th, 1884.

## Eighteenth Sunday after Trinity.

In this chapter we have an account of the preparations, dispositions and arrangement which David made in the last years of his reign for the building of the Temple and the maintenance of public worship. In vs. 2-5 we see how he prepared *the materials* and provided for the necessary *labor*; in vs. 6-16 he commits the execution of the work to Solomon, and in vs. 17-19 he calls upon the chiefs of the people to give him their support in the good work.

V. 6. *Then He called for Solomon and charged him to build.* There was deep solemnity and earnestness in this charge. David could not die in peace until he had made sure that the great desire of his life should be accomplished after his departure. Nothing should be allowed to delay longer the rearing of the temple.

V. 7. *It was in my mind to build an house.* I had fully intended to execute my long-formed plan. (See Lesson 3d of 3d Quarter).

The building was not delayed through any lack of zeal on David's part.

V. 8. *The word of the Lord came unto me*—perhaps by the mouth of Nathan the prophet. We have in this verse the first intimation why David was not to build the Temple. Two reasons are given:

*Thou hast shed blood abundantly, and hast made great wars.* These were not made against God's will, or contrary to righteousness. They were wars of *defense*, not for glory or mere conquest. In order to the establishment of Israel in Canaan wars and bloodshed were unavoidable. Nevertheless, the bloodshed and barbarity of war were not in harmony with the profound symbolism of *peace, sabbatic quiet, and thoughtful repose*, which were to be embodied in the house of Jehovah.

Again (2,) his frequent wars gave him not sufficient time to undertake and carry to completion so great a work as the building of the Temple.

V. 9. *A son shall be born to thee who shall be a man of rest.* Solomon inherited rest, or peace, from his father as a result of his wars. He held all his territories in a peaceable possession, from

the border of Egypt to the Euphrates, including Edom, Moab, and Syria. During the 40 years of Solomon's reign he engaged in no wars. *His name shall be Solomon*—that is, peaceful.

Notice the peaceful state of the kingdom under Solomon. He began his reign under the most favorable circumstances. Foreign enemies had been conquered by David, and every land, from the Euphrates to the Mediterranean, did homage to him. At the time of his accession, Israel alone numbered about 6,000,000 souls, 1,300,000 valiant men that drew the sword. The *Philistines*, formerly an object of special terror to the Israelites, had lost their independence, and were subject to Israel. Neither was there anything to be dreaded from the cruel and rapacious *Amalekites*. *Idumea* was subdued and secured by strong garrisons on the mountains. The *Moabites* were peaceful allies, and paid tribute; so also the *Ammonites*. All the conquered nations were tributary, and paid heavy taxes. It was impossible for any of them to think of rebelling. *Internally* there was a well-ordered constitution; and, as the principal thing, true fear of God prevailed throughout the land.

V. 10. *He shall build my house*—he will have the material and the leisure. *And I will establish his kingdom forever.* This is to be understood of David's posterity in general, with *special respect to Christ*, in whose Person the kingdom was to be lodged forever. (Luke 1: 32-33.)

V. 11. *My son, the Lord be with thee, and prosper thou, and build.* After telling of God's promise, he next invokes his *blessing* upon Solomon: The Lord be with thee; and prosper thou. The Lord give thee wisdom and understanding. *Wisdom* is the knowledge of truth and righteousness; *understanding* is the practical tact or discretion in the conduct of affairs. His success will depend on his keeping the law. Disobedience would result in failure.

V. 13. *Be strong and of good courage.* This charge is like that of Moses to his successor, Joshua. They that are doing their duty have reason to be courageous; they need not dread or be dismayed.

V. 14. *I have prepared 100,000*



*talents of gold, and 1,000,000 talents of silver and brass.* Amidst all his distresses and wars he had ever the temple in his mind. He squandered not the treasures which he secured in battles, but saved them for the Lord's house.

*An hundred thousand talents of gold.* Some say this was equal to \$5,690,000, 000,00, reckoning according to the *sacred* (or Mosaic) shekel; or about half that amount, reckoning according to the *civil* (or king's) shekel. The gold and silver were not in coins or bars, but part in vessels.

*The timber and stones* had also been secured. The beams had been hewed in the cedar forests of Lebanon, and the stones had been quarried and dressed. The Tyrians had exchanged these for grain, wine, and fruits of various sorts. Solomon, soon after he began his reign, made a regular treaty with Hiram of Tyre for the delivery of these materials. (1 Kings 5: 91.)

*Thou mayest add thereto.* Something was left for Solomon to do. Every one must do his part.

V. 15. *There are workmen,—skilled laborers and architects,* probably from Tyre. The Tyrians excelled in architecture. (See Geikie's "Hours with the Bible," vol. 3, pp. 343-352.) *Cunning men for every manner of work* had been engaged by David to aid his son in the great work.

Then, too, many of the *Canaanites* had not been exterminated, and were still living as "strangers in the land." Solomon employed 150,000 of these as laborers and stone-cutters.

V. 16. *Of the gold, etc.* All the metals, as being the main thing, are again enumerated, in order that the exhortation to build may be strongly urged.

*Arise, and be doing!* That charge comes to us all from our King. We all can and should do something for the Lord's House.

V. 17. *Commanded the princes of Israel to help.* There were two of these appeals to the people to aid in this great work; the one here given, which was more private and personal, the other a great public convocation of the leaders of the nation. See 1 Chron., chapters 28-29.

V. 18. *Is not the Lord with you?*

That was evident to all. *Given you rest—freedom from wars and anxieties. The inhabitants of the land* were the remaining Canaanites, Philistines, etc.

V. 19. *Set your heart and your soul to seek the Lord!* The work must be begun in a pious spirit. And when the sanctuary is built—the new place of worship—then bring into it the Ark and the holy vessels—that is, the pot of manna, the golden candlestick, the snuffers and snuffdishes, the censers, etc., which belonged to the *old* worship of the Tabernacle.

To see how these instructions were carried out, read the account of the great convocation referred to above (1 Chron., chaps. 28-29). Great sacrifices of gifts followed; the people gave liberally and rejoiced. (1 Chron., 29: 9.)

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### READY FOR SCHOOL.

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Little Mary lived with her grandmother in a country village. She helped her about the house in the early mornings, and was as busy as a bee. But she did not neglect her lessons for that. No, all were carefully learned, for grandmother was very particular that Mary should be always quite ready for school.

"Is your face clean and your hair neatly brushed?" she often asked. "And have you learned your lessons perfectly?"

"Yes, grandmother, I know all quite well."

"And are you happy? One should always start out to school or to work quite happy. One can do as much again if one is happy."

Mary smiled; she thought it was a strange question. How could it affect the lessons whether she was happy or not? But grandmother was right, and she looked earnestly into Mary's face saying: "There is only One who can make you happy. Give your heart to Him, keep near to Him, and He will give you true joy."—*Our Darling.*

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Nothing is hard, if Jesus is enjoyed; nothing is satisfactory, if He withhold His blessing.



## LESSON III. NINETEENTH SUNDAY AFTER TRINITY. Oct. 19, 1884.

## SOLOMON'S CHOICE. 1 Kings 3: 5-15.

5 ¶ In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies: but hast asked for thyself understanding to discern judgment;

12 Behold I have done according to thy words: lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee, that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and behold it was a dream. And he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

**GOLDEN TEXT:** Wisdom is the principal thing; therefore get wisdom. Proverbs 4: 7

**CENTRAL TRUTH:** Seek earnestly the best gifts.

## NOTES.

TIME, B. C. 1015; Solomon was now fairly established upon his throne, and he appointed a great religious festival at *Gibeon*, where the ancient tabernacle was still standing, with the sacred vessels. The highpriest *Zadok* had charge of the worship there. At the close of the worship was the vision of the lesson.

Verse 5. *The Lord appeared*—manifested Himself in a vision. *In a dream*—one of the ways in which God made known His will in ancient times. 7. *A little child*; he was yet young to be a king, and he felt humble and inexperienced. *Go out and come in*—transact the business of the kingdom. 9. *Give an un-*

*derstanding heart*—a clear perception of right and wrong, and skill to decide difficult questions. 10. *Pleased*—because he had made no selfish request, but had regard to the welfare of the people. 12. No man was as wise a ruler as Solomon, until Jesus came; then “a greater than Solomon was here.” 13. God gave him greater things than he had prayed for. 15. *A dream*—revelation from God during sleep; none the less true and real on that account. The king then returned to his capital and made great offerings to God before the Ark.

## QUESTIONS.

In what year did Solomon begin to reign? How old was he? (18 or 20 years). Where did he hold a great religious festival? Who appeared to him at the close? How?

Verse 5. What did God say to him? Does He tell us all to ask of Him? (Repeat—Matt. 7: 7. John 14: 13-14).

6. How had God treated Solomon's father? What special act of kindness is mentioned?

7-9. What did the king feel himself to be? Why? What is meant by going out and coming in? What did he say of the people under him? What did he pray for? What is an understanding heart? For what duty

did he need special help? Whose people did he acknowledge them to be?

10-13. How did God regard Solomon's choice? Did he want this wisdom for his own sake? Did he make a selfish request? Whose good had he in view? What do most people want? (v. 11). Did God grant him wisdom? What else? What does Christ promise those that “seek first the kingdom of God”? (Matt. 6: 33).

14-15. What else would God give him? On what condition? Was the vision true and real? What did the young king then do? Where was the Ark? Who took it there? What did he offer? Who were invited? How did he show his good will for them?

## REVIEW QUESTIONS. (School in concert).

When did Solomon begin to reign? How did he enter upon his reign? Whither did he go? What was there? Who superintended the worship in Gibeon? What did the Lord tell him to do? What choice did the

young king make? Was it a wise one? What choice are you making in youth? What is “the principal thing”? What ought you “get”? What “shall be added unto” you?

## CATECHISM.

Quest. Will God suffer such disobedience and rebellion to go unpunished?

Ans. By no means, but is terribly displeased with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, “Cursed is every one that continueth not in all things which are written in the book of the law, to do them.”



## LESSON III. October 19th, 1884.

Nineteenth Sunday after Trinity.

V. 5. *In Gihon the Lord appeared unto Solomon.* This was at the close of Solomon's great *Inaugural Feast*, soon after his reign began. Gihon had been for a long time "the great high place" of worship, because there stood the ancient Tabernacle, made by Israel's first artist, Bezaleel. There, too, was the brazen Altar of burnt offerings made by Moses. The Ark, however, was on Zion. In the Tabernacle at Gihon, Zadok ministered as high-priest whilst Abiathar was high-priest in Jerusalem.

*In a dream*—on the last night of the inaugural feast. The day had been spent in *worship*, and Solomon's mind was in a proper condition to receive a message from the Lord. His heart had been elevated into a high state of religious fervor by the services. *Appeared* means "revealed himself."—Bähr.

*Ask what I shall give thee.* This was God's invitation to choose at the out-start of his reign. A similar command to choose is given to all the young.

V. 6. *Thou hast shewn unto my father great mercy.* He goes back to past mercies as a ground on which to base the request he is about to make. God had been good to David, may He also shew mercy to me, his son.

*Thou hast given him (David) a son to sit upon his throne.* This is mentioned as the great kindness.

V. 7. *Thou hast made me king; and I am but a little child!* He refers to his youth, his inexperience, and his great responsibilities. He was wise and humble enough to realize his need of Divine help, and to go to the right source for guidance.

*I know not how to go out, etc.*—that is, to discharge wisely the duties of a king of the chosen people.

V. 8. *A great people*—great in military renown, in material resources, in religious privileges and the numbers of the people. Having stated the difficulties and needs, he proceeds to state

## HIS CHOICE.

V. 9. *Give me an understanding heart.* That is, wisdom of heart; not merely knowledge, but discrimination,

penetration, good judgment. Moral, as well as intellectual, wisdom is needed to discern between good and bad. Who is able to judge? Solomon was to be Judge as well as Ruler.

## GOD'S ANSWER TO HIS PRAYER.

Vs. 10-11. *The speech pleased the Lord.* The prayer of Solomon related chiefly to his office, to his position as king and administrator of law among his people; for himself, personally, he asked nothing—neither long life, riches, nor the fall of his enemies. His prayer was acceptable, because of its unselfishness; and God granted him far more than he asked. *I have done according to thy word;* and also that which thou hast not asked.

V. 12. *Neither after thee shall arise any like unto thee.* "In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men. In such wisdom the world would know One only greater than Solomon" (Matt. 12:42). "All that was worth knowing interested him. His knowledge of Nature extended to all the kingdoms of creation and the products of every country. (1 Kings 4:31-33). He gave special attention to the study of Man. His manifold observation and experience he expressed in maxims (or proverbs), of which he composed 3,000. (1 Kings 4:32) \* \* Strangers thronged from foreign lands to learn to know the wise king, and to admire his institutions and appointments."

V. 13. *I have given thee what thou hast not asked.* Here is an illustration of our Saviour's promise: Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

V. 14. *If thou wilt walk in My ways.* Here is a condition. Obedience is necessary on the part of those who obtain blessings. Unless we use our gifts aright, they will be taken from us.

V. 15. *And Solomon awoke, and behold it was a dream.* "That is to say, this passed while Solomon slept; but it was more than a dream. It was a dream, that is, in which a Divine revelation was made to him." Solomon himself says in Canticles 5:2, I sleep, but my heart waketh.



*He came to Jerusalem, and stood before the Ark—that is before the Ark which David had brought to Zion. Here Solomon made great offerings to God, and gave a royal feast to the people. The flesh of the animals sacrificed was eaten by the worshippers.*

### THE TEACHER'S MODEL.

Christ is your model. Christ had not the happiness of teaching such a class as yours. He had only twelve in His class, but one of them had a devil. That is more, I hope, than can be said of yours. There were some awkward ways about them. None could have trained them like He did. The Master did not try to teach that class without prayer. If any one could have dispensed with prayer in his work, surely it was the Lord Jesus, but He continually anointed His teaching with prayer. Then I notice He taught them by degrees. "I have many things to say unto you, but ye cannot bear them now." I have known teachers to try to teach too much at once, and the children have learned but little in consequence. They cannot learn much at a time. The Lord Jesus condescended to teach by littles and how tenderly He did it. Find a snappish word, if you can, in all Christ's teachings. He says, "Have I been so long time with you and yet hast thou not known me, Philip?" He did not know his own teacher, you see. There was a dull child to be in the class. Your children are not quite so dull as that. Although they do not know their lessons sometimes, they do know their teachers. Christ had to teach precept upon precept, line upon line, here a little and there a little. Take Jesus as your model teacher. When you have your children round you, and they are uneasy and inattentive think to yourselves, "Now, what would Jesus say to these boys and girls if He were sitting at the head of this class? for that is the thing I should say." You cannot excel Him in knowledge, and consequently may not choose so wise a theme as He; therefore your best wisdom will be to follow in His track as close as you can. Christ then is your subject. Christ then is your model.—*Rev. C. H. Spurgeon.*

### A TRUE GENTLEMAN.

A few years ago a young man fashionably dressed took his seat at the table of the Girard House, in Philadelphia. There was an air of self-conscious superiority in the youth, which attracted general attention. He read the *menu* with smothered disgust, gave his order with a tone of lofty condescension, and when his neighbor civilly handed the pepper-box, stared at him for his presumption, as though he had tendered him an insult. In short, a person of the blood could not have regarded a mob of serfs with more arrogant *hauteur* than did this lad the respectable travelers about him.

Presently a tall powerful built old man entered the room, and seated himself at one of the larger tables. He was plainly dressed, his language was markedly simple, he entered into conversation with his neighbor, who happened to be a poor tradesman, and occasionally during the dinner exchanged ideas with a young lady of five summers who sat beside him. The colored servants spoke to him as an old friend. "How is your rheumatism, John?" he said to one, and remembered that another had lately lost his son.

"Who is that old-fashioned gentleman?" asked a curious traveler of the steward.

"Oh, that is Judge Jere Black, the greatest jurist in the country!" was the enthusiastic reply.

President Webb, of Mississippi College, was interviewed by a young man who wanted to go to school. "Well," said the President, "what do you know?" "Nothing," was the response. "Well, you are just four years ahead of some of the other students. It takes them four years to learn what you know to start with. Your prospects are fine, sir."—*Baptist Record.*

It is a shame for a rich Christian man to be like a Christmas-box that receives all, and nothing can be got out till it is broken in pieces; or like unto a drowning man's hand that holds whatsoever it gets.—*Dr. John Hall.*



## LESSON IV.

## TWENTIETH SUNDAY AFTER TRINITY.

Oct. 26, 1884 }

## THE TEMPLE BUILT.—1 KINGS 6: 1-14.

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof, before the house.

4 And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:

6 The northernmost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

7 And the house when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third;

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high; and the rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:*

13 And I will dwell among the children of Israel and will not forsake my people Israel.

14 So Solomon built the house and finished it.

**GOLDEN TEXT.** Mine house shall be called a house of prayer. Isaiah, 56: 7.

**CENTRAL TRUTH:** All should aid in building up the Church.

## NOTES.

The temple was begun May, 1012, B. C., and finished November, 1005. It stood on Mount Moriah, the easterly hill of Jerusalem. It is supposed that the most holy place was over Araunah's threshing floor.

Verse 1. 480th year; by this we learn that the exodus from Egypt took place 1491 B. C. Zif—our May. 2. A cubit is about 18 inches. The house—the main structure, the temple proper. 3. The porch was on the east side, and was 180 feet high. (2 Chron. 3: 4). 4. Narrow lights—small windows in the upper

part of the building. 5. Chambers—these were built on the outside, against three sides of the Temple. They were three stories high, and furnished an abode for the priests. 6. As the wall became thinner the rooms became wider. The upper story was widest of all. 7. The building went up noiselessly. 8. The door was in the south side; this led to the chambers, not to the Temple proper. 9. The roof was made of cedar planks. 11. The word came—probably by Nathan. 12. Unto David; (see 2 Sam. 7: 12).

## QUESTIONS.

Verse 1. In what year did Solomon begin to reign? How long afterwards did he begin to build the Temple? In what year? In what month? How long was it in process of building? On what place was it built? What two events had here taken place? (See Gen. 22: 2, and 2 Sam. 24: 18-25).

2. How long is a cubit? How long, in feet, was the house? How wide and high?

3. On what side was the porch? Give its size.

4. How were the windows shaped? Where were they?

5-6. What else was built? Where? On how many sides? Were there any buildings in front of the Porch? For what were these chambers used? Which were largest? Why were the beams "not fastened in the walls"? (To prevent the weakening of the walls.)

7. Where were the materials made ready? (1 Kings 5: 8-9). How were they put to-

gether? Why was it done in this way? (Ex 20: 25).

8. With what buildings was the temple surrounded? On what side was the door to these chambers? How were the upper stories reached?

9. Of what was the roof made?

10. Is this verse a repetition? How high was each story? How were these chambers joined to the Temple proper?

11-13. From whom did Solomon receive a message at this point? Through whom, probably? What word spoken to David is now referred to? What additional promise is given in v. 13? What must he do to receive the blessing?

What is "the Temple of the Holy Ghost"? (1 Cor. 3: 16-17, and 6: 19). What has taken the place of the old Temple? Who is its Foundation? (1 Cor. 3: 11).

## REVIEW QUESTIONS. (School in concert).

What was one of the first acts of Solomon's reign? When was it begun? How long was it in building? Into what parts was it

divided? (1 The Porch; 2 The Holy Place; 3 The Holy of Holies). Who are now the Temple of God?

## CATECHISM.

Quest. Is not God also merciful?

Ans. God is indeed merciful, but also just; therefore his justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment, both of body and soul.



## LESSON IV.

October 26th, 1884.

## Twentieth Sunday after Trinity.

The erection of the Temple was the greatest event, both in Jewish and Gentile eyes, in the history of the Holy City. It made Jerusalem the religious capital of the nation. It had great influence upon all the people. "It (1) strengthened the worship of God. (2) It encouraged faith in the reality of one great infinite God. (3) Its services gave an example of worship for the whole nation. (4) It drew the people to the three great annual religious festivals, and thus (5) it was a bond of unity to the nation."

The Temple was purely Jewish, and was not copied after the architecture of other nations. "Alone and isolated in its grandeur it stood on the Mount. Terrace upon terrace its courts arose, till high above the city, within the enclosure of marble cloisters, the Temple itself stood out a mass of snowy marble and of gold, glittering in the sunlight. \* \* There has never been a sacred building equal to it, either for situation or magnificence."

The first and greatest work of Solomon was the building of the Temple. David had made the preparations for it, and gathered most of the treasures needed for its erection.

The pattern of the Temple was, in its principal parts, the same as that of the Tabernacle. As the Jews dwelt in tents they had not given much study to Architecture; but Solomon employed *Phenician* workmen to aid in building the Temple.

The site of the Temple was Ornan's threshing floor, where David built the altar, when the plague was stayed. There, too, Abraham had built an altar for the sacrifice of his son Isaac. The name of this hill was Mount Moriah.

## SURROUNDINGS OF THE TEMPLE.

First there was a very large square Court or (yard), surrounded by a stone wall, then another wall about twice as long as wide called the *Inner Court*. In this stood (1) The Lever containing water for the various washings and sprinklings; (2) The Altar, on which the sacrifices were offered. (3) The Temple itself.

## DIVISIONS OF THE TEMPLE.

It was divided into three parts. In front towered the *Porch*, in height 180 feet or more. Behind it was a lower edifice, not so high. This was divided into two parts: *The Holy Place*, and *Holy of holies*. In the holy place stood the golden candle-stick, the altar of incense, and the table of shew bread. The most holy place was a small square chamber, entirely dark. Here was the Ark, covered with gold, on which stood the Cherubim.

V. 1. *In the 480th year.* After the Exodus. Thus the date of the building of the temple is fixed. "It is upon this statement that all the earlier portion of what is called the 'received chronology' depends." The temple was begun B. C. 1012, and hence the Exodus took place 1491, B. C.

*In the fourth year of Solomon's reign*—in a time of profound peace, unexampled wealth, and after many years of preparation.

It was in fact, the first period in the history of the Jewish people which was suited to so great an undertaking. The people being now permanently established in Canaan, it was time that a permanent place of worship should be erected.

*In the month Zif*,—latter part of April and the beginning of May. Zif means brightness, splendor; then blossom—the month of flowers.

## DIMENSIONS OF THE TEMPLE.

V. 2. *The house* means the main building, the temple proper.

*Three-score cubits*—90 feet long, a cubit being 18 inches. The height was 45 feet, half the length. The breadth was 30 feet.

V. 3. *The porch*—the vestibule, or entrance way, in front of the temple. This was four times as high as the rest of the building, forming a high tower in front. Its roof was supported by the two beautiful pillars, Jachin and Boaz.

V. 4. *He made windows*—windows with lattices "partly to let out the vapor of the lamps, the smoke of the frankincense, and partly to give light." They were high up near the ceiling.

V. 5. *Against the wall* he built a row of buildings, used as chambers by the



*priests.* These were on three sides, and were three stories high. They were entered from the *outside* by a door; and winding staircases led to the second and third stories. They were also used as *store-rooms*, in which were deposited the sacred treasure, provisions, and garments.

*The temple* here means the holy place; and *the oracle*, the most holy place. Its Hebrew name was *Debir*, to speak—the speaking place, where Jehovah spake to His people.

V. 6. *The chambers.* The outside of the temple was very wide below; then there was an offset; on this rested the floor of the second chamber; then another offset, on which rested the floor of the third story. Thus the beams rested on the walls, but did not pierce them, so as to weaken them. Besides the *secular* buildings were thus entirely separated from the religious structure.

V. 7. *The house was built of stone.* The materials were prepared in the forest and at the stone quarries, then transported and put in their places. Thus the building went up noiselessly, without sound of hammer or ax.

V. 8. *The door*—This has already been explained. It led to the chambers, not to the Temple.

V. 9. *He covered the house with beams and boards of cedar*, i. e., made a *roof*. Some think it was *flat*, but it was most probably, *steep, tent-like*, as was the Tabernacle, or sacred Tent, after which the Temple was modelled.

V. 10 is a repetition of vs. 5 and 6.

V. 11. *The word of the Lord came to Solomon*—about the time the temple was nearing its completion. *Nathan* was, doubtless, the medium through whom the Lord spake. God *responded* to the work of His servant, showing that He accepted his labors and gifts. The Lord's message was "very seasonable, being designed first to encourage him to go on with the building by *confirming anew the promise* made to his father David (2 Sam. 7); and, secondly to *warn* him against the pride and presumption of supposing that, after the erection of so magnificent a temple, he and his people would always be sure of the presence and favor of God."

V. 12. *Concerning this house.* That is, "so far as this house goes, thou art obedient; if thou wilt be obedient in other things also, then will I perform My word." God's promises are all conditional.

*My word which I spake unto David.* The promises to David were—(1) that one of his sons should succeed him on the throne; (2) that the kingdom should be established in the line of his descendants forever, if they were faithful; and (3) that the Israelites should be no more afflicted as beforetime (2 Sam. 7: 10). These promises are now confirmed to Solomon, but on the express condition of *obedience*.

V. 13. *I will dwell among, and will not forsake My people.* Two promises are thus added. (1) As He *manifested His Presence* among them in the old Tabernacle, so He would now in the Temple; and there He would make known His will in every time of need. (2). *Will not forsake*—not at any time or under any circumstances. Even to this day God preserves the Jews as a separate and distinct people.

THE TEMPLE, A TYPE OF THE CHURCH.

(1) A place of sacrifice. (2) A place of prayer and praise. (3) A place of consecration of our persons, services, and means. (4) A place for studying God's law, and learning the promises. (5) A place to fit us for the worship of the heavenly Temple.

#### A LESSON IN PATIENCE.

"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so sharply."

"But he won't let me tell him how to put the figures; and he does not know how to do it himself," said Mary, pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try to teach him one in patience. This is harder to teach and harder to learn than any lesson in figures, and perhaps when you have learned this, the other will be easier to both of you. Will you learn a lesson in patience?"  
—Selected.



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## *HORÆ GERMANIÆ.*

BY REV. C. Z. WEISER, D.D.

The Church of Germany rejoices in the multitude of her hymns. They are like beautiful flowers whose every petal possesses peculiar beauties. Many of our readers are familiar with them in their original form, but there are others who do not enjoy this privilege, and who will be glad to become acquainted through a metrical translation, with the hymns which their fathers loved so well. Dr. Weiser has translated a series of those which are most frequently employed in worship, and are for that reason regarded as most precious. He has closely adhered to the form of the German originals, and yet has succeeded in retaining a good measure of their devout poetic spirit. We owe thanks to the translator for spreading for us this excellent banquet.

EDITOR OF THE GUARDIAN.

HERR JESU CHRIST, DICH ZU UNS WEND.

Lord Jesus Christ, Thy Blessing lend  
And us Thy Holy Spirit send;  
By Love and Grace all gently sway,  
And lead us to Truth's good way.

Unseal our lips, Thy praise to speak;  
Our hearts for devotion meet  
Increase our faith; our minds prepare,  
That we Thy Name may loud declare.

Till we with Heavenly Hosts accord:  
"Holy! Holy! Is God the Lord!"  
And in Thy presence there delight,  
In everlasting, blissful light.

We'll praise The Father, and The Son,  
And Holy Ghost, Whose Throne is one:  
The Holy Blessed Trinity,  
Be praised and loved Eternally!

LIEBSTER JESU, WIR SIND HIER.

Dearest Saviour, we have come,  
Thee and Thine own Word to ponder;  
Have our hearts and minds so won.

Lest they from Thy Gospel wander.  
O'er earth have us elevated,  
And to Thee all dedicated.

All that our poor sense discerns,  
Is in darkness thick benighted,  
Till Thy Spirit's candle burns,  
By which we are then enlightened.  
Meditation, Prayer, Devotion,  
All must flow from Thine own motion.

O, Thou ever glorious Sun,  
Light of Light, in God e'er rising!  
Thy benign rays o'er us turn,  
Hearts and lips and ears baptizing.  
May our Service and Litany,  
Please, Lord Jesus, wholly Thee!

"THUT MIR AUF DIE SCHOENE PFORTE."

Open wide the Golden Portals!  
Lead me up by Zion's Gate.  
All the joys can ne'er be spoken,  
Which therein my soul await!  
There God's vision moves in sight.  
There we bathe in peace and light.

Lord! I venture humbly nigh Thee:  
Do Thou graciously meet me!  
In Thy Temple to adore Thee,  
Is at once in Heaven to be!  
Occupy my heart alone,  
As Thy dwelling-place and home.

Guide Thou all my adoration,  
Soul and body sanctify;  
That my psalms and supplication  
Prove all-pleasing in Thine eye.  
Sanctify my lips and tongue,  
That my heart of Thee be won.

Let my soul be cultivated,  
When the good seed shall be sown;  
Mind with light have permeated,  
That whatever shall be shown,  
Shall indeed take firmly root,  
And abound in precious fruit.

Strengthen my weak faith forever;  
That the richest gift of Thine,  
May forsake my spirit never;  
May Thy Gospel ever shine  
Like the glorious Morning Star,  
Guiding me to Thee afar!

Speak Thou Lord! I'll heed Thy saying,  
That Thy Will be only done;  
Naught shall lead my thoughts astraying,  
Whilst the living streams do run.  
On Thy Heavenly Bread me feed,  
Comfort me in all my need.



Living pastures lay me open,  
That Thy Sheep its hunger lay;  
Let the manna be a token,  
Of the blissful, Heavenly Way  
Leading from the vale of tears,  
Where Thy Heavenly Temple cheers.

MEIN GOTT, DAS HERZ ICH BRINGE DIR.

Dear Lord! I bring my heart to Thee,  
A gift and tender free;  
This favor Thou dost ask of me,  
In Thy sweet, kind decree:

"My son! Give Me thy heart" I read;  
"I know and prize its worth;"  
"No other road to Peace will lead,  
"In Heaven and on Earth!"

O, then, My Father! make it Thine;  
Do not my heart deny!  
I bring it as the best of mine;  
Turn me Thy kindly eye!

Grant, Jesus, of Thy treasury,  
Much Righteousness and free;  
Thou barest my iniquity  
And curse upon the tree.

O, Holy Ghost! make it Thy home;  
And in communion bring;  
Indwell for Jesus' sake alone,  
To rule it all within.

O, Triune God! Thine may it be!  
Thy pleasure to display;  
I know that Thou hast purchased me:  
Nor shall the World hold sway.

Then let it be Thy temple bright:  
This heart, while Time shall be;  
A dwelling-place of Thy delight,  
Through all Eternity!

"WACHET AUF!" RUFT UNS DIE STIMME.

"Waken all!" The voice is crying;  
Of watchmen, to their towers hieing;  
"Jerusalem! Awake! Arise!  
"Midnight is indeed this hour!"  
Their cry rings out with thrilling power:  
"Where loiter all ye virgins wise?  
"All hail! Your lamps bring near, Hallelujah!  
"All ready stand; the wedding-band  
"To welcome. Lo! the hour's at hand.

Zion hears the watchmen's greeting,  
And all, their hearts for joy leaping,  
Awake and rise up hurriedly.  
Her friend descends from Heav'n divinely;  
In Grace array'd and Truth sublimely;  
Her Star and Light shine luridly.  
Thou Son of Heaven born!  
Whom Pearls with Crown adorn! Sing  
Hosanna!  
We heed Thy call; And follow all,  
Thy Feast to taste in Heaven's Hall.

In Glory let Thy Name be lauded;  
Of men and angels' tongues applauded;  
Of cymbals, and the harp's sweet tone.  
Twelve Pearls with brilliancy attire  
Thy City's gates. We'll join the choir  
Of Angels, round about Thy Throne.  
Ne'er eye saw such a sight;  
Ne'er ear heard such delight: Salvation's height!  
Hence, Thee we meet; with songs to greet;  
Eternal Jubilee to keep.

"MIR NACH!" SPRICHT CHRISTUS UNSER  
HELD.

"All Hail!" Cries Jesus our great Chief;  
"All Hail! Ye Christian People!  
Deny yourselves, this World release;  
My Word and Will hold regal.  
Take up your Cross and burdens sore,  
And trace the steps I trod before.

"I am the Light that shows the way  
Of holy living plainly;  
Who comes to Me, and would obey,  
Must flee the night ungainly.  
I am the Way, and all would tell,  
How they may journey safe and well.

"Humility's my soul's delight;  
Love stirs my Heart most deeply:  
My lips distil, by day and night,  
The oil of Meekness sweetly.  
My Will and Spirit, Strength and Mind,  
Your model proves, of God-like kind.

"Whate'er is wrong, I indicate,  
That all may quickly shun it;  
Their hearts I would so separate  
From evil, that they spurn it.  
I'm Rock and Shield to every soul,  
And guide it to the Heavenly goal.

"Should ye grow faint, I'll lead the way,  
And bring you gently after:  
I strive in battle, prove your stay,  
And forestall all disaster.  
A hireling alone would see  
His Chief contending, and not he!

"Whoe'er his life would seek to find  
Without Me, he shall lose it;  
And losing it, to this World's mind,  
Will move God to approve it.  
Who shun the Cross, and Me forsake,  
I know not, nor a Crown shall take.

"Then let us, for a Chief so kind,  
Have heart and soul enlisting;  
Rejoice that we occasion find,  
In sufferings to assist Him.  
Who will not strive, will not be crowned,  
When legions leave the battle-ground."

WER WEISS WIE NAHE MIR MEIN ENDE!

Who knows how near the brink I'm standing?  
Time hastens on, and Death draws nigh;  
How suddenly and all-commanding,  
The hour strikes when I must die!  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

How different oft, the Vesper's telling,  
From what at Matin we surmise!  
As long as we on Earth are dwelling,  
The shafts of Death may us surprise.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

Lord! I would e'er my end remember,  
That so when I shall come to die,  
I may my soul to Christ surrender,  
Nor once my penitence put by.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

Help me my house to be preparing,  
And so stand ready every day;  
And lovingly be loud declaring:



Thy Will be done! Be what that may.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

I would have Heaven sweeter growing,  
And bitt'rer still the World to prove;  
That through this constant ebb and flowing,  
Eternity in sight may move.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

In Jesus' blood and wounds, when hiding  
I'll find a bed of down, I know;  
There peace in death-throes are abiding;  
They every comfort can bestow.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

O Father! Wash all my transgressions,  
Through Jesus' blood, out and away!  
My constant trust in its professions,  
Alone affords my soul a stay.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

Can Christ and I be separated?  
By naught that life and death contain!  
I'll touch His side once lacerated,  
My Lord and God! aloud exclaim.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

The robes of Jesus I've been wearing,  
Since from the Font they me did bear;  
For this Thou wast to me forbearing,  
And lovedst me as child and heir.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

Christ's living flesh have I been eating;  
And drank His blood believingly;  
In memory Thou wilt me be keeping,  
In Him live I, and He in me.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

Come Death, to-day, or on the morrow!  
I know that I'm in Jesus blessed!  
Of His solicitude I borrow,  
And in His blood I'm cleansed and dressed.  
My God! Through Jesus' blood, I pray,  
That I may safely pass away.

Meanwhile I'll live in Thee contented;  
And Dying, shall retain good cheer,  
To God's Will I have all assented,  
And trusting, feel indeed no fear,  
Thou wilt through Grace in Christ then say,  
That I may safely pass away.

## CHINESE MARRIAGE CUSTOMS.

BY THE EDITOR.

China is so extensive, and includes so many different kinds of people, that social customs vary greatly in different parts of the country. In most of the provinces, however, marriages are celebrated with a great deal of formality and expense. The most important

preliminary is the betrothal, which is often concluded at an early age. In connection with matrimonial alliances there are so many laws and customs to be observed, that they are entrusted to a class of persons who may be called "go-betweens" or "match-makers." They are a class who are employed at weddings and funerals in superintending the toilet, and in seeing that everything is properly done. These persons are familiar with all the families in the neighborhood. They know how many marriageable sons and daughters there are in each, and can instantly decide whether the social condition of the families is such as to make an alliance desirable. Persons who bear the same family name can never be betrothed, however remote may be the relationship. As there are but few family names in China the number thus kept apart is very great. Many other matters have to be considered, and parents are often at a loss to know whether certain persons are eligible to matrimony with members of their families until they have asked the match-maker. As for the young folks, they are supposed to be quite indifferent about the matter, and courtship would be regarded as exceedingly improper. The betrothal is made by the exchange of presents between the parents, and by signing a formal agreement. The relation thus constituted is regarded as almost as sacred as matrimony itself, and Chinese women sometimes live as widows whose husbands died when they were little boys. In many instances these widows who have never been married, spend their lives with the parents of their betrothed husbands.

"The formalities and superstitions connected with marriage in China," says the Rev. Dr. Nevins, "would almost fill a volume." Previous to the wedding-day the bride has her eyebrows pulled out, so that she is ever afterwards recognized as a married woman. The day of the marriage is chosen by the priests, who declare that they determine upon it after abstruse astrological calculations. On the morning of the "lucky day" the bride is carried in a sedan-chair to the house of the bridegroom. Then the bride and groom



worship together before the memorial tablets of the latter's ancestors. This is regarded as the most solemn part of the ceremony. Afterwards the bride's veil is removed, and the bridal pair drink wine out of the same cup. This concludes the ceremony, and the day is spent in feasting and congratulations.

Polygamy is regarded as allowable only under peculiar circumstances. It is supposed to be of the greatest importance that every family should have a son, not only to perpetuate the family name, but especially to maintain the sacred traditions. Hence, if a man has no son when he has reached the age of forty, he is expected to take another wife. The first wife maintains her original position in the family, and if children are born they are taught to regard her also as their mother, and she has the principal oversight of them.

The domestic relations in China are described as generally pleasant and harmonious. The authority of the father is, however, practically unlimited, and from our point of view the family life in that country looks like a mild form of slavery.

"In the north of China," says a missionary, "weddings are celebrated at night. I once attended one of these weddings. It reminded me very forcibly of the marriage customs referred to in the parable of the virgins in the twenty-fifth chapter of Matthew. The house was full of guests, and everything was ready for the reception of the bride when the bridegroom should make his appearance with her. We waited a long time till all were impatient, and some drowsy, and persons would frequently go out with a lantern to see if he was coming; and it was not till near midnight that the cry was heard, 'The bridegroom cometh; go ye out to meet him.'"

The Chinese in this country are generally natives of the province of Canton, and belong to the humblest classes. It is generally acknowledged that the main body of the people are very much superior to these emigrants, and there are large communities in China which possess a considerable degree of culture. Yet it is evident that the empire, which is by far the most populous in the world, is in danger of falling to pieces.

The government is unable to resist the aggressions of foreign powers, not because it lacks resources in men and money, but because the ancient bonds which held society together have become loosened, and the system of government has lost its power. It has been said that "Rome fell because no one cared to save it," and possibly the same may soon be said of China. Christianity alone can deliver China from impending ruin. It is the salt which alone can preserve the mighty mass from putrefaction. Every motive, devout and philanthropic, therefore urges upon Christian nations the duty of proclaiming the Gospel to the multitudes of China.

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### PAINT—LOOK OUT!

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BY THE EDITOR.

My neighbor's front door has been greatly improved. It looks fresh and inviting, but I do not think I will enter it to-day. In fact, I am warned not to do so, for the door is protected by a board with the inscription: "Paint—Look Out!" It is as though it said, "Ho! all ye who would not soil your garments, come not hither!"

There are other doors in our immediate neighborhood on which I would like to place a similar inscription. They have not been recently painted, it is true, but they are sticky for all that. You cannot enter them without soiling your garments. You cannot touch them without becoming defiled.

Just around the corner there is a little shop which boys and girls are constantly entering. In the window there are cheap books and cheaper newspapers. One of the books is called "The Bloody Ranger of the Cordilleras," or something of that sort. Among the newspapers are "The Police Gazette," "The Boys and Girls of New York," and many others. Thousands of these books and papers are sold annually at this single shop, and perhaps the shop-keeper flatters himself that he is engaged in disseminating literature. In fact, he is doing as much harm as a rum-seller, and perhaps more. The boys who read his books and papers



soon learn to delight in the exploits of thieves and murderers. They grow weary of the honest duties of daily life, and yearn for the excitement of an outlaw's career. Even the successful counterfeiter is for them surrounded by a halo of glory, and the possession of money, even when improperly obtained, is regarded as the highest object of existence. Such reading has ruined its tens of thousands. Boys! You cannot enter that door without soiling your spiritual garments. "PAINT—LOOK OUT!"

A few steps further on there is an open garden in the midst of the city. It is an attractive place, and sometimes very sweet music may be heard there. Under the trees are little tables, and the people who are gathered around them drink a great deal of wine and beer. It has been observed that after a while they acquire a peculiar color, and that their appearance becomes otherwise coarse and unattractive. There must be a stain somewhere. We do not like to do it; but we really think we must write over the garden gate: "PAINT—LOOK OUT."

A little further on there is a saloon which appears to be very innocent. "There can certainly be no harm," it may be said, "in eating a few oysters." But why is the window so closely curtained? Why is a screen placed inside the door, in such a way that, even when it is open, no one can tell who is inside? And why do so many visitors sneak into the house through the side door? Perhaps if the proprietor were honest he would put up a sign something like the one which often amused us in our boyhood: "Oysters, Tripe, Whiskey, and Other Refreshments." The whiskey, it will be observed, was thrown in quite incidentally, and the "other refreshments" were very indefinite. In this case the odor of the whiskey is unmistakable before you reach the house, and the guests carry the proprietor's sign wherever they go. We would like to put up a board fence around the whole establishment, and to write on it, in letters a foot long: "PAINT—LOOK OUT!"

There is a Theatre down town. It is a very pretty place—there is plenty of painting and gilding. Indeed, it owes a great deal of its attractiveness to the

paint which covers the walls, the scenes, and the faces of performers. Be careful! Those who frequent this place and learn to love it are said to prefer sham and tinsel to the sober realities of life. Perhaps the paint is not fully dry, so that it sticks to the clothes of the visitor. Here too let us put up the warning: "PAINT! LOOK OUT!"

We have not been half over town, and have not mentioned the hundredth part of the places which ought to be avoided. You will, therefore, have to look out for paint in many places without a special warning. Whatever you do, keep yourself clean!

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### THE LEGEND OF TAMBOUR YOKEL.

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BY THE EDITOR.

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The following legend is related—sometimes with fanciful exaggerations—concerning an ancient churchyard in Eastern Pennsylvania. It can be traced for more than a century. Whatever may have been its historic foundation, it is certain that, a few years ago, the story was very generally credited. It was always told with due solemnity, as an example of the mysterious punishment of a dreadful crime.

Tell the story with bated breath—  
A story of horror, and gloom, and death.

A little church on a lonely hill;  
A churchyard near it, calm and still;

Fair in the morning's early light;  
Dark and gloomy it seems at night.

There it is said, in the olden time,  
Happened a nameless deed of crime;

And stalwart men, with swiftest pace,  
Haste when they pass that dreadful place.

Home, with the troop, from the war had  
come  
Tambour Yokel, who beat the drum:

A worthless wretch who, on his way;  
Had learned but the arts of a bird of prey;

Who had sold, it was said, in the dreadful  
strife,  
His soul to Satan to save his life.

"Now where," he cried, "is my ancient  
foe?  
I have come from the battle to lay him  
low."



"Peace! Peace!" they answered. "Your  
boast is vain;  
The man will never fight again;

The foe you hated, and sought to kill,  
Now rests in the churchyard on the hill."

"Ho! What of that?" the drummer cried,  
"Perhaps it was well the coward died;

But I know a way, as you'll see to-night,  
To bring the man from his grave to fight."

Then a dreadful oath the ruffian swore,  
He would call him forth to fight once more.

In their cups that night, at the tavern near,  
His comrades met him with mock and jeer:

"Ho, wizard!" they cried. "Why don't  
you go  
To the churchyard now to meet your foe?"

Then Tambour Yokel cursed and swore,  
And sallied forth from the tavern door.

"Come forth!" he cried through the startled  
night,  
"Come forth, thou fiend, from the grave and  
fight!"

He reached the churchyard gate, and then  
The fearful challenge was heard again.

But soon a cry that was wild and shrill  
Was heard from the churchyard on the hill.

"Help! help!" he cried, but none drew  
near,  
His comrades trembled, aghast with fear.

In silence waiting—that godless crew—  
While the cries still fainter and fainter grew.

Next morning they came, with silent tread,  
Seeking their comrade among the dead.

There 'mid the graves, the man they found,  
Naked and cold on the trodden ground;

Scattered his garments, far and wide;  
Bloody the soil where the wretch had died.

And this was all; but who can tell  
Who wounded the victim and how he fell?

Did a panther, perchance, of the forest tear  
The limbs of the wretched boaster there?

Or, was it the fiend, as the neighbors say,  
That bore his godless soul away?

Ah! none could tell—nor cared to know—  
But a mighty hand had laid him low.

Yet with a shudder men still relate  
The tale of Tambour Yokel's fate;

And none forgets the legend grim—  
How a fearful judgment was sent to him.

## OUR GERMAN CHURCH IN THE WEST.

BY A WESTERN PASTOR.

The origin and rise of the German Western Church must, under Divine Providence, be chiefly attributed to the Eastern Church in Pennsylvania as the solid basis; to the Western Church as the missionary and progressive agent; and to the German element as the instrument of patient and self-denying work. The three men, who were chiefly instrumental in this work, all came from Pennsylvania. Dr. M. Stern, who was most active in missionary labor, had spent several years in studying and teaching in Mercersburg, and served congregations in the Classis of East Pennsylvania before he removed to Ohio. Dr. H. A. Muehlmeier, the founder of the "Missionshaus" in Wisconsin, studied Theology in Mercersburg. Dr. H. J. Ruetenik, the originator of the German Publishing House at Cleveland, Ohio, entered the ranks of the ministry in the East Pennsylvania Classis. In the year 1853 these three men first met at a meeting of Tiffin Classis, Ohio, and from this meeting are to be dated the beginnings of the great work which, in the course of thirty years, has resulted in the formation of three German Synods, with 40,000 members, and all the institutions necessary to effective church work.

Soon after this meeting Dr. Stern removed to Crawford County, the very heart of the German population of Ohio. Here he found the religious elements with which the German Church of the West has had to deal almost everywhere. There were "New Measure Men," zealous but strongly tinctured with Methodism; Separatists, who had brought their Pietism and Mysticism from the secluded valleys of Germany; and liberal Unionists, who thus far had been contented members of the Lutheran Church, but were being driven out of it by its rising Lutheran consciousness. Dr. Stern preached Christ crucified, the central life of faith; he inculcated the authority



and ordinances of the visible church; he catechised the young and educated them to become active church members. This course met the spiritual wants of large numbers of people; and he succeeded in building up four flourishing charges in this county alone. He was also constantly at work, encouraging missionary labor through all the Western region. Dr. Muehlmeier went to Sheboygan, Wisconsin. Having here, as a missionary, established a sound and prosperous church, he accepted a call from a rural congregation in the vicinity, consisting of pious people from Lippe, in Germany. These people had emigrated hither in a body, bound together by their love for the Heidelberg catechism, and by their strong and sweet Christian experiences during a time of genuine revival at their old home. Finding less necessity for home-work in this charge than most other ministers, he turned his attention to the great missionary work around him. Wisconsin was then rapidly filling up with German immigrants. They came in great numbers, and found work, bread and all the good things of this world, but neither churches, nor ministers. To supply this want, Dr. Muehlmeier looked in vain to the churches in Ohio and in Pennsylvania, but neither of them had German ministers to spare. Ministers, had, therefore, to be prepared for them. Thus the "Missionshaus" originated, where young men were instructed by Dr. Muehlmeier and one or two neighboring ministers, who received no salaries for their services. They fed their pupils at their own tables, and clothed them at their own expense, aided by the small contributions which they were able to obtain for this purpose from Christian friends. Gradually the number of friends increased; a house was built; teachers could be salaried, so as to devote their full time to this work; and, what was worth more than all, a Christian home was established, whose pure air and edifying intercourse would build up its inmates in all things spiritual. There are at present more than sixty students in this institution.

In all Wisconsin there were in 1854 but three German Reformed ministers.

Now this state alone contains two classes, with forty ministers, and two more classes have been organized in adjacent states.

Dr. Ruetenik, after some missionary work in Toledo, Ohio, was called to a Professorship in Tiffin. But the great wants of the German population did not allow him to remain satisfied with scientific work. To help his brethren in their missionary efforts he commenced, at his own expense, the publication of the German *Evangelist*, at first a small monthly paper, which, however, gradually grew to become a weekly of 6000 subscribers, to which was added, afterwards, the publication of a Sunday-School paper, now numbering 20,000 subscribers, a monthly for adults, books, etc. In short, a Printing House has grown out of these small beginnings, whose annual sales now amount to 30,000 dollars, and which is almost free of debt. In order to give his whole time to the German work, Dr. Ruetenik in 1860 moved to Cleveland, where he soon afterwards organized the first German Reformed congregation of that city. Now, the Reformed Church has seven congregations there, numbering together two thousand members.

While these men continued in their work, others possibly less known by men, but not less in heaven, labored in other places, and after many vicissitudes, succeeded in planting churches. Missouri, Nebraska, Minnesota, and Iowa, are at present the names of the frontier classes.

At first, the German work was pursued in connection with Synods which were prevailingly English. It was, however, thought better to have distinctively German Synods, which might devote all of their attention to this work. As early as 1856, a number of German ministers formed a "Conference," which met annually for mutual counsel and encouragement. As the work of missions continued to prosper, the want of a Synodical organization was felt more and more. The Synod of Ohio was repeatedly importuned to give its sanction to the movement, and in 1866 a resolution was passed by which the organization of a German Synod was fully authorized. A number of classes, prevailingly German, in



Northwestern Ohio, Indiana, Illinois, and Wisconsin were formed into the Synod of the Northwest, but this Synod did not include the German elements of Eastern and Southern Ohio. These retained their connection with the Ohio Synod, because the places, where the North-western Synod met, seemed to be too far distant. Only recently, in 1882, when permission was granted by General Synod, the two German Classes of Cincinnati and St. Johns, united with two classes of the Synod of the Northwest, Heidelberg (Central Ohio), and Erie in the formation of the Central Synod. The latter is a German body of 15,000 members. The Northwestern Synod numbers 14,000 members, and the German Synod of the East 10,000.

Besides the institutions above mentioned, these German churches sustain Calvin College in Cleveland and an Orphan Asylum in Fort Wayne. There are also two societies for mutual aid in cases of death, with about 1500 members. A missionary among the Indians in Wisconsin is chiefly sustained by their contributions. The Home Missionary Board of the Northwestern and Central Synods received about 3000 dollars annually in contributions, and the Board of Church Extension about 500 dollars. The gifts to the "Missionshaus" and Calvin College amount annually to about 5000 dollars. Including contributions to the Orphan Asylum and Indian Missions, the German Reformed Churches of the Northwest average about 12,000 dollars in annual contributions for Christian Benevolence.

### *AN ORIGINAL FABLE.*

BY THE EDITOR.

Once upon a time there was a donkey who lived on a farm in a beautiful valley. He had a comfortable stable, small, it is true, but warm and cosy. He ought certainly to have been happy, for his master was kind, and often when his work was done he was permitted to run in the fields and kick up his heels to his heart's content.

One day, while grazing, he saw in an adjacent field a spotted horse, who was very lame, and moved about with great difficulty.

"How do you do?" cried the donkey, peering curiously over the fence.

"Thank you!" responded the horse, with much dignity. "I am a little lame now, but I shall soon be well. The fact is, I am resting on my laurels."

"Laurels?" stupidly inquired the donkey. "There are no laurels in this field. I have seen laurel in the woods over yonder, but it is not good to eat."

"Ho! ho! you ignorant fellow!" exclaimed the horse, uttering one of the short laughs peculiar to horses. "You do not understand me. I mean that I am enjoying a recollection of my grand career. I am a famous circus horse."

The donkey had never heard of circus horses, but he took it for granted that they were celebrated personages, and bowed his head with all possible respect.

Celebrated personages are generally vain, and the circus horse needed no coaxing to induce him to tell the story of his life. It seemed to do him good to hear himself talk. He told his willing listener of his wonderful performances in the ring; how he bore his rider through a circle of fire, and leaped triumphantly over hurdles that had been placed in his way, and how the multitude applauded at the conclusion of the scene. His name, he said, had not only appeared on huge placards, but had actually been mentioned, with editorial comments, in the daily papers.

When the donkey heard this story, a new world seemed open to his vision. He beheld himself enjoying the fruits of greatness, surrounded by admiring multitudes. With such exalted thoughts, the daily routine of drawing his master's cart appeared intolerable, and he longed to break the traces and run away.

One day the donkey ventured to ask the circus horse whether he did not think it possible that he too might become celebrated.

The horse regarded him contemptuously for a few moments, and then inquired, in the most supercilious manner: "What talents have you that would, in your opinion, entitle you to such great distinction?"



"Well!" was the reply, "I have heard my master call me a good little donkey. I am very strong; and a man once said that I was the handsomest donkey he had ever seen."

"Nonsense!" exclaimed the horse. "Your goodness and beauty will never make you celebrated. If you had been hideously ugly you might have had a better chance. With a horn in the middle of your forehead it might have been possible to call you a unicorn, or if you had been born striped, a showman might have passed you off as an African zebra, and the multitude would have known no better. As it is, you are an ordinary donkey, like thousands of others, and I can see no way by which you may achieve celebrity."

"Alas!" cried the donkey, with tears in his eyes. "Must I give up all hopes of fame?"

The circus horse reflected a moment, then a happy thought struck him.

"There is one more way," he said, "and it is probably the easiest of all. You may become a specialist."

"A specialist! What is a specialist?"

"A specialist" was the response, "is an animal which cultivates some special accomplishment of which other animals are ignorant. It may be nothing but an insignificant trick, but if well performed it is certain to create wonder and admiration. In this way the most ignorant donkeys have sometimes achieved extraordinary celebrity."

"But how shall I become a specialist?" inquired the donkey.

"Well!" was the reply. "For the present I would advise you to practice the art of standing on your head."

The donkey needed no further advice, and at once undertook to acquire the desired accomplishment. Whenever he was turned out to pasture, he practiced without cessation; and soon discovered that he could not only stand on his head, but could turn summersets very acceptably. The donkeys in neighboring fields were delighted with his performances, and gave him more applause than he had ever expected. They agreed that he must be a person of unusual ability, and ascribed to him talents which he had

never dreamt of possessing. They even declared that his braying was unusually melodious, and insisted that he might make his fortune as a singer.

When the master discovered his donkey's accomplishments, it occurred to him that they might be rendered profitable.

He sent for the showman who owned the spotted horse, and the donkey was delighted to perform his tricks in his presence. At last, the showman bought him and paid his master a great deal of money; but the donkey got nothing.

The donkey's career as a specialist was unusually brilliant. Whenever he stood on his head the audience cheered, and his summersets were greeted with delighted acclamations. But yet he was not happy. All the animals in the show were ambitious, and disliked him for his popularity. Whenever he appeared the wild beasts growled, and the monkeys chattered and made faces. The horses kicked at him as he passed, and once the old trick-mule gave him a vicious bite. After the performance they criticised him unmercifully. They agreed in calling him clumsy, and wondered that any one could take pleasure in his antics. Even the old giraffe insisted that he himself could stand on his head, if he could only make up his mind to come down to it. No one believed him, of course, but as he otherwise agreed with the majority, no one took the trouble of contradicting him.

Very soon the donkey discovered that if he desired to maintain his reputation it was necessary to introduce new features into his performances. With incredible labor he learned a few tricks for which he personally felt the most profound contempt, but they were necessary to keep the audience in a good humor. In this direction he soon reached the limit of his abilities. Oh, how tired he then grew of his daily employment! It seemed as though the whole of his life consisted of rings and sawdust. How often he longed for a scamper over his native hills! It would be better, he thought, to draw a cart than to play the fool, with no compensation but the applause of foolish people. Withal, he could not help feeling that, however much he might be ad-



mired for his peculiar accomplishments, he was, in fact, nothing but a stupid donkey.

"When undeserved the proudest fame  
Is nothing but a brand of shame."

### THE SUNDAY SCHOOL AND THE CHURCH.

BY "AURELIUS."

The Bible is the inspired record of what God has done for man. It is a priceless treasure; for without it our faith would soon degenerate into vain traditions and unmeaning superstitions. Yet it is not to be denied that to the world at large the Scriptures have very little interest. The Bible is a spiritual book, and requires spiritual perception for its due appreciation. There is no book in the world which is praised so much and read so little. Plenty of families there are who would be insulted if any person should intimate that they were destitute of Bibles—but who keep them as the ancients kept their household gods, to be respected and revered but not to be examined too closely. They put their Bibles away until they are so covered with dust that, as John Wesley said, they could write their own damnation on the cover. With children the case is even worse. Suppose a child, without a guide, to take up the New Testament, and to begin to read it at the first chapter, at the "generation of Jesus Christ," and to read "Abraham begat Isaac," and so on to the end of the chapter—is it likely that he would be greatly interested or attracted toward what lies beyond? Most probably he would put away the volume, and say, "That is no book for me." If he had an experienced guide the case would be far different. He would first be shown the passages which are most attractive to the youthful mind, and thus by degrees there would be created in his soul that thirst for the waters of life which can only be quenched at the pure fountains of the word of God.

The absolute importance of some means of reaching and instructing the young has been felt and acknowledged in all ages of the history of the church.

It entered into the very end or purpose for which Israel existed as a nation, and at all ages of its history its sages insisted on the proper performance of this important duty.

In the church of Christ various means have been employed at different periods for the transmission of the treasures of truth to the rising generation. There was a time when every congregation had its parochial school—when the elders of the church at stated intervals went from house to house to catechise the children, and when all the young people were brought by their parents, as one of the last acts of parental authority, to the minister to be instructed in the doctrines of the church, and prepared for confirmation and the Holy Communion.

Of late the Sunday School has practically taken the place of all these various instrumentalities. Whether for good or evil, the times have changed, and the Sunday School is now almost the only means whereby the church is able to reach and to instruct the children. When this fails the younger portion of the community—and especially those who do not enjoy the unspeakable blessing of a Christian home—are certain to grow up in deplorable ignorance of everything that concerns their spiritual welfare. We cannot bring back the past,—nor can we make things as we desire them to be—we must take them as they are; and surely we have great reason to thank God for the great blessing of having given the church so powerful an instrumentality as the Sunday School just at that period in the world's history when its services are so greatly needed.

The Sunday School is one of the operations of the church—one of the departments in which Christians are called to labor—and it is in no sense to be regarded as a separate institution.

God has established but one institution for the instruction and salvation of men. This is the church which He loves as the bridegroom loves the bride. She can admit no rival to her service—to her God has committed it, and of her He will require it.

There is danger in some congregations, that the Sunday School may come to be regarded as an independent



organization—a little church inside of the church—owing no allegiance to any body higher than itself. There have been Sunday Schools from which all positive doctrine was carefully eliminated, and which scholars might attend for years, and learn all about the Holy Land and the customs of Oriental countries generally, without ever becoming impressed with the necessity of being incorporated with the mystical body of our blessed Lord. There have even been Sunday Schools in which a system of doctrine was taught which was different from that contained in the confessions of the church. We once knew a popular Sunday School, Superintendent who said in a speech on a public occasion: “I don’t want the minister to come to Sunday School. He has one system of teaching and I have another. He is pastor up-stairs, but I hold the same position down-stairs, and I want no interference in my parish.”—Fortunately such independent Sunday Schools are comparatively rare; but the state of the case is no better when the Sunday School comes to be regarded as a mere social organization—a place for young folks to meet and enjoy themselves, and where the children submit to a little superficial religious instruction because they feel assured that the temporary inconvenience will be more than repayed by the abundance of amusements which will be furnished them. Let us not be misunderstood. We do not believe in making Sunday Schools, or churches, cold, dry and repulsive. Let the room and the service itself be made as beautiful as possible—“let the beauty of the Lord our God be upon us.” There is something beautiful too in the idea of providing an occasional day of tranquil, innocent enjoyments, especially for those children, who living in dark courts and alleys, spend their days in gloom and sorrow. But this is a matter which must not be overdone. There are Sunday Schools which, consciously or unconsciously, actually bribe the children to come by valuable gifts and abundant amusements. When a passion for these things is once created it grows by what it feeds on, until it becomes necessary to keep up a constant round of worldly pleasures in

order to maintain the existence of the school.

A school conducted on this system is not only fearfully expensive, but it will cease to be in any proper sense, a department of church work. It will probably be large in numbers, but it will fail in accomplishing the highest object of its existence.

The Sunday School demands the prayers and coöperation of every member of the church.

I have heard somewhere of a S. S. Superintendent who put a great black-board in the vestibule of the church where all could see it, and wrote on it the words: “*The Sunday School is dying for want of teachers.*” The result was that there were plenty of volunteers. I have often thought that if there were any prospect of such a *ruse* proving successful, it might in many places be worth while to place the inscription on a flag and suspend it from the steeple, so that all the community might read it. The great difficulty everywhere is the lack of faithful and laborious teachers. All honor to the faithful few who remain at their posts in the midst of discouragements, but we need more of them. There are few, if any, members of the church who may not in some way contribute to the prosperity of this important interest. Upon the consistory especially rests the obligation of seeing to it that the work be well done, and though some elders and deacons may not be able to labor personally in the Sunday School they are bound to watch over it, and frequently to attend it as visitors. Let parents not only bring their children to Sunday School, but form adult classes, and they will come to enjoy a double blessing. In brief, let every member come to feel that the work is his work, and there will be no difficulty in achieving the most beneficent results.

The ground of the whole work rests on the commandment of the Lord Himself. When the Saviour said to St. Peter, on the shore of Gennesaret: “Feed my lambs!” the words were not a commission to the apostle to become the universal shepherd—they were in fact addressed to the universal church of which St. Peter was the re-



presentative. St. Peter has gone to his reward, but the dear lambs are with us still, some sporting on the green pastures of the word of God, and some—alas, how many!—wandering in the wilderness of sin. The call to feed the dear little ones with celestial food is addressed to you and me as directly as it was to the prince of the apostles. The Lord has work for us to do—work which dare not be deferred to a more convenient season. Will we refuse when our Lord Himself from the heights of Glory calls us to high and holy activity?

Nor does our Master require of us that we should work for nothing. Though we are His because He has bought us, He yet promises us an abundant reward.

Temporal advantage is, of course, not to be taken into consideration. The church still says, in the language of the apostle: "Silver and gold have I none, but such as I have give I unto thee." The work is its own reward, and if patiently persevered in will bring a degree of pleasure which the treasures of monarchs could never buy.

It is a delightful task to gather around you at the most susceptible period of their lives, those who in a few years will be your companions and perhaps your successors in the active work of life. The attachments then formed are not to be undervalued—they will often continue through life, and provide many pleasures which the faithful teacher can never anticipate. There is no friendship sweeter and purer than this. Though many years have passed since I enjoyed the privilege of being a Sunday School scholar, my heart still goes back with affection to those who were my teachers, and in hours of loneliness, the words they spoke come to my soul like a soft strain of distant music, sweeter than all the melodies of earth.

There is a still higher and holier pleasure than that derived from the most intimate earthly affection. The Sunday School teacher has a privilege which constitutes the noblest prerogative of the pastoral office, he labors for the salvation of souls. There are few who would fail to appreciate the privilege gathering jewels, if they could be

transported to the enchanted caves of which we read in oriental fable, but here is an opportunity of gathering gems which will shine forever in our crown of Glory. O, the transporting delight of leading the lambs to the green pastures and beside the still waters! God grant that many may be found among my readers who are willing to devote themselves to the work of saving souls—the noblest work which God ever vouchsafed to men.

After all, the great reward must come *at last*. Life is short—but eternity is long; the labor is brief, but the reward is everlasting. Who that is wise will fail to employ the opportunity of wearing a little cross that he may wear a glorious crown!

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### FEED YOUR FLAME.

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Where there is no fuel there will be no flame; we must keep our heart-lamps well fed. The only oil that can make them burn and shine—the Holy Spirit—is near and can be easily obtained by all. In one of his prophetic visions, Zechariah saw two olive-trees standing beside the golden candle-sticks, one on each side of the bowl, and connected with it by golden pipes, through which the trees poured their oil into the bowl. This candlestick represents the church; these olive-trees, Jesus, God's anointed Priest and King; these golden pipes, the means of grace; and the oil, the Holy Spirit. This oil is to be obtained by asking. "If ye then know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" As it is the nature of flame to consume the oil by which it is fed, so it is the nature of Christian activity to make demands upon and exhaust the powers of the inner life. In proportion, as we burn and shine, there is a consumption of spiritual strength, and there must be a corresponding replenishing of the lamp with fresh oil, if we continue to give forth light. Therefore, while all should pray daily for supplies of grace, those need to pray most who work, resist evil and suffer most. Pray not only at stated times but "pray without ceasing."



## OUR CABINET.

### A PLEASANT ANECDOTE.

Fifty years ago students of theology did not enjoy the advantages of study they now possess. But God has thousands of ways and means, to help those who try to serve Him. Let us tell a little story to illustrate.

Young Peter Herbruck had, by special Divine guidance, become a student of Father Faust in Canton, Ohio. When he had been there but a few months, there came a messenger from a distant part of the charge, for a minister to preach a funeral sermon; and the old clergyman being unwell at the time, sent his young student, to officiate in his place. He thought him well enough prepared for the occasion; for he had induced him to compose two funeral sermons, one on the text: "Suffer little children to come unto me," and the other on Psalm 90, 10: "The days of our years are three-score years and ten." Young Herbruck had carefully written out his sermons on these two subjects, had corrected them according to his instructor's suggestions, and had committed them to memory. So he considered himself ready for the emergency, and though somewhat fearful, for he was a bashful and diffident youth, went on his way, lifting up his heart in prayer to Him who has promised always to be with His disciples.

When he came to the house of mourning one of the sons of the deceased, after the customary greetings, handed him a piece of paper, saying, that in it he would find two dollars and the funeral text, selected by his deceased mother, who shortly before her death had directed her son to hand this text and this money to the minister. Upon opening the paper the text was found to be quite different from those on which Herbruck was ready to hold forth; and now all the young student's confidence seemed to have left him. At first he thought of declining to officiate altogether, but then the people were assembled, everything was in readiness,

and no other minister to be had for miles around. No! there was no help for it. He must make up his mind to preach on the new text. A dying mother's last request could not be left unfulfilled; so he said nothing, thinking, he might on the way to church collect his thoughts sufficiently to preach on the text given him. But, alas! all the way the deceased lady's husband walked at his side, and continued conversing with him on his great loss, on his sorrows, and on the distracted state of his mind in such a manner that scarcely a single moment was left for reflection on the sermon, until the time had come to open the exercises.

Then the young minister, in great anguish of mind, again lifted up his heart in prayer for divine assistance, and scarcely had he done so, when a new thought came to his mind which told him what to do. He read the good mother's text, and then preached his own sermon. All listened respectfully and attentively, all seemed greatly edified, nor did any one seem to find the sermon in the least inappropriate.

Not many months after this incident old parson Faust died, and Peter Herbruck was elected his successor. He has served the same charge since that time, and is still its pastor. More than fifty years he has been there, and still his people listen to his sermons. But he does not preach old discourses. His study is always in use. He is still a student, and that is the reason why his people still listen gladly to his preaching.

H. J. R.

Brooklyn, Ohio.

### CONCERNING APPARITIONS.

#### AN ANCIENT DOCUMENT.

A friend of the Editor recently found in New England among some old papers, the following fragment of a letter written by Jeremy Gridley, who, in 1743, began the publication of *The American*



*Magazine*, the earliest literary publication printed in Boston. The letter has no address, but it appears from internal evidence to have been addressed to Benjamin Colman, the leading minister of Boston during the earlier part of the last century, in whose handwriting it is endorsed: "Concerning Apparitions." Its probable date is about 1725, when Cotton Mather and others of the principal actors during the "Witchcraft Delusion" were still living. Though we do not know the particulars of the story which Mr. Gridley so sharply criticises, he certainly investigates it with a degree of acuteness which was unusual in his day. Even now his arguments will be recognized as sensible and strong. Unfortunately, the manuscript is defective in several places, and the style is, of course, antiquated; but we have not ventured to supply deficiencies. It has never been published; but with all its imperfections it is in our opinion worthy of preservation as an important historical document:

"I turn to the next page where you charge me with great rashness in saying that apparitions are seen only by melancholy, enthusiastic, and dreaming old men and women, or by crazy young ones whose heads are intoxicated, &c.—and still further, I should have seen the world more, and lived longer in it, before I presumed to write thus. To which I would answer that neither age nor opportunity are of any force without a natural discernment and penetration; and altho' I may want 'em all, yet what is here writ has been wrote before in express words by the great Mr. Trenchard, a name which for knowledge and acute judgement of mankind, I had almost said, infinitely casts the balance in his favour against any of ordinary note and credit. Mr. Granvil's character at the Bath is likely to be as you learned it there, tho' his works give me a great opinion of his judgement or sagacity.

I come now to the story of Squire Shepard, which by the length of it you seem to lay a singular stress upon. This instance you introduce as in force and amount the same as though done before an House of Lords and Commons, or in a Princes' Court, or in the Street before many people &c. &c. I am far, Sir (as you intimate) from prescribing to the Sovereign Immense and Allwise Father of Spirits, why, when and where there shall be an apparition from one world to another, yet I have a right to demand sufficient evidence to ground my assent, when I am blamed and censured for not believing; which evidence the story of this apparition is far from affording me. All narratives of this nature I examine by two or three rules, which I think cannot be controverted.

1.—'Tis necessary we have full proof there is a *person* before us or present.

2.—As necessary that we have good *positive* evidence that this person is not *human*.

When any relation of this sort is well vouched and attested, these rules are, I imagine necessary to a disquisition of the truth. The first secures us from the delusion of fancy and errors of sense, that we don't mistake the lively images of our own brains or any resembling external objects for *real persons*.

As for the second, seeing we are so little acquainted with the real nature of spirits we can form no categorical argument upon it, and if we advance to any conclusion of the appearance of a spirit, it must be by good positive evidence that the person is not human from whence was made the transition, that it is . . . . a spirit. By good positive evidence I would be understood to avoid a common fault of transforming our ignorance into an argument, *because we can make nothing else of it, when at the same time we know no reason to conclude it a spirit or anything else*. In short, I mean light, not darkness. I would have rational persuasive evidence.

There are, Sir, several questions I should be glad to put where I can't help suspecting some circumstances in this story; but lest you should not have critically enquired or forgot, I pass these and say that examining the relation you give, by the rules I have laid down, it has no force or influence upon my faith. I don't think there is full proof of . . . . before Mr. Shepard, for there was but one sense (if that) to judge, which I think hardly sufficient to distinguish . . . a *person*, especially in these cases of apparition when the sensible part is by common report hardly dense and solid enough to be an *object of sight*; never of feeling. Although we can feel things we cannot see. 2.—He was in a fright—a short and transient distraction. 3.—His friend B—and the gentlemen that ran out, who we may reasonably suppose had good eyes, see nothing of this nature, and further, it looks to me like illusion, having prepared himself for it by his discourse with Pocock. If you should except against my first reason, that our sense of sight alone, is not sufficient to judge of a *person*, I shall rely upon it that although in common life we presume there is a *person* when we see, or think we see such a shape, yet in strict speaking 'tis no argument, and I shall not be rationally satisfied without being convinced by hearing, or some other way that the being I see, or think I see, is a rational conscious being, or in other words a *person*. There is a great difference between a mere object of sight and a *person*, and the eye can be no judge of them any farther than it sees actions that imply some discernment or consciousness in this object, which not being the present case I conclude the evidence is defective.

I might proceed in accounting (?) to examine this relation by the second rule—but forbear, as I am satisfied as to the first. It seems very extraordinary to me, that you should think this affair amounts to the same as though *done before a House of Lords or Commons or in a Princes Court, or in the Streets before many people, &c.*, or in other words, the Testimony of a single person should be of the same force with the attestations. \* \* \* \* \*

I am not at all surprised Sir, that you should be convinced that a *rehearsal* is beyond my years, and calls for a more consummate reading and judgement for any gentleman that firmly believes upon feeble and wavering evidence, may by the same reasons be sometimes persuaded where there is none at all. There is,



Sir, a reflection of Descartes, which will perhaps, make us both easy—that great man acutely observes that though good understanding is least equally divided of anything in the world, few there be but what are pleased with their own share—or that upon a serious comparison would be willing to exchange for anothers.

I am, Sir, with due regards,  
Your most humble and most obdt. servant,  
JEREMY GRIDLEY.

### OUR BOOK TABLE.

ST. NICHOLAS for October is on our table. It is a superb number and surely must interest the young folks. It is bright with illustrations and is filled with good reading matter. The Century Co., New York.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE, for October, contains as a frontispiece a finely executed portrait of Austin Dobson, a recent poet, of whom this number also includes an interesting biographical sketch. Other illustrated articles are "Lights and Shadows of Army Life," by George F. Williams; "Social Conditions in the Colonies," by Edward Eggleston; "The Odyssey and its Epoch," by W. J. Stillman; and the second part of "The New Astronomy," by S. P. Langley. "Dr. Sevier," by George W. Cable, is concluded. It is, we think, its author's best work. As usual all the articles in this magazine are well written and interesting.

FLYERS AND CRAWLERS; OR, TALKS ABOUT INSECTS. By Ella Rodman Church. Philadelphia: Presbyterian Board of Publication.

In the form of a pleasant story the author of this beautiful book makes her youthful readers familiar with many of the wonders of nature. A child that carefully reads a book like this cannot fail to gain much valuable information, and will at the same time be deeply impressed with the goodness and wisdom of the Creator. The illustrations are well executed, and appear to be accurate.

MARGIE'S MISSION. By Marie Oliver. Boston: D. Lothrop and Company.—Price 25 cents.

This is the second number of the "Young Folks' Library," of which we have spoken on a previous occasion. "Margie's Mission" is an excellent story, and the form in which it is here issued is not only very cheap, but neat and convenient.

PROTECTION AND FREE TRADE TO-DAY. At Home and Abroad; In Field and Workshop. By Robert P. Porter. Boston: James R. Osgood and Company. 1884.—Pamphlet, Price 10 cents.

This is a very able argument in favor of a Protective Tariff.

THE FOLLY OF PROFANITY. By Rev. W. H. Luckenbach, A. M. With an Introduction by Milton Valentine, D. D., President of Pennsylvania College, Gettysburg, Pa. Philadelphia: Lutheran Publication Society. 1884.

The sin of Profanity is so common that many persons fail to appreciate its heinousness. The author not only explains to such persons the dreadful nature of the crime, but points out its folly with such clearness that even the worldling ought to be ashamed to commit it. The book cannot fail to do good.

AN ENDLESS CHAIN. By Pansy. Boston: D. Lothrop and Company.—Price \$1.50.

Pansy is so well known as a writer for young folks that it is hardly necessary to do more than simply to introduce another book from her fertile pen. The present volume belongs to the Ester Ried series, and will be warmly welcomed by its admirers. "It is the author's aim to show what can be done in the way of Sunday-school work by perseverance, kindness, and sympathetic endeavor. It shows that even those who seem the farthest removed from good influences, have yet some door through which the heart can be successfully reached."

THE MOTHER AND HER CHILDREN: A Story for Young Mothers. By the Author of "Glimpses of the Celestial Country." Philadelphia: Presbyterian Board of Publication.—Price 60 cents.

We spoke favorably of the earlier book by the same author, and are equally well pleased with the present volume. The value of books is not to be measured by their size, and this little book deserves to rank higher than many whose appearance is much more pretentious. It is full of "sweetness and light," and deserves an extensive circulation.

THE BAPTIST SUPERINTENDENT. C. R. Blackall, Editor. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

We have received several numbers of this publication, which, as its title indicates, is specially intended for superintendents of Sunday schools. It is well edited, and will no doubt find favor outside of the religious denomination for which it is primarily intended.

AN advertisement in a New York newspaper that a widow will dispose of her late husband's medical diploma gives strength to the assertion that doctors may come and doctors may go, but the parchments go on forever. Is there anything that money will not buy?



## SUNDAY-SCHOOL DEPARTMENT.

### LOVED HIS CHAIN.

The visitor at one of the great public asylums for the insane of which there are so many in this broad land, is surprised, while passing through the wards, to see a venerable and amiable appearing man standing in the door of a little room, clad in a single garment of cotton cloth, and wearing manacles connected with a chain some eighteen inches long. The hand-cuffs are considerably larger than the wrists, so that the arms are restricted in only a limited degree; and the strangest thing about the case is that they are worn because of affection, not necessity.

For this man is no raving maniac, but a mild-mannered person who delights to entertain visitors by the hour, explaining, with well-chosen words, a collection of allegorical drawings he has made. Only once in fourteen years has he been out of that room, and then but for a moment, because a fellow-patient pushed him out. He believes himself unjustly confined by tyrannical people outside of the hospital, and says he will never leave that spot till they personally restore his liberty.

He not only loves his chain, but finds in it a bulwark of safety. They put it on him when such restraint was required; many is the day since then that they have offered to take it off, but he will never consent.

Once he sent for the superintendent in deep distress. "I have broken my chain," he said. "I did not mean to do it, but was playing with it, working my hands back and forth, and it snapped. And now you must get me another right off."

"Not to-day," answered the superintendent. "Just see how it will seem to go without one for a while." And with various soothing suggestions he put him off for several mornings. But soon the wild look came back into his eyes, and he began to pace the room ex-

citedly. Finally he said, "Doctor, if you don't get that chain I shall begin to tear things within two weeks." And so the blacksmith was sent for to supply the missing link in the chain and in the patient's peace of mind.

The delusions which beset those who are labeled as insane are not so very different from the snares to which the rest of us fall a prey. We all hug our chains. We thrust our willing hands into the manacles, self-indulgence drives home the rivets, habit hardens the bands of steel.

Sometimes the links show signs of weakening; a sudden affliction, a wave of religious feeling in the community, threatens to snap them. We say to ourselves and our friends that the world can never again be to us what it has been. But ere long the iron of worldliness has once more entered our souls and the passing year anneals it.

Meanwhile the Saviour comes and pleads, "Give me your chains for my trophies. I have come to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and break every yoke."

There are men and women who have surrendered their chains to him. Once passionate, they can now say, "Thy gentleness hath made me great." Their horizon, which was formerly bounded by self, now embraces all mankind. The miserly fingers that used to clutch their purse-strings have relaxed to do the bidding of hearts that are being refined in a heavenly flame.

Shall we not also put off our chains, laying aside every weight and the sin which doth so easily beset us, that we may run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith?—*S. S. Times.*

If you can part with all for Christ, depend upon it, Christ will never part with you.



## LESSON V. TWENTY-FIRST SUNDAY AFTER TRINITY. Nov. 2, 1884.

## THE TEMPLE DEDICATED.—1 KINGS 8: 22-36.

22 ¶ And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands toward heaven:

23 And he said, Lord God of Israel, there is no God like thee, in heaven above or in earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house

night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward his place.

30 And hearken thou to the supplication of thy servant and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given, to thy people for an inheritance.

**GOLDEN TEXT:** Behold, the heaven of heavens cannot contain Thee. V. 27.

**CENTRAL TRUTH:** We should dedicate ourselves to God.

## NOTES.

The Dedication ceremonies were of the most magnificent description. The sacred articles of the old Tabernacle at Gibeon were brought to the Temple; then the Ark was taken up, and a stately procession was formed, with Solomon at its head, accompanied by 4000 singers and musicians, arrayed in white, chanting Psalms. They entered the large open court of the Temple, and Solomon took his place upon a brazen platform near the Altar. Sacrifices were offered, and a great cloud filled the Temple. Then Solomon offered the dedicatory prayer, a part of which is our lesson.

Verse 23. *Keepest covenant*—Keepest pro-

mises. 26. *Verified*—proved true. 27. *Heaven cannot contain*—God is not confined to one place, but is everywhere present. 28. *Have respect*—regard my prayer. 29. *My Name*—My Presence. 30. *When Thou hearest, forgive*. Forgiveness is needed by each one and by all. 31-36. Here follow seven special petitions; the same number as in the Lord's Prayer. First petition: punish the false, and vindicate the true oath. 2nd: hear the prayer of the captive. 3d: prayer in time of drouth. The other petitions are contained in the rest of the chapter.

## QUESTIONS.

How long was the Temple building? (See last lesson). In what month was it dedicated? (October). At what great festival? (The Feast of Tabernacles). How long did the dedication services continue? (14 days). What was brought to the Temple from the ancient Tabernacle? What was next formed? What did the priests bear on their shoulders? Who led the procession?

Verse 22. On what did the king stand? Before what? What was his attitude of body in prayer?

23-24. What did Solomon say of Jehovah? What did he say of God's faithfulness? What special promises had He made to David? Were they now fulfilled?

25-26. What word does he ask to have verified? Did David's family "fail" before the coming of Christ? Whose son was He, "concerning the flesh"?

27. Where does God dwell? Is He confined to places? Where is He specially present?

28-29. What did he ask for those who "prayed towards the Temple"? What is meant by *Name*? Does God hear prayer?

30. Whom will God hear? What else will He do?

31-32. How many special petitions are contained in this prayer? How many of them are in our lesson? To what does the *first* refer? What will God do to those who take a false oath? What to those who swear to the truth?

33-34. To what class of persons does the second petition relate? Were the Jews ever carried into captivity?

35-36. Why is *drouth* sometimes sent upon the land? What should the people then do? What will God then do? Should all afflictions lead men to turn to God?

## REVIEW QUESTIONS. (School in concert).

In what way was the temple dedicated? (1. By great sacrifices; 2. By the assembling of all the people; 3. With music and prayer;

4. By a feast of two weeks duration). Who led in prayer? How was the prayer answered? (See 2d Chronicles 7: 1-3).

## CATECHISM.

*Quest.* Since, then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?

*Ans.* God will have His justice satisfied, and therefore we must make this full satisfaction either by ourselves or by another.



## LESSON V. November 2d, 1884.

## Twenty-First Sunday after Trinity.

In this lesson we have an account of the dedication of the Temple, in the month of October, 1005 B. C., during the Feast of Tabernacles. This was in the eleventh year of Solomon's reign. The time occupied in building the Temple was seven-and-a-half years. We have a parallel account in 2d Chronicles, chapters 5 to 7.

One hundred and sixty thousand men were employed in building this magnificent structure. As it neared its completion all hearts turned towards it, and no one who *could* be present at the dedication would miss the sight.

The announcement was made throughout all the land that at the Feast of Tabernacles the dedication would take place. Wives and children accompanied their husbands and fathers to Jerusalem.

"The dedication took place with the greatest magnificence which the King and the nation could display. It was the grandest ceremony ever performed under the Mosaic dispensation, and one of the brightest days of Jewish history—

'A day in golden letters to be set  
Among the high tides of the calendar.' "

On that day of days this house of houses was solemnly dedicated to the service of Almighty God.

The ceremony began with the preparation of burnt offerings so numerous that they could not be counted. Two processions advanced from different quarters—the one came from Gibeon, bearing with it the relics of the ancient sanctuary. The sacred tent, tattered, and torn, and often repaired, was borne aloft. The brazen altar, the candlestick, the table of shew-bread and the brazen serpent were also brought. On Mt. Zion this procession was met by another bearing the altar, for which David had erected a tent on Zion. The ark contained the tables of the law.

Solomon headed the procession; the singers and players on instruments made inspiring music; and the multitudes that followed responded: *For He is good; For His mercy endureth forever.* "Meanwhile the Temple was filled with a darkness, in which all rec-

ognized *the cloud of the Presence*, once the symbol of the Divine Glory over the tabernacle of Sinai. So dense was it that it stopped the ministrations of the priests."—*Geikie*.

The dedication consisted of two parts—one human, the other Divine. God's servants formally *set apart* the edifice for the worship of the Lord; and God, by a visible token, *consecrated* it as His dwelling-place. The thick cloud that descended and rested upon it was the pledge of His Presence.

Read the whole of this chapter for a description of the events above enumerated.

## THE DEDICATORY PRAYER.

V. 22. *Solomon stood before the Altar.* In 2d Chronicles, 6: 12-13 we have fuller particulars. "And he stood before the altar of the Lord in the presence of all the congregation, and spread forth his hands; for Solomon had made a brazen scaffold, and had set in the midst of the court, and upon it he stood, and knelt down upon his knees."

*Stood*, then, means, took his stand; perhaps, during the introductory address; and then knelt as he began his prayer.

*The altar of the Lord* was the brazen altar on which sacrifices were burnt. This was in *the midst of the court*—or in the open yard; not inside the Temple. "The altar of sacrifice placed in front of the sanctuary reminds the people of their sins, while the sacrifices assure them of forgiveness."

*In the presence of all the congregation.* "This is not the prayer of a private person upon a private matter, but one offered in the name of the whole nation. It may be regarded as a public and solemn confession of faith."

V. 23. *Lord God of Israel, there is no God like Thee.* These words mean that the God of Israel stands alone, and that He alone is God. Other so-called "gods" are but idols. An ascription of *praise* thus constitutes the opening of his prayer.

Then he proceeds to enumerate God's past acts of mercy. *Thou keepest covenant and mercy.* God always does what He promises; and there is always *mercy* in the execution of His words towards His servants—provided, however,



that they walk before Him with all their heart.

V. 24. *Kept with David that Thou promisedst.*

What was the promise? This, that He would establish David's son in the Kingdom, and that Solomon should build a temple to the Lord. (See 2d Samuel 7: 12, 13). This part of the promise had now been fulfilled. Thou spakest it and hast fulfilled it, as it is this day.

V. 25. *Therefore now keep, etc.* Since Thou hast fulfilled part of the promise, fulfil the rest as the time comes for it to be granted. (2d Samuel 7: 12-16).

*There shall not fail thee a man to sit on the throne.* He prays for the endurance and prosperity of the Kingdom.

*So that thy children take heed.* The promise was conditional upon their obedience. God would not perpetuate a wicked dynasty, nor suffer an impious royal family to oppress His people.

V. 26. *Let Thy word be verified.* He repeats his petition for the fulfilment of God's word to David. There seems to be a special reference to Psalm 132: 14: "This is my rest forever; here will I dwell." He desires God to make that magnificent structure His dwelling-place. The following verse implies this; and he asks—

V. 27. *But will God indeed dwell on the earth?* As if he would say: "Let it be far from us to imagine either that Thy infinite and unbounded presence should be confined to any one place, or that the mere outward grandeur of any temple should be enough to gain Thy favor toward worshippers, regardless of the true qualifications and real ends of worship."

"Two points are to be noted here (1) Solomon never denies for a moment that the Temple was a real habitation of Jehovah, or that a real presence was manifested there. He only denies that the Deity is *contained* in earthly temples. (2). He had no unworthy ideas, such as were prevalent in that age, of God as a local deity, limited to space. The words clearly prove his grasp of the Omnipresence and Infinity of God."

Will God indeed dwell on the earth? Here Solomon expresses the loftiest conceptions of God as a Spirit Who is Omni-

present, Who cannot be confined within the limits of the universe—much less within the house that the King had built.

V. 28. *Yet have thou respect unto the prayer of Thy servant.* The deist might utter the words of V. 27; but only a believer in the revealed God can utter the petitions that follow in V. 28 to the end of the chapter.

V. 29. *That thine eyes may be toward this house.* What a beautiful conception of God is this! God, seated upon the throne of His glory in the heaven of heavens above—yet ever watching the earthly temple and the devoted worshippers who gather there! His eyes ever toward this place—during the night as well as the day—to see who comes to pray.

V. 30. *Hearken \* \* and forgive.* He not only prays for himself and the people on that day, but intercedes for the future.

The rest of the prayer contains *special petitions*. Like those in the Lord's Prayer, they are seven in number.

Vs. 31-32. *If any man trespass.* This petition relates to oaths. "The King implores the Covenant-keeping God to watch over the covenants of words made in the now consecrated sanctuary, and to protect their sanctity by punishing the false swearer." A false oath is a dishonor to Him in whose name it is made. It is, perhaps, because of the direct dishonor which perjury offers to the Divine Name, that this prayer stands first among the seven, thus corresponding to the "Hallowed be Thy Name" in the Lord's Prayer."—Bähr.

Vs. 33-34. *When thy people be smitten down before the enemy.* The second petition contemplates the case of future defeats and captivities. They should be *smitten* only because they *sinned*. It was certain that they would also turn again and confess their sins; then God would hear and forgive.

Vs. 35-36. *When heaven is shut up.* The third petition concerns the plague of *drought* which in the East is one of the severest scourges. The affliction would teach them to obey God better in the future, it would be a severe but wholesome discipline. The thought is—"Forgive, because they have learned the lesson thy discipline of drought was designed to teach."



## LESSON VI. TWENTY-SECOND SUNDAY AFTER TRINITY. Nov, 9, 1884.

## THE WISDOM OF SOLOMON: 1 Kings 10: 1-13.

1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7. Howbeit, I believed not the words, until I came, and mine eyes had seen *it*: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel forever, therefore made he thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon.

11. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

**GOLDEN TEXT:** Behold, a greater than Solomon is here. Matth. 12: 14.

**CENTRAL TRUTH:** In Christ are hid all the treasures of wisdom and knowledge.

Col. 2: 3.

## NOTES.

*Verse 1.* Sheba—or Sabæa, a wealthy country in south Arabia, on the Red Sea; 1500 miles from Jerusalem. *Fame concerning* \*\* *Jehovah*: religious fame, seen in building the Temple, and in his supernatural wisdom. *She came*—a long wearisome journey, occupying at least 75 days, in search of knowledge! *To prove him*—to test him in questions of religion and government. *2. With gold*; gave gold for wisdom. *Communed*—talked with him. *3. Told her all her questions*—answered all her inquiries, gave her light on all subjects. *4. The house*—probably his palace. *5. His*

*ascent*—a private gallery connecting his palace with the Temple. *No more spirit*—she was amazed, “fainted from excited astonishment.” *7-10.* In Christ is greater wisdom—with Him are greater treasures; and we have not yet seen the half. *10. Gave 120 talents of gold*—a talent was \$26,280. *11. Navy of Hiram*—sailors of Tyre (Hiram's country) managed Solomon's ships. *Ophir*—a country famous for its gold, either in Arabia or India. *Almug*—sandal wood, probably. *13. Solomon gave unto the queen*; much more does Christ give good gifts to those who come to learn of Him.

## QUESTIONS.

*Verse 1.* Who came to see Solomon? Where was Sheba? How far from Jerusalem? Why did she come? What is meant by *proving* him? What did she seek? (Wisdom.) To Whom do we go for knowledge? What is said of Him in central truth?

2. What did she bring with her? What did she do after her arrival?

3. How did Solomon show his wisdom? Whence did he obtain so great knowledge? Of what thing did he have intimate acquaintance? (1 Kings 4: 32-33-)

4-5. What *works* of Solomon did she specially admire? What effect had all this upon her?

6-7. What did she say to it all? What,

besides his wisdom, drew forth her admiration? Had all been told her?

8-9. What kind of rulers make their people happy? Whom does she bless? Who had put Solomon on the throne? Why? What was the chief duty of the king?

10. Mention the gifts of the queen to the king.

11-12. Why were Solomon's ships called “the navy of Hiram?” What did they bring? What are almug trees? What was the wood used for? Where was Ophir?

13. What gifts did Solomon present? Is it probable that he *gave* more, “of his royal bounty,” than he *received*?

## REVIEW QUESTIONS. [School in concert.]

What subject is suggested by our lesson? (The search for better things.) What does this queen teach us about seeking religion? What did Jesus say of this visit? (Matth.

12: 42). Who has greater riches and blessings to give? Are you seeking them? What King's servants are happy? Are you His servant?

## CATECHISM.

*Quest.* Can we ourselves then make this satisfaction?

*Ans.* By no means, but on the contrary we daily increase our debt.



## LESSON VI. November 9th, 1884.

## Twenty-second Sunday after Trinity.

After the dedication of the Temple, Solomon continued to exercise his genius in erecting public buildings and private palaces, in extending his commerce, building cities, enriching the nation, and organizing his kingdom. The fame of his magnificence reached far and wide, carried by his fleet on their long voyages, and excited so much wonder and curiosity that a queen of Arabia came, among others, to see the Temple, and the palaces, and the many marvels of Solomon's city and court. The prediction of Solomon's prayer (chap. 8 : 42) soon had a fulfilment.

"For they shall hear of Thy great name, and of Thy strong hand, and shall come and pray towards this house."

V. 1. *The queen of Sheba.* Sheba or Sabæa was a wealthy region of country in Southern Arabia, on the Red Sea. It was reckoned to be the richest, most highly favored and glorious land in the ancient world, and therefore was given the name of "The Happy."—*Bähr.*

The name of the queen, according to the Koran, was Balkis. She was eager to acquire wisdom and to test the truth of the reports she heard; and for this end she made the long journey of 1500 miles to visit Solomon. Here was a laudable desire to acquire wisdom. She was in search of truth; and is an example to all earnest seekers of knowledge.

*Heard of the fame of Solomon.* Wise as she herself was, she yet desired to increase her knowledge. She therefore went where greater light was shining. So the wise men came, centuries later, to Bethlehem, where there was a Greater than Solomon. Our Saviour has made her visit doubly memorable by His reference to it in His teachings.

*The fame of Solomon* had spread through all the east: "his palaces and gardens, at Jerusalem and elsewhere; his docks and fleet at Ezion-geber; his busy cities on the great line of trade; the roads that connected them; his fortresses on the borders of his empire; and not the least, the great aqueducts and pools he constructed to bring water to his capital, were well fitted to strike

the general mind with a sense of his grandeur."

*Concerning the name of the Lord—*his religious fame, as distinct from his artistic, literary, military, or political fame. His wisdom was given by an inspiration from Jehovah. It is well when a man's reputation is religious, and not merely worldly.

*The object of her journey* is distinctly stated: *she came to prove him—ask questions, and to commune with him of all that was in her heart* (v. 3). It was by asking questions that *Socrates* gave instruction. "To ask questions rightly is the half of knowledge."—*Bacon.* "Life without cross-examination is no life at all."—*Socrates.* She and the wise men "brought gold and sought wisdom."

V. 2 *She came to Jerusalem.* (1). Think of the length of the way—about 1500 miles! (2). The slow way of travel—on camels. (3). The fatigues of the way—through "the great and terrible wilderness." (4). The perils of the wilderness, and perils of robbers. (5). A woman left her land, "Araby the blest," and plodded painfully along until she came to "the city of the vision of peace!"

Notice *the presents* she brought: more than \$3,000,000 in gold alone! Besides spices and precious stones.

V. 3. *Solomon told her all her questions.* He showed his wisdom (1) in solving hard questions. (2). He displayed his wisdom also as a *Judge* (1 Kings 3 : 15–28). (3). She learned of his *knowledge and literature.* He wrote three Books of the Bible—"3000 proverbs and 1000 songs." He was "the father of Hebrew science" also. (4). His knowledge of *architecture* astonished her.

Vs. 4–5. *When the queen had seen all \* \* \* there was no more spirit in her—she was overcome with astonishment.* Contemplate the Queen's ecstasy as she gazed upon all the magnificence and glory of Solomon's kingdom, and especially the wonders of the Temple. The teacher can make this very interesting by treating, in a practical way, *her journey as a type of our journey towards Zion*, to "see the King in His beauty."



Consider what the Queen saw there. Eight things are mentioned:

1. His wisdom; 2. the house that he built; 3. the meat of his table; 4. the sitting (or assembly) of his servants; 5. the attendance of his ministers; 6. their apparel; 7. his cupbearers, and 8, his Ascent by which he went up to the House of the Lord.

When our journey is ended, what shall we see? Eight corresponding things: 1. Christ, Who is the Divine Wisdom Incarnate. 2. The heavenly house which he built for us. 3. The meat of his table—"angels' food." 4. The sitting of His servants—the glorious company of angels and saints. 5. His cupbearers—the Cherubim and Seraphim. 6. Their apparel—the white robes. 7. The Ascent by which He went up—the glorified Body of Jesus, in which He ascended, and opened for us a new and living Way.

Vs. 6-7. *It was a true report \* \* \* and the half was not told me.* So shall the saints say when they reach Heaven. We know not yet the half of our Divine King's wisdom and goodness.

V. 8. *Happy are Thy men!* The servants of Christ are indeed happy—truly blessed!

Great as was Solomon, Jesus is far greater in wisdom, glory, riches, fame and power. "A greater than Solomon is here!" Come unto Him, and you shall receive what "eye hath not seen, nor ear heard."

V. 9. *Blessed be the Lord thy God* Here is an ascription of praise to Jehovah. The heathen queen becomes a worshipper of the true God, for the time being at least. Solomon's wisdom was a light to her. "So let your light shine that others seeing your good works, may glorify your Father which is in heaven."

V. 10. *She gave gifts.* Her gifts are here enumerated. A general statement was made in v. 2.

Vs. 11-12. These verses form a sort of parenthesis, suggested by the gold and spices mentioned above. *Tyre* was the great commercial centre of the world at that time. But Solomon held the seaports of the Red Sea and his ships were manned chiefly by sailors from the kingdom of *Hiram*. *Ophir* cannot be definitely located. Many of

the best geographers place it in Arabia, near Sheba. The wood of the *almug* is "very heavy, hard, and fine-grained, and of a beautiful garnet color." The *pillars* were a railing or balustrade, perhaps forming a portico. The Jewish *harps* were triangular, and generally had *ten strings*. *Psalteries*, or viols, were stringed instruments played with the hand—perhaps like the lyre or guitar.

V. 13. *King Solomon gave the queen all her desire \* \* \* asked.* Asking for presents is common in the East, and is practiced by persons of all ranks. The queen was not the loser in this case. He "gave her all her desire." We see here a picture of the recompenses of God. According to the riches of His glory (Phil. 4:19) He gives to those that ask of Him. A cup of cold water He will repay with a royal bounty.

Great as was Solomon, Christ is far greater: (1) in glory, riches, fame; (2) in wisdom; (3) in generosity; (4) in power. Christ loads us with benefits—pardon, peace, strength, joy!

### KEEP AWAY FROM TEMPTATION.

A child playing in the white clover was stung by bees. That evening she asked her mother if God would prevent the bees from stinging her, if she asked Him. "Yes," said her mother, "if you keep off the grass, where the bees are." She prayed, but the next day, while playing among the clover, was stung again. It is thus with older people. We pray that we may not fall into sin, but do not keep out of the way of temptation. No wonder we lose the spirit, become lukewarm, cold and backslide. You might as well thrust your hand into the fire, and then pray that your fingers might not be burned, as to pray to be kept from evil, and then rush into temptations to evil. Keep away from theatres, gaming rooms, drinking saloons, bad companions and bad reading. An old fable saith, that a butterfly inquired of an owl what she should do with the candle which had singed her wings. The owl counselled her not so much as to behold its smoke. Take the owl's advice.



## LESSON VII. TWENTY-THIRD SUNDAY AFTER TRINITY. Nov. 16th, 1884.

## SOLOMON'S SIN.—1 KINGS 11: 4-13.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, because his heart was turned from

the Lord God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept, my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant.

12 Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the land of thy son.

13 Howbeit, I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

**GOLDEN TEXT:** Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4: 23.

**CENTRAL TRUTH:** Disobedience leads to sin and ruin.

## NOTES.

TIME, ten or fifteen years after the visit of the Queen of Sheba. Verse 4. Solomon was old; about 50 or 55 years of age. His wives: (1) they were very many; (2) they were chiefly heathen women. He did wrong in practising polygamy, and in marrying idolaters. After other gods—idols. Heart not perfect—divided. 5-6. Ashtoreth—the Phenician Venus; her service was immoral and debauched. Milcom—same as Molech, representing the destroying principle—the “fire-god.” Ammonites—descendants of Lot by his son Ammon—east of the Jordan. 7. A high

place—an altar on a hill. Chemosh—the chief idol of the Moabites. 9. The Lord was angry—hated the sin. Appeared twice—first at Gibeon (Lesson 3), then at Jerusalem (1 Kings 9: 17). 11. Will rend the kingdom—this soon came to pass. Thy servant—Jeroboam. 12-13. Not in thy days. The division was postponed, (1) for David's sake, (2) until the reign of Solomon's son, Rehoboam. A portion of the kingdom was left to David's family—Judah, the chief tribe, in which “little Benjamin” was absorbed.

## QUESTIONS.

What was the subject of our last lesson? How long after that did the events of this lesson take place?

Verse 4. How old was Solomon now? Did he act wisely in having so many wives? Did he sin in marrying heathen women? Into what sin did they lead him? Did he “keep his heart”? Repeat the golden text. Who wrote it? (Solomon himself.) Did he heed it?

5-6. Do you think he began with the greater sins? What sins are here mentioned?

7-8. What idol's altar did he build within sight of the Temple? For whose sake? What can you tell of Ashtoreth? Of Milcom? Of Molech? Did he take part in idolatrous

worship, or merely tolerate it in others? If the latter, was he not equally guilty? What is said in 1 Cor. 10: 12?

9-10. How did the Lord regard this conduct of the king? How had God tried to keep him from these sins? How often had the Lord warned him? Where?

11-13. How did God punish him for his sins? Why was it postponed till after Solomon's death? Why was not the whole kingdom taken from his son? What was his son's name? How many tribes revolted? Whom did they choose for their king? What tribe remained? Which one was included in it?

## REVIEW QUESTIONS. (School in concert).

Mention the steps in Solomon's downward course. Was he wise in marrying so many wives? In marrying heathen? Into what sin did they lead him? What was the con-

sequence? What is the central truth? What did Joseph say, when he was tempted? (“How can I do this great wickedness, and sin against God?”)

## CATECHISM.

Quest. Can there then be found anywhere one, who is a mere creature, able to satisfy for us?

Ans. None; for first, God will not punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it.



## LESSON VII. November 16th, 1884.

## Twenty-third Sunday after Trinity.

"The condition of Israel in these days of its highest glory was a *strange union of simplicity and oriental luxury*. The tops of the hills were covered with towns; open spaces for grazing, with their picturesque flocks and shepherds, were no longer seen in the heart of the land; fields of grain covered the valleys and the soft upland slopes, yielding copious harvests when the rain had duly fallen. Every valley was rich in shady trees and luscious fruits. Vineyards ran along the hillsides, their clusters drawing sap from the carefully tilled earth, and color from the unclouded sun. Agriculture, gardening, and the culture of the vine were the chief occupations under Solomon. Then, instead of a secluded nation of shepherds and farmers, Israel had become the centre of a wide and restless *commercial* activity, which brought its people into contact with all the world. Almost the whole *trade* of the earth, as it then was, passed through the territories of Solomon. Nothing could reach Tyre from Asia or Arabia except over Hebrew soil; nothing could be exported to either except across it. Every village and hamlet was now familiar with the travelling merchant, the peddler of those days."—*Geikie*.

Consequently the Israelites became more and more *like other people*. As long as they were isolated from the world, they were "a peculiar people," and free from the vices of other nations. We now come to a period of *moral and religious decadence*. In this Solomon took the lead. His *sin, its cause and its consequences* are given in this lesson.

V. 4. *When Solomon was old*—50 or 55 years of age. *His wives turned away his heart*. Great and wise as he was, he failed to resist the temptations which prosperity brought. Overconfident in his wisdom and strength, he disobeyed the commands of God against marrying with the heathen. "By his sin in marrying forbidden wives he brought temptation to further and even deadlier sin. And with his sin began his fall. The Scriptures are too wise to portray the grandeur, without also showing its

*dangers*; and they are too truly philosophical not to show the *source* of the downfall of the wisest and greatest of men. Hence this lesson."

*His wives*. They were very numerous. "The chief queen was the Egyptian princess. But she was surrounded by a vast array of inferior wives and concubines from Moab, Ammon, Edom, Phenicia, and the old Canaanite races. Such a system must have completely destroyed the character of the royal family, and brought with it the inevitable evils of the oriental seraglio."—*Stanley*. He had 700 wives and 300 concubines.

It is surprising that one so wise as Solomon should yet fall into sin as he did. His fall differed entirely from that of his father David. The father was overcome by a temptation which overtook him in an unguarded hour; and he speedily repented and amended his ways. But Solomon was not suddenly *surprised* into sin. His was a gradual falling away from true religion, and then also into positive transgression.

The question arises, *why did Solomon take so many wives?* It was not only sinful, but was inconsistent with that *wisdom* which he manifested in everything else. It is said that he had 700 wives and 300 concubines, or inferior wives.

(1.) Doubtless he began the practice of polygamy *out of a mistaken policy*. He formed *alliances with the surrounding nations*, and strengthened these bonds by marriage with the daughters of their kings. Thus he began by taking Pharaoh's daughter.

(2.) He also imitated neighboring kings, who kept many wives. Thus he followed the worldly example.

(3.) Solomon cultivated a spirit of luxury and display. In the East it is considered an evidence of wealth and greatness to maintain an extensive harem, or domestic establishment.

These considerations may be urged as some sort of excuse for Solomon, but they have weight only from a *worldly* standpoint. The favorite of the Lord needed not to depend on alliances with other kings, and should have shunned display and luxury. He greatly sinned by the course he pursued. His estab-



lishments were very costly too, and thus the people were oppressed by taxes to support royal debauchery.

Vs. 5-8. *Solomon went after the goddess, etc.* Disobedience in one thing leads to other sins. Having violated two commands in marrying many wives, and especially heathen women, he is next led into *idolatry*. Doubtless he at first simply *tolerated* false worship on the part of his heathen wives and their numerous servants. But in building altars to idols he became a supporter of false religion. His heart and works were thus *divided* between Jehovah and idols.

Vs. 9-10. *The Lord was angry with Solomon.* Solomon did not sin without light. God had on two occasions appeared to him, and given him *instruction, warnings and threatenings*. God "commanded him that he should not go after other gods."—V. 10.

*Solomon's punishment* is contained in vs. 11-13. "I will surely rend the kingdom from thee"—despite thy policy, alliances, great power and magnificence, fortifications, chariots and munitions of war.

*I will give the kingdom to thy servant.* Not merely a *subject*, but an officer, an *employé*. This made the decree more bitter. A "servant" should be heir to his glory. For a hireling all these treasures of Solomon were prepared. Hear what Solomon said of this, in Ecclesiastes 2:18: "Yea, I hated all my labor which I had taken under the sun: because I should *leave it unto the man that shall be after me!*"

The successor thus designated was *Jeroboam*. Had Solomon remained true to God, he would have avoided the causes which shattered his kingdom.

V. 12. *In thy days I will not do it.* Two gracious and merciful limitations were attached to the threatening: (1.) The blow should not fall till after his death; and (2.) the disruption should only be partial. But only for David's, not for Solomon's sake. Even the grandson reaped the benefits of David's faithfulness. See how God loves fidelity on our part!

The teacher can use this lesson as a warning to the scholars. Show how even the pious scholar can fall into sin by *conforming to the ways and conduct*

*of companions* who are not servants of the Lord.

Solomon's heart was "turned away," "was not perfect with the Lord his God." It is not said that he *apostatized*, or renounced his religion; nor did he actively *serve* idols. But he became *indifferent* towards the strict and exclusive worship of Jehovah, and milder and more indulgent towards the worship of the idols of his wives. At the same time he continued his attendance upon the Temple services.

But he permitted the members of his family to worship false gods, and built altars for them; and by so doing *he gave a direct sanction to superstition*. So church members may connive at sinful customs and practices, and by their participation in them they actually support the kingdom of evil. "The friendship of the world is death." "Come out and be separate."

Lessons: 1. Men can stand adversity better than prosperity. Solomon's wealth and grandeur were a snare to him.

2. The friendship of the world is death to good principles. Solomon conformed to the customs of worldly men, and was a victim of their evil ways.

3. No one started out in life with better prospects than Solomon; and yet he fell, by not "keeping his heart."

4. "Let him that *thinketh* he standeth, take heed lest he fall!" Even in old age we may be led astray. The safety of each one is in watchfulness and fidelity. "Keep thy heart with all diligence."

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A little boy was tempted to pluck some cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said his tempter, "for if your father should find it out he is too good to hurt you." "Yes," said the brave little fellow, "I know that, and it's the very reason why I won't take any. He wouldn't hurt me, but it would hurt him to know that I didn't mind him."

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Seeming difficulties generally vanish before faith, prayer and perseverance.



## LESSON VIII. TWENTY-FOURTH SUNDAY AFTER TRINITY. Nov. 23, 1884.

## PROVERBS OF SOLOMON. Prov. 1: 1-16.

1 The proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels;

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 ¶ The fear of LORD is the beginning of knowledge; *but* fools despise wisdom and instruction.

8 **My son, hear the instruction of thy father, and forsake not the law of thy mother:**

9 **For they shall be an ornament of grace unto thy head, and chains about thy neck.**

10 ¶ **My son, if sinners entice thee, consent thou not.**

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our house with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path;

16 For their feet run to evil, and make haste to shed blood.

**GOLDEN TEXT:** The fear of the Lord is the beginning of knowledge. V. 7.

**CENTRAL TRUTH:** Wisdom is the principal thing; therefore get wisdom. Prov. 4: 7.

## NOTES.

TIME.—about 1000 B. C.; nearly 300 years before the Seven Wise men of Greece; more than 600 years before the great moral teachers, Socrates, Plato and Aristotle. 1. *Proverb*—a pithy sentence, illustrating a well-known truth. 2. *To know*—literally “for knowing.” *Wisdom*—“the best use of the best means for the best end.” It is more than knowledge. It is here used in the sense of “true piety.” *Instruction*—discipline, training. *Understanding* here means knowledge of good and evil. 3. *To receive*; notice the three steps of progress: to *know*, to *perceive*, to *receive*, as the seed in the ground. 4. *To give subtilty*, or shrewdness, in a good sense. *The simple* are the inexperienced, the *first class* who need instruction. *The young* are the *second class*, needing *Self-control*. *Discretion*—caution. *Wisdom*

includes all these ideas—instruction, understanding, discretion, etc. 5. *Wise men*—the third class; the wiser a man is, the more will he seek to learn. 6. *To understand a proverb*—to get at its deep meanings, and to *practice* what he knows. 7. *Fear*—reverence. *The beginning*, because it leads to right thinking and right action. It is not said to be the whole of wisdom. *Fools* are the stupid and the indifferent. 8. *Son*.—includes pupils also. The 5th Commandment. 9. *Ornament*—a diadem or crown. *Chains*—a golden chain around the neck. 10 15. *Tempters* and their words and ways are here described. They *entice*, they hold out the hope of precious substance. But *consent thou not, walk not in their ways*. 16. *To evil*—hurtfulness to *others*, and final destruction to self.

## QUESTIONS.

Verse 1. Who wrote the Book of Proverbs? When? What is a proverb?

2-3. Why did he write them? What is their *two-fold* object? What is wisdom? Knowledge? Understanding? Give the three steps of progress.

4-5. For what three classes are these proverbs written? Who are the simple? What quality do they need? Why do the young especially need instruction? What will these proverbs do for *the wise*? What class of persons always seek for greater knowledge?

7. What is the fear of the Lord? Why is it the beginning of knowledge? Is it the all in all? What is the mark of *fools*?

8. How should you treat the instruction of parents and teachers? Repeat the 5th Commandment.

9. What is the reward of such obedience? What is meant by ornaments and chains?

10. What is it to entice? Ought you to consent to tempters?

11-16. What do tempters say? What *plots* do they ask you to take part in? What do they hope to gain? Will they murder, if necessary? What *share* of the spoils do they offer? What *warning* is given? What will be the final issue of their wickedness? How did Jesus do when tempted?

## REVIEW QUESTIONS. [School in Concert.]

Who wrote the Proverbs? What is their object? (Repeat v. 4). For whose benefit especially? (vs. 4-5). What is the beginning of wisdom? (Golden text). From whom

should children gain their first lessons? (v. 8). Give an infallible rule for escaping temptations. (v. 10).

## CATECHISM.

Quest. What sort of mediator and deliverer, then, must we seek for?

Ans. For one who is very man, and perfectly righteous; and yet more powerful than all creatures that is, one who is also very God.



## LESSON VIII. November 23, 1884.

Twenty-fourth Sunday after Trinity.

THE BOOK OF PROVERBS was probably written about 1000 years B. C. 300 years before the seven wise men of Greece, and 600 years before the great Moralists, Socrates, Plato and Aristotle. The Jewish commentators place the Song of Solomon in the *youth* of the king, Proverbs in his *middle* life, and Ecclesiastes in his old age.

It was probably written in the interval between the 15th and 30th years of Solomon's reign; certainly it was composed, says Wordsworth, before he had been beguiled by his strange wives into idolatry in his old age.

The proverbs are *poetic* in structure. About 1000 of the 3000 composed by Solomon are contained in the book. It is not on the same level with the Prophets or the Psalms. It approaches human things and things Divine from quite another side. It is *the philosophy of practical life*. It is the sign to us that the Bible does not despise common sense and discretion. It impresses upon us in the most forcible manner the value of intelligence and prudence and of a good education. Above all it insists over and over again upon the doctrine that *goodness is wisdom*, and that wickedness and vice are *folly*.—Stanley.

Coleridge says it is "the best statesman's manual ever written. An adherence to the political economy and spirit of this collection of apothegms and essays would do more to eradicate from a people the causes of extravagance, debasement and ruin than all the contributions to political economy of Say, Smith, Malthus and Chalmers together."

The opening words of the book give its current Hebrew title: *The Proverbs of Solomon, the Son of David, King of Israel*. It would seem, however, that at one time it bore also another title: The Book of wisdom. It is probable that two analogous books of the Apocrypha borrowed their title from Proverbs.

It is full of instruction for man, woman and child; for scholars and teachers; for subjects and rulers; for man in *every relation in life*. It sparkles with glittering pearls of truth; and

every scholar should at once begin to read the entire book—say a chapter each day, marking well its teachings.

PROVERBS. "The genius, wit, and spirit of a nation are discovered in its proverbs," said *Bacon*. "They are the salt-pits of a nation; treasured preservatives against corruption."—*Cicero*. A proverb is "the wit of one, and the wisdom of many."—*Brougham*. The Spaniards call them "Little Gospels." "The practical sagacity of the *Scotch* is owing to their familiarity with the practical wisdom of the Book of Proverbs." Dr. Duffield used to say "when he wanted *guidance in any practical matter* he could always find it in the Proverbs."

V. 1. *The Proverbs*. This is the title of the book. A proverb is a pithy sentence, concisely expressing some well-established truth.

Vs. 2-3. *To know Wisdom*. This is the object of the book. *Wisdom* is the great theme. It usually means a considerate and discriminating state of mind in regard to our moral and religious duties; "the best use of the best means for the best ends." *Instruction*, properly *chastisement*, discipline, signifies moral training, good culture and habits—"the practical side of wisdom."—*Lange*.

*To perceive the words of understanding*—how to *discern* between truth and error, good and bad; and to *choose* the true and good, and *reject* the false and bad. To receive the instruction of wisdom, *justice, judgment and equity*—our whole duty to God, to others and to ourselves. The word translated *wisdom* in V. 3 is different from that in V. 2. Here it means *discreet counsel*.

Vs. 4-6. *The persons* for whom this instruction is intended: (1) the simple, open or inexperienced; (2) the young, so prone to waywardness and folly; (3) those who are already partially wise, but eagerly desire still greater wisdom.

"Ignorance is the curse of God,  
Knowledge the wing wherewith we fly to  
heaven."—*Shakespeare*.

Notice, that to each class is offered what is most needed: sagacity to the simple—that is, "expertness, shrewdness, to train them to mental activity."



The word *subtilty* is used in a good sense—that shrewdness which foresees the evil, and escapes it. In some places the word means *craftiness*; but not so here.

The *simple* here are not the foolish but the inexperienced, simple-hearted, who are open to every influence; but are as yet harmless. They are ignorant, but willing and ready to learn. The younger scholars in our schools are of this class.

To the young man knowledge; that is, *cautious warnings* to the youths. *Discretion*—thoughtfulness, circumspection. We must learn to *discern* between good and evil, and avoid the latter and choose the former.

V. 5. *Wise men will hear.* The *third* class for whom these proverbs are designed. A wise man is one who is not conceited, but is willing and anxious to *increase his learning*. No one, be he ever so wise, knows everything; there is always much to learn.

A man of *understanding*—an intelligent man—one endowed with the power of discrimination.

*Attain unto wise counsels*—literally, “the power to *steer his course* rightly on the dangerous seas of life.” “Wise counsels are not deep speculations, but practical considerations; the art of governing one’s self or others prudently. The climax of the definition of wisdom.”—Stanley.

V. 6. *To understand a proverb.* The “proverbs are not merely to be learned by rote; they are to form a *habit of mind*.” We are to seek to get at the deeper meanings of them—as when we study the Parables of Jesus, we seek to learn the spiritual truth concealed under the narrative.

*Enigmas* are sayings hard to understand, but mines of gold when we once understand them.

THE WAY TO WISDOM is set forth in Vs. 7-8. The first way is *the fear of the Lord*—that reverence of Jehovah which leads us to *worship and obey Him*. The beginning of wisdom is not found in keen insight, nor wide experience, nor the learning of the schools, but in the temper of *reverence and awe*.

\* \* This fear is not the slave’s dread of punishment. It has no torment, and is compatible with childlike

love.” As fear is the *beginning*, love is the *end* and perfection of knowledge. Reverence and love go hand-in-hand.

*Fools despise wisdom and instruction.* It is characteristic of a foolish person to *despise wisdom*. What a blush this should bring to the cheeks of those scholars who do not study their lessons. These seven verses cover the first table of the Law, which teaches us our duty towards God.

V. 8. *My son, hear the instruction of thy father and \* \* \* of thy mother.* The second way to attain wisdom is by *obedience to parents*. Next to God, they are our best teachers; if they be pious people, and fulfil their promises. “Honor thy father and thy mother” is the 5th Commandment, and the beginning of the second table of the Law. It is the “first Commandment with a promise.” So here a *promise* is added to obedience.

V. 9. *They shall be an ornament of grace unto thy head*—a graceful crown on the head. *And chains about thy neck.*

“The insignia of office and honor were usually displayed by some conspicuous ornament worn about the neck.” A necklace of pearls is an ornament of less beauty and value than *filial obedience*, which makes children loved and admired for their virtues.

V. 10. *My son, if sinners entice thee, consent thou not.* In youth the fear of God is, or should be, implanted in our hearts; then follows parental training; but then also, alas! come the temptations peculiar to youth. Sinners will entice. Hence we see

THE NEED OF WISDOM.—“The first great danger which besets the simple and the young is *evil companionship*. The only safety is in the power of saying *No* to all such invitations, however enticing they may be.”—Cook.

There are many *enticers* and many *enticements*. As addressed to well conducted youth they are always more or less disguised. “The tempter always flings over his ugliest side some shred of an angel’s garment.”

The true *defence* is to *consent not*. “It is a blunt, peremptory command. Your method of defence must be different from the adversary’s mode of attack. His strength lies in making



*gradual approaches; yours in a resistance, sudden, resolute, total.*"—*Arnot.*

V. 11. *Come, let us lay in wait for blood.* This is the language of highway robbers and *banditti.*

*Lurk privily for the innocent without cause.* So the Jews hated Jesus without a cause (John 15:25). Innocence does not protect against murderous assassins.

But these are the words of those also who plot against the souls of innocent boys and girls to lead them into a life of sin and shame.

V. 12. *Let us swallow them up alive as the grave; on the principle that "dead men tell no tales."* They would not only rob, but also murder. "These sinners are more cruel than the grave, for *that* swallows up only the dead."

V. 13. *Find precious substance.* Notice how *persuasively* enticers of the young speak. A rich reward is held out.

V. 14. *Cast in thy lot with us—join our number, be one of us. Let us have one purse;* the ill-gotten booty shall be equally the property of each one—a species of "communism."

V. 15. *Walk not with them—do not even confer with them about the matter, much less join them.*

V. 16. *The reason for refusing is given: evil and bloodshed are the natural end of a wicked course.*

### FIVE OLD BIBLES.

There are five editions of the Bible printed in America which, on account of their historical associations, are regarded as peculiarly interesting. The first three, at least, are very rare, and copies are consequently very highly valued by their possessors.

1. THE INDIAN BIBLE.—Translated into the dialect of the Natick Indians by the celebrated missionary, Rev. John Eliot, and printed by Marmaduke Johnson in 1663, at Cambridge, Massachusetts. A second edition was published in 1685. The tribe for which this work was performed is now entirely extinct, and there is probably no person living who understands its language, but the Indian Bible will always be regarded as a great curiosity.

2. SAUR'S GERMAN BIBLE.—This was the first Bible in a European language printed in America. It was printed by Christopher Saur, Senior, in 1743. Subsequent editions were printed by his son in 1763 and 1776. The publication of this Bible was a great undertaking, and its successful accomplishment reflected great credit upon its publishers.

3. THE AITKEN BIBLE.—In 1781 Robert Aitken, of Philadelphia, printed the Bible for the first time in America in the English language. Hitherto all English Bibles used in America had been imported from the mother country. In 1782 the Pennsylvania Assembly loaned Mr. Aitken £150 to assist in carrying out the enterprise, and Congress recommended his edition of the Bible "as subservient to the interest of religion and progress of arts in this country." His edition appeared in 8vo. form, in small type, and was generally regarded as a pocket edition.

4. COLLINS' QUARTO BIBLE.—This was the first of the King James' version of the Bible, and was printed by Isaac Collins, Trenton, New Jersey, in 1791. Great interest was generally taken in the publication, and it was recommended by the authorities of all the leading Christian denominations.

5. FIRST STEREOTYPED EDITION OF THE BIBLE.—Printed by Collins & Co., New York, 1816. This is the first quarto Bible stereotyped in this country. The publishers engaged Mr. John Watts, from London, who introduced this important art into the United States. The Bible was thus printed from plates instead of type; permanence and correctness was obtained by the new process, accumulation of errors avoided, and a perfection of accuracy never before attained in printing the Holy Scriptures.

Previous to this, one-fourth of the Bible was set up and printed, the type was then distributed and the other parts set up; errors frequently occurred in this way. In 1803 Matthew Carey, of Philadelphia, had sufficient type to set up the entire Bible, and called it the "STANDING EDITION." Stereotyping and electrotyping have added greatly to the accuracy and correctness of all subsequent editions of the Bible.



## LESSON IX.

## FOURTH SUNDAY BEFORE ADVENT.

Nov. 30th, 1884

## TRUE WISDOM.—Prov. 8: 1-17.

1 Doth not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

**GOLDEN TEXT:** I love them that love me; and those that seek me early shall find me. V. 17.

**CENTRAL TRUTH:** Be ye of an understanding heart. V. 5.

## NOTES.

*Verse 1.* Wisdom is here personified—that is, regarded as a Person or rational Being. In John 1:1 Christ is called the Word of God; and in 1 Cor. 1:24, He is called the Wisdom of God. Cry—call aloud. 2. Top of high places—where her voice can easily be heard. Think of Christ's Sermon on the Mount? By the way—on the streets; everywhere. The places of the paths—where paths meet, and people come together. 3. At the gates—the public places where people meet in eastern cities. 4. Unto you, O men—all classes of men hear the call of wisdom. 5. Simple—open-hearted, easily influenced, inexperienced. Fools—unwise, who choose the ways of folly. 6. Hear—this is our duty. Excellent—princely, the best. Truth—things that are

right. 8. Froward and perverse—obstinate, in the wrong. 10. And not; better, instruction rather than silver. Choice gold—gold without alloy. 11. Rubies, or pearls. 12. Prudence—tact or sagacity. Wisdom concerns not only high and heavenly things, but also “dwells with” the practical tact and insight of common life. Witty inventions—wise counsels, wise measures of daily life. The truest every-day wisdom comes from heavenly wisdom. 13. Arrogancy—haughty disdain of others. 14. I am strength: “Knowledge is power.” Christ is the Wisdom and “the Power of God.” 15 By me—by heeding my counsels, rulers are successful. 17. Seek me early, or diligently, in youth.

## QUESTIONS.

*Verse 1.* How is Wisdom represented in this chapter? What is Christ called in John 1:1? In 1 Cor. 1:24? Is Wisdom's call the same as our Saviour's invitation? What is Wisdom represented as doing? What answer do you make?

2-3. Where does Wisdom take her stand? Explain what is meant by “high places.” Where did Jesus preach His first great sermon? What is the meaning of “the places of the paths”? “The gates”?

4-5. To whom is the Call addressed? To what classes especially? Who are the “simple”? The “fools”? What are the simple to do? What are the fools to seek?

6. What is our duty? What inducement is offered?

7. What does Wisdom speak? What is an abomination to her?

8-9. Give the meaning of froward and perverse. Are wise scholars obstinate and rebellious? To whom are the words of wisdom plain?

10. What are we to receive? Rather than what? What class of persons prefer gold and silver to truth? Is there any wisdom in such a choice?

11. What is better than rubies? Mention some of “the things that may be desired”? Are they equal to a wise heart?

12. With what does wisdom dwell? What is prudence? Give the meaning of “witty inventions.”

13. What ought we to “hate”? What is pride? Arrogancy?

14. What does Wisdom “have”? Who is the Power of God?

15-16. How does wisdom enable rulers to succeed.

17. Whom does God love? How must Wisdom be sought? At what time of life should it be sought? What promise is given to earnest seekers?

## REVIEW QUESTIONS. (School in concert.)

To whom does Wisdom call? How? (1. By the Word; 2. By the Spirit; 3. By conscience). How should we treat the call? What does Wisdom give? In whom may we find the highest wisdom? When should we begin to seek it? Are you seeking it?

## CATECHISM.

*Quest* Why must he be very man, and also perfectly righteous?

*Ans.* Because the justice of God requires that the same human nature, which hath sinned, should likewise make satisfaction for sin: and one who is himself a sinner, cannot satisfy for others.



## LESSON IX. November 30, 1884.

## Fourth Sunday Before Advent.

In the 7th chapter of the book of Proverbs we have a picture of sinful pleasure under the type of an alluring but dissolute woman. In striking contrast with her solicitations we have in our lesson the Divine Wisdom represented under "the figure of a pure, lovely, benevolent, discreet and affectionate woman, who earnestly seeks, by all suitable means, to attract to herself the sincere affection of human hearts for a high and noble object—that of conferring all manner of good. Unlike the base character of the preceding chapter, she seeks no covert of darkness and secrecy, but gives her invitations publicly and in the most frequented places, expostulating with the erring, and setting forth the value of the information she imparts, both because of its own intrinsic worth and of the heavenly source whence it emanates."

Some think wisdom is spoken of here as an attribute or quality of God personified. Others understand Wisdom to be a Divine Person—the Son of God. Wordsworth says we should be taking a very low, unworthy, and inadequate view of the present and following magnificent and sublime chapters, and should be defrauding ourselves of the Divine instruction and heavenly comfort and joy, which the Divine author of them designed to impart by their means to us, and we should be abandoning the high and holy ground taken by all the ancient Christian expositors in interpreting these chapters, if we were to limit our estimate of Wisdom, as here described, to mere practical prudence in earthly things, and if we did not rise to loftier ground, and behold Him who is essential Wisdom, the co-eternal Son of God, and recognize here a representation of His attributes and prerogatives.

V. 1. *Doth not wisdom cry? and understanding put forth her voice?* Arnot says: "It is not necessary to inquire whether the wisdom that cries here be an attribute of God, or the person of Emmanuel. We may safely take it for both or either. The wisdom of God is manifested in Christ, and Christ is the

Wisdom of God manifested." In either case her call ought to be heard and heeded.

Vs. 2-3. *She standeth in the top of high places, etc.* Wisdom has a favorable place for her purpose at the entry of the city. Immediately inside of the gates of eastern cities there was a large open space, where markets and courts of justice were held, and men gathered to hear the news, as they now do at "bulletin boards" or in town halls. As the streets of the city and the country roads converged towards this gate, many persons in going to and from their labor outside the walls would necessarily meet at the open space inside the gate. The gate of a city was therefore a common gathering place for the people, and was the proper place for addressing the multitudes in public discourse. So Jesus spoke to men wherever He met them—on the Mount, at the seaside or by the wayside, and synagogues and the Temple.

*Cry and put forth her voice.* She will be heard. "She needs a loud voice; for some souls are *asleep*, and some are *hard*, and some are *a long way off*."

*She standeth in high places, &c.* This full enumeration of *localities* points to the *publicity* and openness of Wisdom's teaching. Sin loves the darkness and secret places.

V. 4. *Unto you, O men, I call.* It is a *universal* call—to every one, high and low. Her counsels are suited to all. She is no respecter of persons. All alike need instruction. "Whosoever will, may come."

V. 5. *The simple are urged to understand wisdom.* These are as yet undecided and easily led. But another class is also addressed—the *fools*—that is those who have already chosen unwisely, and have begun to tread in the ways of sin and folly. All sin is foolishness. Even these open transgressors she calls; they may yet be reclaimed.

V. 6. *Hear.* Such is her address. It is like that of Isaiah: "Ho! every one." *For I will speak of excellent things.* She gives the reasons why her offer should be accepted. There are many and good reasons. *Her own excellence* is the first one. Excellent



things are such as excel the common things of this life.

*The opening of my lips shall be right things.* When my lips open they speak only right things — uprightness and honest sincerity.

V. 7. *My mouth shall speak truth.*—and truth alone; pure and unmixed, without any alloy of either error or falsehood. This is the 2nd reason for hearing her.

*Wickedness is abomination.* “I hate to speak of it therefore you may be assured that I shall not deceive you.”

V. 8. *There is nothing froward or perverse in them,*—that is, in the words of my mouth. *Froward*—wreathed, twisting, and is equivalent to crafty turning. *Perverse*—obstinate in the wrong. On the contrary, wisdom’s words are all plain (V. 9), even, smooth and straight.

Hence they are intelligible and easily understood by all. One need not be highly educated to understand the words of true wisdom. Because she is easy to understand is a third reason for listening to wisdom.

V. 10. *Receive my instructions rather than silver.* Wisdom mentions her value as a fourth reason for her acceptance. The love of money is one of the strongest passions of the human heart; and it is a root of all kinds of evil. Certainly wisdom’s instruction is to be received rather than money; and yet how many seek silver and slight instruction! But nevertheless knowledge is better than choice gold—that is, unalloyed gold. It is well to learn this lesson while we are young, and not begin life in a miserly spirit.

V. 11. *Wisdom is better than rubies*—gems or pearls. Rubies have not only value, but are also ornamental, and hence attractive to the vain. But wisdom is more valuable and a more beautiful ornament. Notice that Wisdom gives everything that human poverty needs.

*Rubies* and all the desires of man’s heart are as nothing compared with her gifts. Perishable are they all, a curse to their possessor, dragging the soul earthward.

But wisdom inspires the mind, gives it power, skill, invention. She gives prudence, practical insight that leads

to true success in life, because of her witty inventions—sagacious counsels.

13-14. *Hate evil.* Wisdom in the heart is the same as the fear of the Lord; and this leads one to hate evil. It turns man from foolish pride and arrogancy, etc. Her counsel is good judgment or advice.

15-17. *Kings, princes*—all classes of rulers, are successful only as they obey the voice of Wisdom. But best of all she loves them that love her. “God loved the world,” etc. Being so precious wisdom can be had only by those who choose her, seek her diligently, and that right early in life.

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### MOTHER’S LITTLE HELPER.

“I’ve so much to do this morning, I’m almost wild,” mamma said; “and nobody in the wide world to help me.”

“I’ll help you, mamma,” said eight-year old Laura.

“You? What can you do, child?” answered mamma, so tired that she forgot to thank the dear little daughter for her offer. “You go out and play, and that’ll be one out of the way, and may be I’ll get along.”

“I won’t trouble you, mamma. Let me do something; let me mend the stockings; shall I? I can do it nicely, I know.” She gathered up the stockings, took the ball of cotton and the scissors and ran into the sitting-room, perching herself upon the window seat, and there she sat and stitched away as industriously as any old lady.

She scarcely looked out at the snow-birds flying and peeking about. But she was as happy as they, singing as she worked. And what do you think she sang? This was it:

“Oh, I am so happy in Jesus,  
From sin and from sorrow so free!  
So happy that He is my Saviour.  
So happy that Jesus loves me!”

Dear little Laura! She did so much good that morning. It helped her poor tired mother out of her flurry to hear the little girl singing so sweetly, and when she peeped in and saw how busy she was darning the stockings she said, “The dear child! she does help me that’s sure.”—*The Sunbeam.*



# The Guardian.

VOL. XXXV.

DECEMBER, 1884.

NO. 12.

## THE TRIBUTE MONEY.

Written on finding a Roman coin in the  
Missionary Box.

*From the German of Gustav Schwab.*

BY THE EDITOR.

Bit of silver, brightly shining  
In the mission-box to-day,  
Baser metal heaped around thee,  
Surely thou hast gone astray.

Tell me who hath brought thee hither,  
From whose hand the offering fell.  
Whose the image that thou bearest?  
Whose the superscription? Tell!

Strange! I see a wreath of laurel  
Crowning here a lofty brow:  
'Twas a son of Rome that made thee—  
Monarchs wear no laurel now.

Grandly on that brow majestic  
Rests the emblem of his fame.  
IMPERATOR is his title;  
TRAJAN is the hero's name.

Thou a prince whose brilliant triumphs  
Ancient bards with rapture sing,  
Hast thyself become a tribute,  
Cast before a greater King.

Thou, whose word the trembling martyr  
Threw before the lion's rage;  
Who, 'midst howling of hyenas,  
Praised the mildness of the age;

Thou art lying, lofty Cæsar,  
Low before the Saviour's feet;  
German peasants pluck thy laurels,  
Joyfully their Lord to greet.

Strangely thus, before my vision,  
Passing ages seem a span;  
In this tribute now beholding  
Judgments of the Son of Man.

## THE EVE OF CHRISTMAS.

BY R. H. SCHIVELY.

"Confound these holidays!" muttered  
Mr. Elliston, as he passed hastily through  
his parlor, on the night before Christmas.

Fortunately, the ejaculation was in-  
audible to his fair wife, who, having  
laid all her little loves to rest, was  
alone, and busy in arranging their  
Christmas Tree. A sweet smile was on  
her face, revealing the presence of ten-  
der and holy thoughts. The smile  
brightened as her husband entered, but  
yielded to a shade of anxiety as she  
caught the troubled expression of his  
countenance. Just as he uttered the  
exclamation recorded above, she called  
on him to observe some new beauty she  
had added to the tree. But without  
heeding he passed on, and went up  
stairs, while Mrs. Elliston continued  
her occupation, the smile all gone from  
her sunny face.

"If I could only imagine," she said  
to herself, "what is the matter with  
David of late! He looks ill, or troub-  
led, I cannot tell which,—and he does  
not like me to notice it. It was never  
so before!"

Poor David—foolish David! It had,  
indeed, never been so before with him.  
Heavy clouds hung over the world of  
business that winter; and he was walk-  
ing under their dark shadow, deprived  
of the consolation he might have derived  
from his sweet wife's ready sympathy;  
for he had resolved to lock his anxieties  
in his own bosom, for fear of distress-  
ing her. Little did he imagine how  
much greater to her was the pain of  
knowing that he had griefs which she  
was not permitted to share.

So, hugging his thorn close, he  
passed the nursery-door without so



much as a look at the dear little faces lying amid their clustering curls on the white crib-pillows, and went into his study. There he threw himself upon the lounge, still moodily fretting over the expense of holidays, and the "absurd nonsense of such a fuss about the 25th of December!"

Full of anxious thoughts as he was, he was weary enough to fall asleep. Asleep as to the exterior world,—awake in Dreamland.

His whole life and surroundings seemed to have undergone one of those curious changes with which our dreams have made us all familiar.

He was himself, yet, it seemed, not altogether himself; not only did his existence seem to belong to some foreign land, in far-off time, but something internal and natural to himself was wanting—he felt the want, but did not understand it. He thought he was living with his wife and little ones, in a cabin by a strange river, strange, yet familiar; for, throughout all his dream, while the presence and sound of that river seemed everywhere to haunt him, some shadowy associations linked it with the Styx of his boyhood's studies. And, indeed, its waves rolled dark and turbid enough, and with a deep, sullen murmur that filled him with inexplicable awe. The burden of care seemed still, in this altered state, to rest upon his mind; but it was in his dream that his wife knew all about it. He thought they were standing near the river, she with the infant of six short months lying smiling in her arms, while they talked of their anxieties. Suddenly, as inspired by heroic resolve, her countenance lighting up with love and devotion, she sprang from his side, exclaiming,

"It is too true! the gods are angry with us,—the Fates are against us! But the oracle has spoken, and I may save you from ruin! It is the voice of the deity, that if your most loving friend will die, voluntarily, for you, your happiness will be secured. And whom could that mean, but me? Come, my babe,—one kiss, and farewell, my love, my husband!"

Petrified with amazement, he did not comprehend her meaning until he saw her stand for an instant on the steep cliff above the river, her garments

fluttering in the breeze, her babe clasped close in her arms, looking toward him with one last smile of intensest love—never to be forgotten!—and then disappear suddenly, before he could reach the spot and snatch her from peril. He heard the plunge into the dark-rolling current below—not a word, not a cry,—he saw her reappear, soon borne far beyond his reach. Then he turned, rushed to his desolate cabin, seized his two remaining children, and hurried from the accursed spot, oppressed by all the horrors of guilt,—feeling that no gift of Fortune,—not the most precious, was worth his acceptance, now that the life of his life was gone,—homeless, hopeless, faithless in any good in the heavens above, or the earth beneath.

And now a strange pilgrimage commenced. Holding his two children by their hand, his grey-eyed, dark haired thoughtful Ernest, and his fair little Louise, he traversed the highways and by-ways of a world of marvels. Strange and beautiful cities lay in his path, smiling valleys and lofty mountains, lowly cabins and stately palaces. Yet everywhere he felt the same incomprehensible want in his life, that in the midst of a world of beauty, filled his soul with gloom. It was not that he had lost his love, and his child; something even nearer and more sacred seemed lacking; the prayers of childhood were unremembered; no cherished associations existed for him,—no ray of light cheered his spirit. And everywhere the flow of that dark river sounded in his ears sometimes deep and mysterious, sometimes louder and more threatening.

Strange altars surrounded him, and strange worship, everywhere; the world, indeed seemed full of worship, full of the mystic and supernatural, yet by no altar, and in no rite, could the seeker find peace. Through pathless woods and by sun-lit streams he wandered; and from behind brown trunks of trees, peered wild satyr-faces, while the far depths of the forest echoed with elfish revelry; out of the leafy boughs overhead sounded the soft, happy tones of Hamadryads,—or breathed regretful farewells in the tremulous whispers of withered leaves. From the water,



bright eyes glanced upward; and white forms of adorable beauty flashed through the waves, mocking his astonished eyes.

From city to city he hurried, from land to land, ever vainly seeking "surcease of sorrow." Here were altars and grand temples, oracles and festivals, and all the semblance of adoration; but when he sought something tangible beneath it all, on which his soul might rest, he found the lofty display mere policy,—the State was God. Elsewhere he found refinements and graces without end, captivating to the fancy; noble and fascinating philosophy that deluded the imagination with the hope of rest to be found in knowledge; the Temple of Wisdom crowning the summit of the beautiful city, its white columns dazz'ing in the southern sunlight. Here would he have rested, and feasted his weary spirit upon beauty; but alas! all proved cold as the midnight aurora of winter; marble-browed and marble-hearted. Intellect was goddess.

In another land, he found but the occult hieroglyphics and mummied remains of an effete philosophy; in another, venerable, priestly men wrapped in impenetrable reveries, while their land lay dark with superstition and red with human gore. Still elsewhere were mystic dances and wild rites of priests and priestesses clad in skins of beasts; calm, consecrated groves and massive stone temples, open to the dews of heaven; but when he would have reposed in those forest shades, the fearful cry of human victims met his ear, and he rushed sick and affrighted from the altar that reeked with the blood of his kind.

And the flowing of the dark river still sounded in his ears, while once and again he seemed to catch glimpses of it, as though it were a magical river that followed his footsteps wherever he roamed.

Driven, as it appeared, from place to place, like a ship at the mercy of winds, he came at last to a little land at the head of a great blue sea. It was a strange little country, different from any he had yet seen; but he entered its bounds with an undefined presentiment of rest at last to be found here.

Yet time seemed to pass over his now silvered head and bowed form, and to leave him still a seeker. The land was beautiful; here with the tender grace of pastoral life, there with the stern grandeur of rugged mountain ranges, crested with snows; here with the loveliness of the field-lily, there with the majesty of the towering palm, or of the ancient oak and cedar. In the heart of the land was a queen city, enthroned on hills, where rose a temple more sumptuous than any he had yet seen; a temple whose architecture some other lands would have scorned, yet which was endowed with singular richness, and enshrined, he was told, mysteries deeper and holier than all others.

Here the names of gods innumerable were not heard; earth, air and water no longer seemed peopled with half human divinities; and instead of their worship, he beheld altars reared before that shining temple to one so revered that His worshippers ventured not even to pronounce his name, but bowed instead, in significant silence. Yet even here were conflicting sects and passions; the precious Truth his heart told him he should find here, seemed forgotten, while men wrangled over mere forms, or taught wild and distorted legends, or mortified their nature in spiritual pride, or else openly scoffed at all seeking, as vain—"for to-morrow, we die!"

The little ones of the early home by the river were no longer children; and in them the wanderer had hoped for consolation. Vain hope! the young and lovely daughter was sinking day by day in untimely decline; and the grief-laden father, after long efforts to save her life, was at last forced to relinquish hope.

"O Death, art thou then victor over all life? O grave, give me back my beloved ones! or Thou, mysterious Power that rulest all things, tell me, is there Peace, is there Hope beyond the darkness in which I grope? Light, light,—more light!"

And the son of his love would have consoled him, saying,

"Father, thou art still a man! Bear up bravely but a little longer, as thou hast for so many years; all will soon



be over, for death is endless sleep,—the dead awake no more, either to joy or to pain!”

But each word only sunk the aged soul more deeply in grief; he looked mournfully into the face of his skeptic child, and his cup of bitterness seemed full. And the rush of the dark river sounded nearer and more powerful than ever.

But lo! at this gloomiest hour, all things earthly seemed to recede from his sight. The light of a rising star caught his eye; higher and higher it ascended, and shone brighter and ever brighter, until all space seemed filled with its wonderful radiance. And that light, glorious above sunlight, yet softer than moonlight, penetrating above all natural brightness, filled his soul with peace and joy. The strange want was no longer heard. And from the distant plains echoed music, heavenly sweet, and but half understood. Nearer and nearer it sounded, till the angelic tones formed themselves into syllables,—and the words were

“Glory to God in the highest, and on earth Peace, good will to men!”

And David Elliston awoke. The holy midnight chimes were ushering in the morning of joy; and a voice not less sweet to his ear greeted him tenderly with,

“Happy Christmas to my dear husband!”

The hour that followed was sacred. The dream was told, and the hidden trouble; and the cloud of care, though not dissipated, revealed to the eyes of love and trust its “silver lining.”

But vain would have been all earthly tenderness and sympathy without the Christmas peace that had penetrated Mr. Elliston’s awakened heart. In its light, what, to him, were fluctuations or failures?

God of stone, and god of gold fall before the might of a “little child.” Earthly sorrows are but glittering shadows in the noonday glory of the “Life” which “is the light of the world.”

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If your cause is good, be sure you do not injure it by a bad spirit; if it is bad, give it up at once.

## BREAKING DOWN.

BY THE EDITOR.

In a neighboring village there are two ministers of different denominations who are popularly said to be “breaking down.”\* They are both men of unusual ability, who have exerted a great influence on the community, and neither of them is more than fifty years of age. They have excellent lungs, and neither larynx nor pharynx has ever been seriously affected. Both of them have the appearance of excellent health, and from their conversation no one would suppose them to be suffering from serious illness.

Yet it is evident that something very serious is the matter. Their nervous system has, in some way, been so completely shattered that they cannot preach, and one of them cannot even read. In the mean time, the congregations, which do not wish to part with their pastors, are seeking far and near for supplies. Professors, theological students, and “agents” are all pressed into the service, in the hope that the health of the pastor may be speedily restored.

What can be the cause of such afflictions, which have recently become alarmingly frequent? It cannot be the amount of intellectual labor which ministers perform, though this is certainly very great. It has been said that “a minister with a large charge makes more speeches than a lawyer, and pays as many visits as a doctor in good practice.” Still, it can hardly be supposed that intellectual labor is the chief cause of ministerial failure. There are in these days many thousands of people who “coin their brains,” and some of them perform an amount of work which appears almost gigantic, yet we rarely find them breaking down so utterly. We once knew a man who broke down in the ministry but afterwards simultaneously managed a coal-mine, edited a local paper, and superintended a Sunday-school. He several times returned to the active ministry, but in a few months his nervous troubles returned, and he found himself entirely disabled.

It is a remarkable fact that this

\* This article was written several years ago.



"clerical epidemic" appears to be of comparatively recent origin. Former generations of ministers were rarely troubled in this way. Once in a while a young minister who had been actively engaged in revival work had an attack of bronchitis; but "nervous prostration" was almost unknown, and would have secured but little sympathy.

The men who performed pioneer work in the ministry were generally men of strong physical constitution. Their complexion was clear and ruddy, and as they grew older there was a tendency to portliness. On horseback or in the sulkey they travelled over a large extent of country, and became personally acquainted with the people in all that region. They cultivated a cheerful manner, and all who met them were delighted to receive their pleasant smiles and words of welcome.

Neighboring ministers in those days visited each other frequently. They did not make formal calls, but when they felt a little depressed put their wife and children into the "carry-all," and drove away to visit some brother in the ministry. Then they enjoyed a glorious day. The children had a good romp, the wives compared notes and encouraged each other, and the husbands not only conversed about the affairs of the church but told each other good stories, and enjoyed many a hearty laugh. With all its hardships the life of old-time ministers was simple and joyous. Their sermons, as regards their substance, were as carefully prepared as is usual at the present day; but they had no time to spend weary hours in polishing their discourses according to the rules of rhetorical art. They were so busy and withal so cheerful that they found no room for nervous depression.

It seems to us that the present generation of ministers might in some respects imitate their predecessors to good advantage. It is a good thing, of course, that large charges have been divided, so that in many instances pastors are enabled to devote all their attention to a single congregation. A small field well tilled is sure to be more productive than a neglected farm. It should, however, not be forgotten that with the

division of pastoral charges much of the variety of pastoral life has disappeared. There are no more health-bringing rides over the mountains—no more visits to strange communities whose peculiarities must be attentively studied. At present there is danger that the pastor of a small charge may come to perform his duties in a mechanical way. He sees the same people every day, and perhaps visits them at stated times in a perfunctory manner. In almost every charge there are people who suffer from imaginary afflictions. These require frequent visitation, and always tell the same sad story, which is generally met by the same words of consolation. The sermon is prepared at stated times, and is apt to be constructed after the old pattern. It is a sad thing when a minister thus comes to regard his work as mere routine. He is not only in danger of drying up, mentally and morally, but his congregation will be sure to dry up with him.

On the other hand, some ministers who are profoundly in earnest are exposed to a danger of a different character. By occupying themselves constantly in a single round of employments they are apt to exaggerate beyond their due importance the objects that lie within their range of vision. Possibly the church-debt worries the pastor as though he had given his personal obligation for the amount, and he anticipates all manner of evil from it. No doubt, debt is always an evil which ought if possible to be removed; but to the business men of the congregation the sum probably appears trifling, while to the pastor, who has never handled so much money in his life, it seems more oppressive than the debt of the nation. Sometimes a member of the church, in whose Christian integrity the pastor had confided, commits a grievous scandal. This is a great grief to every faithful minister, but like every other grief it ought not to be indulged in to the ruin of the afflicted. The good shepherd imitates his Master in following the lost sheep until he finds it; but he is nowhere told that when one of his flock wanders away he ought to sit down and cry himself to death.

In order to avoid these dangers a



minister should not occupy himself exclusively with a single round of employments, however excellent they may be. Some one asked the celebrated Jordan whether it was better to be always praying or always reading good books. "You might as well ask me whether it is better to be always eating or always drinking," replied the venerable man. There must be variety in life or it will become stagnant. Besides reading religious books, a minister should make himself familiar with some of the best general literature—it will not only give variety to his thinking, but will indirectly improve his sermons. He should not be satisfied to write sermons only, but ought occasionally to write something for the press; or if he cannot make up his mind to do this, let him keep a full diary or scrap-book. As he cannot, like the "Fathers," take long rides over hill and valley, he should be careful to take plenty of exercise in some other way. But above all let him seek to enlarge his sympathies. There is no reason why he should remain ignorant of what is going on around him in manufacture and trade. We are far from suggesting that he should become "a man of the world," but it should be his privilege to take pleasure even in the temporal successes of the members of his church. We do not want him to become mercenary, but we would have him to know at least so much about business that if he or his wife should happen to have a few dollars to spare they will not become the ready prey of some glib-tongued sharper. A minister is not a monk that he should seek to separate himself from the general interests of the community in which he lives.

Cultured society has often been recommended as a preventive or cure of the fatal depression to which we have referred. Society is of course desirable, but is by no means essential; and it should not be forgotten that it is in cultured communities that this evil has most frequently appeared. Good company may be found anywhere, if you know how to look for it. Any worthy man of fair natural ability can tell you many things worth knowing, gathered in the line of his daily employments, and will be a pleasant com-

panion when you have once gained his regard and confidence. If more highly cultured society is demanded it may be found in good books, which are now abundant and cheap. "Books," said Lepsius, "are the most delightful of all companions, for they are always at hand when you want them, and never contradict you."

Above all things we should cultivate a cheerful spirit. A student once inquired of a celebrated teacher: "Master, is it a sin to laugh?" "Yes!" was the ironical reply. "It is as great a sin to laugh as it is to sneeze." The ministerial office, we grant, involves a certain dignity. We do not like to see a minister, or any other person whom we respect, playing the clown. But, on the other hand, no one has so good a right to be happy as a Christian; and where happiness exists it will certainly make itself seen and felt. Do not be afraid of a hearty, ringing laugh, at proper times and places, for it does good like medicine. Think but little of yourself except to enumerate the blessings you enjoy, and always remember that the secret of happiness consists in the constant endeavor to make others happy.

It will, of course, be understood that there are many ministers who "break down" from causes entirely different from those which we have here ventured to enumerate. The subject is, however, of great importance to the Church, and some of our suggestions will, we hope, be found worthy of careful consideration.

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MEN'S actions are very difficult to judge. Nobody can judge them but God, and we can hardly obtain a higher or more reverent view of God than that which represents Him to us as judging men with perfect knowledge, unperplexed certainty, and undisturbed compassion. Our habit of judging is so nearly incurable, and its cure is such an interminable process, that we must consecrate ourselves for a long while by keeping it in check, and this check is to be found in kind interpretations. Sight is a great blessing, but there are times and places in which it is far more blessed not to see.—*F. W. Faber.*



## SPIRITUAL PHOTOGRAPHS.

*(A commentary on "Communion of Saints.")*

BY PERKIOMEN.

The artist, of the Sun-light's beam,  
And burnished metal, can create  
The features of a friend, to seem,  
As if again in mortal state.  
He can, of heartless marble too,  
And icy chisel, formulate  
Our dearest ones to living view,  
And near with us associate.

Then, why may we not realize  
The saintly forms of spirit friends?  
A fairer Sun doth light the skies,  
And to Faith's eye a vision lends!  
Those silent pictures on the wall  
Are treasures, we all highly prize;  
Yet heartless are they still, withal,  
Nor beams a soul without their eyes.

A heart may but a heart embrace;  
It cannot love an empty shrine.  
Devotion seeks it, as a place,  
To find an image more sublime.  
If Halls and Albums testify,  
Through portraits rich, my Piety;  
Must sweeter, sweeter forms my soul decry,  
Lest I commit Idolatry?

Let pictures, then, be shrines for me;  
They are but what I crave and need.  
If such "communion" dare not be,—  
Then, blot that saying from the Creed!

## CHRISTMAS, A.D. 1884.

BY REV. J. B. SHONTZ.

How very striking the difference  
between the preparations made for the  
birth of our Saviour, and those now  
being made to celebrate the 1884th  
anniversary of that ever adorable  
event.

True, the nations were prepared and  
history was shaped by the hand of God  
with, direct or indirect, reference to the  
advent of His Son. The "Wise Men"  
from the East, the shepherds from the  
hills, and the angels from heaven joined  
in the celebration of the first Christmas.  
That was no mean company, and in  
point of dignity and importance has  
never been equalled. But what were  
the general preparations in the cities  
and towns and houses of Israel, for that  
event, or for the annual celebration of  
that event, during all the years of

Christ's earthly life, as compared with  
the present preparations? The contrast  
is so great that it beggars description.  
As the gospel has spread in extent and  
deepened in power, so has the tide of  
Christmas joys and festivities increased  
from its minimized state to its present  
magnitude and power. To-day no  
calculation can measure the height and  
sweep of its mighty current. Its attrac-  
tions are irresistible, and oppositions to  
its happy, joyous spirit are swept away  
like chaff before the wind.

To say that 15,000,000 of Sunday  
School scholars throughout the world  
are filled—brim full—of joyful Christ-  
mas expectations, would seem almost  
incredible; yet, this number is by far  
too small. The parents of these chil-  
dren, and millions of others, are equally  
interested in making Christmas the  
happiest and most joyful day of the  
whole year.

Manufactories have been hurriedly  
engaged for months in making suitable  
articles for the "Christmas trade." The  
*line* of these articles is without end.  
The only end in view is, will they  
"please." Thousands of "Christmas  
Services" have been provided. New  
clothing for parents and children are  
being prepared. The choicest of food  
and the rarest delicacies of the whole  
year are waiting in readiness. Trees,  
evergreens and flowers, together with  
pictures and mottoes, have been  
selected. Singing, chanting, and re-  
citing is the order of the day amongst  
the children; while the fathers and  
mothers and uncles and aunts and  
grand-parents have been "cracking  
their brains" in devising plans, sur-  
prises, and presents for the eager ones  
in general, and for the *favorite* ones in  
particular.

And still, this is a very meagre  
description of the preparations now  
going on for the Christmas of 1884.

On looking a little closer, we may  
observe signs of the coming Christmas  
in the laughing eyes and expectant  
looks of the children. The increased  
attendance at the Sunday School and  
the church services, as well as the  
hearty response in all the services, speak  
of the coming Christmas. The increased  
number of salesmen at all the stores,  
the reinforced army of "messenger-



boys," as well as the increase in their speed, indicate Christmas. In short, signs of the coming Christmas are seen on every side, in every movement, in every look. In the preparations all are engaged. None are too poor, none too rich. None are too industrious and few are too lazy.

And what shall we say of Christmas articles and notices that will be published, of the Christmas sermons that will be preached, and of the Christmas lectures and speeches that will be delivered? Truly we have arrived at a period when Christmas is receiving remarkable—if not undue—attention. Much of the attention is not Christian, but secular and worldly, and even devilish. Yet, in the midst of it all, there stands out the grand feature, that the Birth of Jesus—the Redeemer of fallen man—is being celebrated. This central fact in the work of our redemption has gone forth into all the earth, and now unites in its praise and adoration, the godly, the secular, and the ungodly. Devils once testified to the divinity of Christ. Surely, the truly Christian spirit of Christmas can do more good for the wicked than they can do injury to Christmas.

No need for "stones crying out," for the children cannot "hold their peace." The temples of the Lord will soon resound with the praise of their chants, anthems and carols. Thousands of little hands will soon be held out to receive their Christmas presents, but these little hands will not come into the sanctuary empty. With joy and gladness in their hearts, and with offerings in their hands, they will remember the orphans and the poor.

Now dear reader, imagine yourself standing by the side of the dear Saviour and looking down with Him upon the scenes of the coming Christmas eve and Christmas day. See the blazing light flashing from thousands of grand cathedrals, fine churches and humble chapels: see the millions of happy homes all brilliant and joyous: see the teeming thousands thronging the places of worship, filling aisles and every vacant place: then listen, and you will hear songs of praises rising from every worshipping assembly, and from all those brilliant, happy homes. These songs and anthems all tell the same

story, give thanks for the same gift, and praise the same Giver. These strains of music will rise higher and higher until they will finally unite into one grand chorus of Christmas praise and thanksgiving. That united, joyous song from earth, coming largely from the hearts and voices of the lambs of the fold, will vie,—in sweetness and earnestness—with the songs of the redeemed in heaven.

Look! and you will see the Saviour smile: hark! and you will hear Him pronounce His benediction. The incense of spiritual Christmas worship rises to the throne of God, perfumed with the merits of the sacrificial Lamb; hence, angels tune their harps anew, and all the choristers of heaven join once more in celebrating the birth of Him who now sits at the right hand of the Father.

May these reflections prepare all our hearts to enter truly and devoutly into the holiest spirit of the coming Christmas. May we be enabled, amidst all the festivities, to "worship God in spirit and in truth." May we not forget the orphans and the poor, that our "prayers and our alms may come up as a memorial before God." In every sense, may the Christmas of 1884 be to each of us the very best Christmas that we have ever enjoyed.

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### MODERN ISRAELITES.

BY THE EDITOR.

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On the 23d of October the celebrated Jewish philanthropist, Sir Moses Montefiore, celebrated his one hundredth birthday. The rarity of such great age would in itself have attracted attention to this event, but the personal history of the centenarian has been in all respects so admirable as to render him worthy of double honor. A successful banker who at an early age became possessed of an immense fortune, he did not care for luxury but devoted himself to the alleviation of human suffering. Wherever the Jewish race was oppressed, Sir Moses was sure to be at hand to aid his people by deed and counsel. A natural diplomatist he did not hesitate to seek audiences with oriental potentates,



whom he generally succeeded in persuading to take measures for the relief of their oppressed subjects. By his persuasion and example he succeeded in inducing other wealthy Israelites to make him their almoner; and thus he established a number of hospitals and other benevolent institutions, whose benefits are to be applied not only to Jews, but to sufferers of every race and nation. In his enthusiasm for the elevation of his race he even visited the Jewish people of Poland, who live in great squalor, and tried to convince them of the necessity of adopting cleanly habits. In this way Sir Moses Montefiore labored incessantly for his people and for humanity at large, and it was universally recognized as a well-earned honor when the Queen of England testified to his excellence by making him a baronet. It is not surprising, therefore, that his co-religionists should have seized the occasion of his hundredth birthday to do reverence to the man in whom their race has been so highly honored. Even in the synagogue in Lancaster, Pa., a Montefiore celebration was held, which was largely attended by Christians as well as Jews.

Though there can be no objection to the public recognition of the services of a good man, no matter what may be his race or nation, we think we observe a tendency among Jewish writers to employ this opportunity for the undue exaltation of their race. Lucien Wolf, an eminent essayist, declares that the Jews live longer than other people, and then proceeds to point out the reason as derived from their strict observance of the Mosaic law in matters of food. The whole argument might almost be compressed into the phrase: "Because the Jews do not eat pork, therefore some of them get to be a hundred years old." Now all this is certainly absurd. We do not doubt that the laws of diet enjoined by Moses were well suited to the climate of Palestine, and that in some countries their observance may still be of advantage; but that the Jews do not as a rule live longer than other people appears certain from universal experience. Though they are very careful as regards their food, which is generally of the most wholesome character, they have, in many in-

stances, habits which are not favorable to longevity. In northern Europe, especially, they live in the most crowded and offensive portions of great cities, and cultivate habits of personal uncleanness which many of them are not able to lay aside even when they emigrate to other countries. Besides, their constant intermarriages in small communities have a tendency to foster certain diseases to which these communities are subject. For these and other reasons we do not believe that the average duration of life is greater among the Jews than among other civilized races.

As is quite natural, Jewish writers refer with horror to recent popular uprisings in Russia and Germany, principally directed against the Israelites; and strive to make it appear that these occurrences were solely the result of religious bigotry. The Jews are represented as perfectly innocent and all the blame is cast upon the ignorant multitudes who injure them without provocation. Undoubtedly the Russian "persecutions" and the German "Judenhetze" are deserving of reprobation. Their occurrence was a great shame to the people who participated in them, and we cannot refuse our sympathy to Jewish sufferers. It is, however, an error to suppose that the motives of the people who engaged in these "persecutions" were solely or even chiefly religious. In Eastern Russia there are large numbers of Mohammedans who live in Christian communities in perfect harmony. If the religious prejudices of the Russians were as violent as has been represented we might expect to hear that these Mohammedans had been persecuted, but nothing of the kind has ever reached our ears. The opposition to the Jews is evidently mainly commercial. For generations the Jews have been almost exclusively devoted to trade, and have become so familiar with the subject that every available means of money-getting has fallen naturally into their hands. The Russian peasants are stupid and thriftless; the Jews keen and unscrupulous. It is charged that the members of the synagogue stand together as though they constituted a business corporation,



so that it is almost impossible for an outsider to compete with them. Their surplus capital they have lent to nobles and peasants at ruinous rates of interest, until a large portion of the land has become their property. The peasants do not understand "business" in the Jewish sense of the word, and accuse the Jews of having robbed them of their land and livelihood. They are consequently ready to believe any slander that may be uttered against them. When an epidemic breaks out they accuse the Jews of having poisoned the wells. When a mysterious murder occurs it is at once supposed that the victim was killed by the Jews who wanted to use his blood in making their Passover bread. It seems strange that any community could believe such atrocious falsehoods, but we must not forget that the Russian peasants are unusually ignorant and degraded. It is plain, however, that the main cause of their enmity against the Jews is commercial and not religious.

It is claimed by modern Israelites that they possess a higher degree of intelligence than other races, and for the proof they point to their wonderful financial prosperity and to the high positions which some of their number have recently come to occupy. No one will deny them a remarkable degree of acuteness. If money-making is the main object of life they have certainly solved the problem of attaining to it most speedily. Unfortunately, a large part of the world appears to have accepted this financial creed. The man who earns ten thousand dollars a year finds it hard to believe that he who earns but five hundred can be as talented as himself, though, in fact, in everything that constitutes true manhood, he may be greatly his superior. There was a time when learning, literary ability, personal excellence, self-sacrificing devotion, and many other things were regarded as vastly more desirable than wealth, and we believe they ought still to be so regarded. If it were otherwise ministers of the Gospel, who ought certainly to be intelligent, would prove to be the most stupid of men; for they voluntarily enter upon a calling which, in its legitimate exercise, can never

afford opportunities of financial success.

"Judaism," says Lucien Wolf, "teaches man how to live; Christianity assumes to teach him how to die." This appears to be a great admission, but the author does not so regard it. In fact, he assumes to care nothing for the world to come. To him, and to most of the people whom he represents, Judaism has ceased to be a religion in any proper sense of the word. It is rather a system which is expected to promote the temporal prosperity of its adherents. Its true religious life was taken up by Christianity, and though the ancient forms remained, they were cold and lifeless. The idea of the unity of God is traditionally retained, but the soul of the Israelite no longer prays for His salvation.

A system so bald and rationalistic must fail to satisfy the most thoughtful among the Israelites, and of late years large numbers of them have accepted Christianity. It is observed that when a Jew becomes a Christian he is likely to be more earnest and enthusiastic than those who were born in the Church. It is said that nearly one-half of the professors in the German Universities are converts from Judaism, and many faithful Christian ministers, in Europe and America are descended from the same race. It is possible that the great majority of modern Israelites may be compelled to pass through the wastes of utter unbelief; but we do not doubt the final fulfillment of prophecy. Though the process may not be completed until the fullness of the Gentiles is gathered in, we feel certain that the Jews will at last recognize the truth that their ancient stock is barren until it puts forth the blossoms of Christian faith. In every synagogue in the world they still utter the prayer, "Send the Redeemer to Zion." Though the meaning of the prayer appears to be hardly appreciated by those who offer it, we do not doubt that it will at last find its fulfillment in the acceptance of the true Redeemer, Jesus Christ our Lord.

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Towering expectations generally lead to disappointment.



## LITERATURE OF THE NURSERY.

BY THE EDITOR.

A few days ago, as we passed one of our public schools during the time of recess, we heard a bevy of young girls singing at the top of their voices:

"Open the gates as high as the sky,  
And let King George and the queen pass  
by!"

Of course not one of them thought of the words she was singing, for the song was a part of the play; but the contents plainly indicated the antiquity of the rhyme. More than a century has passed since King George ceased to rule over this land, but still the children are unconsciously singing his praises. Could there be a better example of the survival of the traditions of childhood?

There is a little Scotch song beginning:

"Bobby Shafto's gone to sea,  
Silver buckles on his knee,  
He'll come back and marry me,  
Pretty Bobby Shafto."

In the days of our childhood this song was very popular in the nursery, and we find on inquiry among the little folks that it is still remembered. A recent writer in a London paper explains that it was composed in 1761, in honor of Robert Shafto, Esq., who was at that time a candidate for Parliament. A picture of Mr. Shafto is still extant which represents him as an extremely handsome man, with long yellow hair falling down over his shoulders, in full accordance with the description in the song:

"Bobby Shafto's fat and fair,  
Combing down his yellow hair."

Is it not remarkable that more than a century after this otherwise unknown Scotch gentleman was laid in his grave our children should still be singing the praises of his beauty?

Everybody knows the ditty of "Little Jack Horner." It is said to be more than three hundred years old. When Henry the Eighth of England, seized the monastic estates, it is related that he ordered the Abbot of Glastonbury

to send him the deeds of the property of the convent without delay. In those days deeds were not recorded, and the loss of a deed was apt to entail the loss of the estate. The abbot was greatly puzzled to find out a way of safely sending these documents to the king, but at last it occurred to him to enclose them in a large pie, which the monks were in the habit of sending to the king at Christmas. This pie he gave in charge of a half-idiotic boy named Jack Horner, with strict injunctions to deliver it to the king in person. In this way the abbot supposed the deeds could be conveyed safely and without exciting suspicion.

On the way Jack grew curious as to the contents of the pie, and carefully raised a corner of the cover. When he found that it was full of papers, it, by some chance, occurred to him that it might be well to keep one of them for himself. It was the deed of a large manor which had hitherto belonged to the monastery. The pie with the rest of the documents Jack safely delivered to the king.

For some time the loss of one of the deeds was overlooked, and when the theft was finally found out Jack had forgotten all about the matter, and wore such an expression of innocence that nothing could be discovered. One of his relatives was, however, shrewd enough to hide away the deed, and to keep his own counsel about it. After the king's death it was found that the king had given deeds to all sorts of persons, and the monastic estates were generally confirmed to those who had the deeds in their possession. Then the Horner family came forward, presented the deed, and obtained possession of the manor. There was, however, a suspicion of the way in which the deed had been obtained, and some one wrote the verse:

"Little Jack Horner  
Sat in a corner,  
Eating a Christmas pie;  
He put in his thumb,  
And he pulled out a plum,  
And said, what a good boy am I."

Jack had, indeed, pulled out a plum which was highly valued by those who came to enjoy it.



There is another nursery rhyme which is believed to date from the time of the English Reformation. As we learned it in childhood it runs :

"Robbin, O Bobbin, the big-bellied hen  
Ate more victuals than three-score men,  
A cow and a calf, an ox and a half,  
A church and a steeple, and all the good  
people,  
And yet he complained that his belly was  
not full."

This appears to be a piece of nonsense, and rather coarse at that; but there are those who insist that it is not without a meaning. According to these writers the "big-bellied hen" was the fat King Henry the Eighth, who seized the property of the church, and thus may be said to have eaten "the church and the steeple and all the good people."

However this may be, the wonder is that these little ditties should be handed down from one generation to another for so many years. Fairy tales, we know, have been preserved by tradition from the remotest ages, but the case would seem to be more surprising with these trifling ditties, which appear to be as fragile as bubbles on the water. Yet there is a lesson which may be learned from the fact of their continued existence. It is the importance of carefully attending to the early training of children. It is then that the memory is most tenacious, and whatever the child learns it will retain, whether it be good or evil. Teach the little ones the promises of God's word, and they will remain to bless their souls forever. The mind of a child is a beautiful vase; let us see to it that its contents are made fragrant by the flowers of immortality.

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### THE CHRISTIAN IDEA VERSUS THE LATIN.

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BY THE REV. HIRAM KING.

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Cæsar Augustus stood on the pinnacle of the temple of Old-world history,—if history that may be named, which is so malformed and incapable—and looked abroad with infinite pride from the solitary altitude upon his vast outlying empire of many nations. Cæsar was evolved from the inner life of his

age, and represented fully the world he dominated. But he failed, when all was done, to avert the dangers which threatened the social order—he must necessarily have failed, with all his high-sounding titles. Although at the end of life he vaingloriously imagined that he had "acted his part well," he had really proven himself utterly incompetent to secure the State against the dreaded disintegration, and to insure it the Roman immortality aimed at. Certainly, failure here could not have been averted. Cæsar's world, at the best, was but a *constructed* unit, formed by mechanical addition. Its integrity, if it may be so named, was political and not historical. It was fused into unity in the flame of battle as this swept across the nations. The unity of the Roman world was enforced under conquest, and was, at the most, a mere *collocation*, battered into some sort of rotundity by military engines. Spear, and bow and battle-axe, and catapult, to say the least, are but indifferent historical factors.

The Latin Idea was capable, indeed, of producing nothing more than external aggregation—even in its utmost scope under this intrenched omnipotence—for it is totally wanting in true historical potencies.

Cæsar's greater Rival entered the world amid the humblest circumstances—a manger was the royal couch and His existence was unrecognized. Only to a company of very humble shepherds was the proclamation made as to His birth and regal quality. The Latin Idea had unified the Old world, and thrown around it a vast line of steel and Roman valor to insure its perpetuity, but Cæsar's military precautions could not totally restrain ideas of their native freedom, and it came to pass that, He whom the angel announced as Christ the Lord, was the advent, really, of an *idea* as much as a person. He was, in truth, the personal utterance from out the supernatural world of the One, Great, Genetic Idea for all time, out of which, as from the omnipotence of God, are evolved the ten thousand potencies that give volume and direction, and impetus to the great stream of life in its course along the ages.



The idea, uttered by Jesus Christ into the world from the supermundane realm, is illustrated best in its concrete relation to Himself from first to last. The representative of the Latin Idea appears at intervals along the course of political history, always, and of necessity, with a change of identity,—now Augustus is master of the world, then Constantine focalizes the Roman power into unity from out the reigning distraction, and then again Napoleon becomes the political Autocrat. Not so the Immortal Founder of the greater empire of Christianity. He alone represents the Christian Idea, and carries it into effect perpetually. It could not even have an existence, at all, apart from His person.

In one view this concrete utterance from the bosom of the spiritual world is sovereignty. As to the Lord's exaltation from the humility of His birth, it is recorded that He ascended along the scale of the angelic orders far above the mightiest princely potentates of them all. As to geographical extent, it was anciently foretold that He should wear the crown of the nations, and that His dominion should encompass the planet. As to duration, it is written that He must reign until He has put all enemies under His feet. As to actual scope, it is prophesied that His Kingdom shall unify the realm of creation. The denizens of Heaven and Earth and Hades bowing the knee in allegiance before Him.

What is, however, matter of mere prophecy here, is portrayed most vividly in the awfully sublime vision of John. In the final scene, but one, of the great Eschatological tragedy, the Invincible Captain appears, having a name written on his vesture and on his thigh, KING OF KINGS, AND LORD OF LORDS, with flaming eyes, and mounted on a white charger, marshalling the armies of Heaven for the last, great conflict with the direful foe. The Apocalyptic Kaleidoscope is shifted, and lo! He is seen sitting on a great white throne. Satan has made the supreme and final effort to unify the earth under his power and achieve the supremacy of death. He had gathered together Gog and Magog—a numberless host—from universal mankind, to lay siege to the

citadel of man's immortality itself, in bold defiance of the engirdling omnipotence of God. The mighty foe had massed the strength of his entire Kingdom—demoniacal and human—about the camp of the saints. He staked all on the mighty issue and has lost. The military power of perdition has melted away, utterly, before the Celestial tornado that broke in a sea of flame over the dark-browed legions, and Satan himself is not again secured in chains as a prisoner of war, but has been precipitated to his final destiny.

Cæsar conquered the world by piecemeal. Alexander could do no more than bewail the limit of his ambition, for he could neither create, nor yet transport his invincible phalanx to another world. But the King here seen enthroned amid the concluding scenes of history, has not only broken the focalized power of a foe that was omnipotent among men, and has swept his embattled forces, in irretrievable disaster, back to his native perdition, but He consummates His triumph in the total transportation of the world He has conquered. In this view the great Idea is regeneration. He frowns over the Heaven and Earth of Nature, and they collapse into chaos. He makes proclamation of His resolution to make all things new, and lo! a new Heaven, without sun or moon, but effulgent with the glory of God, is unfolded to overarch creation. A new earth is evolved from the ruins of the old, and swung into the perpetual orbit of man's immortality. He plants a garden for the race in the new Eden, but immeasurably more glorious and delightful than that lost in the old. The river that watered the former Paradise has now become a mighty river of life, flowing out from the throne of God and the Lamb, and pours forth into infinitude. The solitary tree of life has been multiplied into an endless avenue of fruit-bearing trees, bordering either bank of the wondrous stream, for the subsistence and healing of the nations. Mankind, banished for evermore from the first Paradise—for the entrance to that has been perpetually defended against their return by the menacing cherubim—have now been placed in the new garden as the sphere of integral



existence, reaching, thus, their most glorious destiny in the presence of God, to reign forever and ever.

Such, in epitome, is the Christian Idea, more especially in its concrete development along unknown ages to the grand consummation of the final triumph of Jesus Christ, as all this is made to pass in panoramic review, under the prophetic lens of the sacred writings. It is not at all difficult to see that the exponent of the Christian Idea stands out in the broadest possible contrast to the representative of the Roman world. The age as truly gave birth to Jesus Christ as it produced Cæsar, for it brought the "fulness of time" for His supernatural conception by the Blessed Virgin, but unlike the imperial Roman, He did not fall a victim to his times together with his empire. Kings and Kingdoms are unavoidably swept beneath the surface of political history, but this unique monarch really controlled the on-rushing order of the world into which He descended, except in so far as He voluntarily relinquished His supremacy. He even had created Cæsar and the Universe together, and directed the age toward the consummation of His human birth. He surpassed, vastly, the lofty pretensions of even the haughty and imperious wearer of the Roman purple, for the Idea, of which He is personally the utterance, embraces in its scope the universe and Deity. The sceptre fell from the relaxing grasp of Cæsar and he died in a royal palace to reign no longer. Jesus Christ was murdered on a Roman cross under the pretext of an impossible crime, and grasped the sceptre of a Kingdom—not of this world at all, and yet embracing all the nations—to reign until the ultimate unification of Heaven and Earth shall be accomplished. The selfishness of Roman ambition unified the old world under the shock of battle. Infinite benevolence imbedded the lodestone of Divinity at the upper pole of the world for man's centre of gravitation; canopied the fatherhood of God over humanity, and shouts, imperatively, the recreative fiat at the font of Christianity; for, the utterance of the Great, Trinal, Baptismal name must roll in thunder along the ages of history, regenerating the race on Earth into the

unity of the Kingdom of Heaven, until He who was the lowly subject of Augustus, but gathers up in Himself all the tremendous significance of the age of the first ruler of Imperial Rome, shall unify for evermore, the limitless empire of divinity in the resurrection of the dead and the regeneration of the material universe.

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### CHARITY.

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The rich man gave his dole, not ill content  
To find his heart still moved by human  
woe;  
The poor man to his neighbor simply lent  
The scanty savings he could scarce  
forego.  
The one passed on, and asked to know no  
more:  
The other's wife all night, with pity brave,  
That neighbor's dying child was bending  
o'er,  
And never deeming it was much she  
gave.  
Oh! God forgive us that we dare to ask  
Solace of costly gifts and fruitless sighs!  
Scorn on the sigh that shuns the unwelcome  
task,  
The dole that lacks the salt of sacrifice!  
No gilded palm the crushing weight can  
lift;  
No soothing sigh the maddening woe can  
cure;  
'Tis love that gives its wealth to every  
gift;  
Ill would the poor man fare without the  
poor!

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### A CURIOUS BOOK.

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The most curious book in the world is one that is neither written nor printed. Every letter of the text is cut into the leaf; and, as the alternate leaves are of blue paper, it is as easily read as the best print. The labor required and the patience necessary to cut each letter may be imagined. The work is so perfect that it seems almost as though done by machinery, but every character was made by hand. The book is entitled "The Passion of Christ." It is a very old volume, and was a curiosity as long ago as the year 1640. At this time it belongs to the family of the Prince de Ligne, and is kept at a museum in France.



## OUR CABINET.

### CHRISTMAS.

The festival beloved of old and young is once more here. The very sound of its name is dear to our hearts—a name that seems written in letters of gold, and wreathed all around with cedar and ivy and holly—the crimson of love, the fadeless, fragrant verdure of sweet, undying memories. It is, to young hearts, a rich, bountiful present, from which they turn only to look forward through an endless vista of Christmas times to come, all glowing with rosy light, like mountains under the early morning sunshine. To us who are farther advanced in life's journey, it is a treasure-chamber of memory, haunted by the sweet spirits of those who once presided over our festival joys, and reflected Heaven's own light upon us from their kind eyes.

All beautiful, all joyous, all holy things cluster around the Christmas-tide, like flowers around their stem; on it all Christendom has lavished its love, its poesy, its labor—the gold, the frankincense, the myrrh, are all its own. The dear German fatherland and merry old England, yea, all climes, from the land of the Aurora Borealis to the soil beloved of the sun, have hallowed it with legends of beauty and mirth. To it, this prince among festivals, all seasons, all arts, all tongues, pay tribute. Like some Gothic cathedral, it rises among other days; its ground-work the eternal verities of Christian faith, the Living Truth, who is all our comfort in life and in death; its countless arches all adorned with manifold forms of grace and beauty, and every spire pointing heaven-ward.

Christmas—the festival of the Advent of Christ. Could any season be more appropriate for its celebration? One by one the beauties of earth have faded; its tender blossoms of hope have withered; its mature luxuriance, in summer so glowing, so strong, has wasted away as our own bodies do under “life's fitful fever;” its harvests have been gathered, its fields are bare; and the winds seem to bring to our ears, now the regretful

sighing of guardian angels, now the howling of demons, exultant over desolation.

Such was our life,—such the life of the world; then into this “winter wild” came the Christ-child—and lo! all is changed.

The days have dwindled away to their shortest span; the light has waned with the year, but now, ere the old year has quite passed from us, the ebbing tide of light begins to flow again; the tide that we know will bring back all the departed glory and abundance of the year. Here, at this turning point, comes Christmas, calling us to praise the Sun of Righteousness, the true Restorer of all things. Here over our winter is shed the hope of unfading spring, the glory of endless summer; here our darkness is turned into “sacred, high, eternal noon.” No wonder, then, that here loving hearts pour out their boxes of costly spikenard; no wonder that the “fir, the box, and the pine,” are brought together “to beautify the sanctuary,” the true home of “peace on earth;” no wonder that by feasting and by gifts, Christian souls strive to give expression to “good will toward men.”

Oh, pure and holy festival of Love Divine, at thy approach may envy, hatred, revenge, and all uncharitableness, crawl away and hide their reptile heads! At thy approach may old feuds be forgotten, old wounds be healed, and hearts weary of the cares and evils of the world, grow young again! At thy approach may sweet Christian Charity, and gracious Liberality, shake their wings free from the sordid dust of earth, and spring up to renewed life and activity. that the hearts of the widow and the fatherless may be gladdened, and that all men, filled to rapture with the love of Him who “came in the flesh with great humility,” may join voice and spirit to echo back the old, yet ever new, song of angels,

“Glory to God in the highest!”

R. H. S.



## OUR BOOK TABLE.

HONEST WULLIE. *By Lydia L. Rouse. American Tract Society, N. Y. Price \$1.25.*

This is a very interesting book, made up of two stories of Scottish life. In the second of these, entitled "Effie Patterson's Story," the heroic devotion of the Covenanters is so graphically depicted that we feel sure the book will be a great favorite with the descendants of that noble people. The whole book is well written, and deserves a wide circulation.

TEACHING AND TEACHERS, OR THE SUNDAY SCHOOL TEACHER'S WORK AND THE OTHER WORK OF THE SUNDAY SCHOOL TEACHER. *By H. Clay Trumbull, D.D., Phila. John D. Wattles, publisher, 1884..*

The author of this book has enjoyed special advantages for becoming familiar with the details of Sunday School work, and has produced a volume which deserves to be in the hands of every teacher. If all the teachers of a school could be induced to read it, so that its methods could afterwards be discussed at teachers' meeting, we feel certain that its influence for good would be plainly perceptible. It is a pleasure to read so excellent a book, and this pleasure is enhanced by its magnificent typography.

DAVID STRONG'S ERRAND. *By Mrs. Nathaniel Conklin. Philadelphia. Presbyterian Board of Publication.*

This is an unusually interesting work. The characters are well drawn, and the story well told. It teaches an excellent lesson of devotion and self-sacrifice, and we hope it will command the popularity it deserves.

VACATION DAYS AT FOXWOOD. *By Elizabeth P. Allan. American Tract Society, 150 Nassau Street, New York.*

Foxwood is said to be a boarding-school in Virginia, and this book relates the experiences of several of its boys during vacation. Of course, the story is principally intended for boys, who never weary of reading adventures in field and forest. In the most pleasant manner the author manages to convey precious religious instruction by the way, and the effect on the youthful reader cannot fail to be excellent.

A GOOD CATCH; OR, MRS. EMERSON'S WHALING CRUISE. *By Helen E. Brown. Philadelphia. Presbyterian Board of Publication, 1334 Chestnut St.*

We are assured that this story is literally true, being drawn from the journal of Mrs. Emerson during her four years cruise in the ship *Caledonia*. The style is simple and

unaffected, and the descriptions appear to be true to nature. We have found the book interesting, and think it will do good.

THE POACHER'S DAUGHTER. *Translated from the French by Anne H. Giles. Presbyterian Board of Publication. Price \$1.00.*

This is a charming story of rural life in France. The peculiar characteristics of the peasants of that country are well depicted, and all the scenery is true to nature. The self-sacrificing devotion of the heroine renders her an excellent model for the youthful readers of the tale.

HALF HOURS WITH THE LESSONS OF 1885. *By Twenty-four Presbyterian Clergymen. Price 85 cents. AND THE WESTMINSTER QUESTION BOOK FOR 1885. Price 15 cts. Philadelphia. Presbyterian Board of Publication.*

"Half Hours" is really a volume of permanent value. The ministers who have contributed to it are among the most eminent in the Presbyterian Church, and it is plain that each one has sought to do his best. As suggestive of themes for lectures on the lessons we regard this volume as extremely valuable.

ST. NICHOLAS for November is before us. It is an interesting number, and is equal to, if not in advance of its predecessors. It cannot help but interest the young people. The Century Co., New York.

THE CENTURY for November, contains an unusual variety of short articles, many of which are very interesting. Wm. D. Howells begins a new story, "The Rise of Silas Lapham," which bids fair to be a very able work. An article on "The Battle of Bull Run," by G. T. Beauregard, has great historic value on account of the position of the author in the dreadful conflict which he describes. George Ticknor Curtis contributes a timely article on "How shall we elect our Presidents?" There is the usual variety of Poetry, Fiction, and Bric-a-Brac, and the illustrations are of the highest order.

A GREAT many people, worried and discouraged under apparently adverse dispensations of Providence, seem to think that the Bible says: "Well done, good and successful servant." That is not the way the promise reads; it is this: "Well done good and faithful servant." It is the one who is "faithful," whatever may be his possessions or position in life, who is to receive the crown of glory. Take courage, faint-hearted and desponding one!—*Presbyterian Banner*.



## SUNDAY-SCHOOL DEPARTMENT.

## OPENING THE GATE.

The following article contains a hint which many boys may profit by. There are too many youths who sit down and wait for others to "open the gate" for them when they meet with any difficulty, instead of using their own hands and strength in removing the obstacle:

"I wish you would send a boy to open the gate for me," said a well-grown boy of ten to his mother, as he passed with his satchel upon his back, and surveyed its clasped fastenings.

"Why, John, can't you open the gate yourself?" said Mrs. Easy. "A boy of your age and strength ought certainly be able to do that."

"I could do it, I suppose," said the child, "but it's heavy and I don't like the trouble. The servant can open it for me, just as well. Pray, what is the use of having servants, if they are not to wait upon us?"

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the Academy he drew from his satchel his arithmetic and began to inspect his sums.

"I can not do these," he whispered to his seat mate; "they are too hard."

"But you can try," replied his companion.

"I know I can try," said John, "but it's too much trouble. Pray, what are teachers for, if not to help us out of difficulties? I shall carry my slate to Professor Helpwell."

Alas poor John. He had come to another closed gate—a gate leading in to a beautiful science, "the laws of which are the mode in which God acts, in sustaining all the works of His hands"—the science of mathematics. He could have opened the gate and entered in alone, and explored the riches of the realm, but his mother had injudiciously let him rest with the idea that it is as well to have the gates open-

ed for us as to exert our strength. The result was, her son, like the young hopeful sent to Mr. Wiseman, soon concluded that he had no "genius" for mathematics, and threw up the study.

The same was true of Latin. He could have learned the declensions of the nouns, and the conjugations of the verbs, as well as other boys of his age, but his seat-mate very kindly volunteered to "tell him in class," and what was the use in *Opening the gate* into the Latin Language when another would do it for him? Oh, no! John Easy had no idea of taxing his mental or physical strength when he could avoid it, and the consequence was that numerous gates remained closed to him all of his life to come—*gates to honor—gates to riches—gates to happiness!* Children ought to be early taught that it is always best to help themselves —

*Exchange.*

## A RAVEN'S AMUSEMENT.

Ravens are amusing thieves, who steal for the pleasure of hiding the stolen articles. An English gentleman who owned a pet raven, cut down a rotten plum tree. It was found to have been hollow to the core, and the hollow was discovered to be a sort of "robber's cave" for the use of the raven. Out of this hollow was taken a basket full of things—the accumulation of months—that had been stolen and hidden away by the raven. The hoard was of a most miscellaneous character—spoons, knives, thimbles, and pens; a pair of scissors, a comb, a bundle of boot laces, a meerschaum pipe, two vesta boxes, etc.

Leaving the things on the ground beside the fallen tree, we got hold of Monsieur Corvus Corax and laid him down quickly beside these proofs of his dishonesty.



## LESSON X.

## THIRD SUNDAY BEFORE ADVENT.

Dec. 7th, 1884.

## DRUNKENNESS. Prov. 23: 29-35.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

GOLDEN TEXT: Be not among winebibbers. Prov. 23: 20.

CENTRAL TRUTH: Touch not, taste not, handle not. Col. 2: 21.

## NOTES.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20:1. Verse 29. Woe, sorrow—these are the fruits of intemperance. Poverty, sickness, dishonor are parts of the sorrow. Contentions—wranglings and quarrels. Strong drink makes men quarrelsome. Babbling—silly talk. Wounds without cause—without good reason. Redness of eyes—blurred eyes. 30. Tarry long—late into the night. Wine—(yayin) this is the general term for all sorts of wine. Mixed—spiced, drugged. 31. Look not—go not where it is—avoid seeing it. Giveth color—sparkles. Moveth aright—“glideth down smoothly.” 32. Biteth—how true! In the end it bites and stings. 33. Behold—the drunkard sees strange objects—things that would shame him when sober. 34. The unsteadiness of a drunkard is vividly portray-

ed; he reels to and fro. 35. Felt it not—intoxication makes a man insensible to pain, at the time. The aches come afterwards; the worst is, *delirium tremens*. When shall I awake? Omit interrogation, and read: When I shall awake, I will seek it (the wine) yet again. The drunkard goes after his cups. The habit drives him on.

The evils of intemperance are: It injures the body; ruins the soul; unfits for daily duties; brings poverty; leads to bad company; destroys religion and morals; injures the family; tempts others; leads to crimes; fills poor-houses and prisons.

The cure: (1) Do not begin the habit; taste it not; “be temperate in all things.” (2) “This kind goeth not forth, but by prayer and fasting”—or abstaining.

## QUESTIONS.

Verse 29. What six woes of wine-drinking are named? What is babbling? Contentions?

30. Who have woe? What is mixed wine? Is this worse than grape-juice?

31. What rule of conduct is here given? Does “looking” lead to desire? Is the drink-habit formed at one step, or gradually?

32. What will drink do at the last? Is drunkenness forbidden in the Bible? (Isa. 5:11—22; Eph. 5:18). What is the central truth? Are drunkards excluded from heaven? (1 Cor. 6:10).

33. How does the drink-poison act on the mind? Does it render people lustful and shameless?

34. To what is a drunken man compared? Why?

35. What is the disease in which horrible sights are seen? What will the drunkard do as soon as he awakes from his stupor? Are drunken men often stricken? Is it right to abuse such unfortunates?

Mention the causes of intemperance.

Mention the cure.

## REVIEW-QUESTIONS. (School in Concert.)

What are some of the evils of intemperance? (Verse 29). What, in v. 32? What polluting effect has drink? (v. 33). What is said of the strength of habit? (v. 35). What rule ought you to follow? (v. 31). Repeat the golden text. The central truth. Prov. 20:1. What

punishment does intemperance inflict? (v. 32). Can a drunkard be a Christian? Can he enter heaven? Will you form the sinful habit? Do you drink “moderately”? Are you safe, then?

## CATECHISM.

Quest. Why must he in one person be also very God?

Ans. That he might, by the power of his Godhead, sustain, in his human nature, the burden of God's wrath; and might obtain for and restore to us, righteousness and life.



## LESSON X.

December 7, 1884

## Third Sunday before Advent.

This lesson contains warnings against intemperance. Notice first, its effects upon the drunkard.

V. 29. *Who hath woe? Who hath sorrow?* The two words in Hebrew express great distress. *Who hath contentions?* "When the wine is in, the wit is out, and the passions up; and thence some drunken scuffles, and drunken disputes over the cups."—Henry. "Nearly all the murders and brawls are caused by liquor, and more than half of them take place in liquor saloons." *Babbling*—silly talk, meaningless, and about matters of which the drunkard knows very little. *Wounds without cause*—received in the service of their lusts, and without good reason or profit. *Redness of eyes*—blood-shot and bleared.

V. 30. *They that tarry long at the wine*—or at any strong drink, such as beer, rum or whiskey. These have babblings, quarrels and angry contentions.

*They that go to seek mixed wine*—wine made stronger by admixture of foreign substances. "The chemical analysis of the liquors used by the people in this country shows that they drink alcohol, arsenic, alum, aloes, bitter almonds, blood, chalk, cherry laurel water, cocculus indicus, copperas, gypsum, herrbane, isinglass, lime, lead, logwood, nux vomica, opium, oil of vitriol, oil of juniper, oil of turpentine, tobacco, sugar of lead, rosin, etc."—*S. S. Journal*.

No wonder that a short time ago an inebriated young man died soon after drinking a pint of such "stuff," which was presented to him by a bar-keeper on condition that he would swallow it as a single dram!

"Let me tell you what a gallon of whiskey cost," said a Judge after trying a case. It "made two new murderers; it made two wives widows; and made eight children orphans." "The statistics of some of our prisons show that seven-eighths of their inmates reached their wretched position through drunkenness."—*Century (Magazine)*, 1883.

Vs. 31–32. *Look not upon the wine.* This is equivalent to a command of "total abstinence." Wine is a *deceitful* tempter. It looks very nice and good—attractive to the sight and agree-

able to the taste, but it bites and stings. *Look not* upon it—keep out of the way of temptation—avoid "moderate drinking," so-called, do not *sip* at it. The steps are as follows: (1) Keeping bad company; (2) Sipping the wine; (3) drinking to excess; (4) drunken carousals. "*Nine-tenths*, if not ninety-nine hundredths of those who use alcoholic stimulants, do it in the first instance, and often for a long time, not from appetite, but from *deference to fashion or custom*."—*Bishop Potter*.

*Stingeth like an adder*—the deadliest serpent, which lurks in the sand, coiled up and ready to dart at any one passing.

"Oh, the invisible spirit of wine!  
If thou hast no name to be known by,  
Let us call thee *devil*!"—*Shakespeare*.

Young men often ask what harm there can be in a social, moderate glass of wine. Not much *at first*, perhaps; but *at the last* it biteth.

Vs. 33–35. *Eyes shall behold strange women.* Intoxication has a maddening effect. "Behold" here means, "look upon with evil intent." Intemperance involves moral defilement.

*Utter perverse things*—wild ravings. The meaning of the word *perverse* is, turned upside down,—"*topsy-turvy*." What ridiculous incoherent nonsense drunken men talk.

*Lieth upon the top of a mast*—rocked to and fro, and liable to be drowned at any moment. This denotes the *staggering* state of a drunkard. A worse state follows, when he is *stricken and beaten*. Hear the inebriate's contemptuous answer to the admonitions of those who warn him of his sickness and wounds: *I was not sick! I felt it not!* Advice and warning are of little use *after* the drink-habit has been formed. The habit dulls the conscience, hardens the heart, weakens the will, and in the end destroys the power to resist.

*When I awake, I will seek it yet again.* Such is his reply to persuasion. "This is a true picture. One of the greatest punishments of drunkenness is this *insatiable appetite*, that, in spite of all warnings and in the face of all consequences, the drunkard returns again to his cups. The victims of intemperance will trample over everything to reach strong



drink. Put wife and children in the path before them, and they cast them aside. Put respectability, and honour and manhood there; they gaze at them a moment and fling them away. Bring Christ and Heaven and Salvation to withstand their downward way, and they trample them under their feet. Lay remorse, with all its coiling serpent tongues and scorpion stings in the path, yet they walk on. Pile up miseries, sorrows, pains, diseases before them, yea, point out in the way before them the ghastly form of death, and still they go on—for *they must have Rum!*—*Peloubet.*

“Oh God, that men should put an enemy in their mouths to steal away their brains!”

*One path of safety* there is; never drink! Avoid “treating.” Touch not strong drink!

“It is estimated that in the United States and Territories, 130,000 places are licensed to sell spirituous liquors, and 390,000 persons are employed in these grogshops. If we add to these the number employed in distilleries and wholesale liquor shops we shall have about 570,000—while there are but 150,000 ministers and school teachers. While one class is labouring to advance the country in moral and spiritual life, the other plies *the work of death!*”

“The *clergymen* cost the United States \$12,000,000 annually; the *criminals* \$40,000,000; the *lawyers* \$80,000,000; *intoxicating drink*, to satisfy and increase depraved appetites, \$700,000,000! The liquor traffic annually sends 100,000 to prison, reduces 200,000 children to a state worse than orphanage, sends 60,000 to a drunkard’s grave, makes 600,000 drunkards, and brings woe, disease, misery, crime, and premature death all over the land.”—*National Temperance Almanac.*

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### PAPER.

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One-third of the paper consumed in the world is made in the United States by one thousand mills, each averaging two tons daily. The four thousand paper mills in the world make annually a million tons of paper—one-third of which is used for newspapers. Holyoke,

on the Connecticut river, is called the “Paper City.” It turns out daily one hundred two horse wagon loads of beautiful papers of various tints. At Castleton, on the Hudson River, millions of postal cards are made each year for the Government out of wood pulp. Paper has become as great a necessity as iron, and is employed in fully as many ways. Scores of railways use paper car-wheels. Stoves and chimneys, even are made of paper. It is used for pencils, for lumber (in imitation of mahogany), for roof tiling, jewelry, bronzes, false teeth, water cans, row boats, flour barrels, powder kegs, clothing, shoes collars, blankets and carpets. A fashionable New York lady once gave a party at which the women wore paper dresses. A paper house was exhibited at the Sydney Exhibition, the doors, floors, and furniture being made from paper. In Sweden paper thread is made. Thin silk paper, with tasteful designs painted in oil, pasted on common window-panes, makes an admirable imitation of stained glass. Paper dipped in chloride of cobalt makes the “barometer flowers,” which are blue in fair weather and change to pink on the approach of rain.—*St. Nicholas.*

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### PERFECTLY ACCURATE.

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In these days of half-truths and whole lies it may be well to recall a statement of the meaning of the words “perfectly accurate” which is ascribed to the famous Cuvier. One of his students defined a crab to be “a red fish that walks backward.” Whereupon Cuvier is said to have criticised as follows: “The crab is not a fish; it is not red; it does not walk backward. With these exceptions your definition is perfectly accurate.” Remember this definition of perfect accuracy throughout the political campaign upon which we have entered. Do not rashly believe everything that may be stated. Dismiss those sweeping statements which begin with “It has been conclusively proved, without the shadow of a doubt, that Mr. A. is a rascal, Mr. B. a cheat, Mr. C. an utter knave.” Beware of some kinds of “perfect accuracy.”—*Moravian.*



## LESSON XI.

## SUNDAY BEFORE ADVENT.

Dec. 14th. 1884.

## VANITY OF WORDLY PLEASURE. Eccles. 2: 1-13.

1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity.

2 I said of laughter, *It is mad*; and of mirth, *What doeth it?*

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces: I

gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of spirit, and *there was no profit under the sun.*

12 And I turned myself to behold wisdom, and madness, and folly: for what *can* the man do that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

**GOLDEN TEXT:** Wisdom excelleth folly, as far as light excelleth darkness. V. 13.

**CENTRAL TRUTH:** Life without God is a failure.

## NOTES.

The Book of Ecclesiastes was written by Solomon in his later years. The title signifies Preacher. The book is a record of his experience in his search for the true object of life. He made several experiments, some of which were not wise. The pleasures of the world he found especially vain; they do not satisfy the soul.

Verse 1. *Prove thee with mirth*—test fun, laughter, and see whether it will satisfy. *Vanity*—emptiness. 2. *Mad*—silliness is a

characteristic of insanity. *What doeth it*—bestows no solid good. 3. *Unto wine*—a still more dangerous experiment. *Lay hold on folly*—a life of so-called pleasure. 4. *Great works*. (See 1 Kings 7: 1-12; 9: 15-19.) 11. All his possessions were *vanity*. 12. *Behold wisdom, madness, and folly*—contrasting them to see which is best. *The man after the king*—no man could have more worldly pleasures and treasures than King Solomon. 13. *Wisdom excelleth folly*—a true saying.

## QUESTIONS.

What Book do we now study? Who wrote it? When? Of what is it a record? For what did he search?

Verse 1. What is meant by proving with mirth? Where did he seek happiness? What did he find? Is all pleasure disappointing? Does Christ give true and lasting joy?

2. What does he say of laughter? What cannot pleasure give?

3. What did he next try? Was this running a great risk? Did he find true pleasure in the cup?

4-8. Where did he then try to find happiness? Tell some of his "great works." What

"houses" did he build? Did he possess much gold and silver?

9-11. In what things did he excel other men? Was he able to gratify all his desires? What does he say of his wealth and labors? What is "vexation of spirit?" Did all "profit" him?

12-13. To what did he then turn? What two courses of conduct are contrasted with each other? To which is the preference given?

Where only can we find true happiness? (John 4: 13-14.) Need life be "vanity and vexation?"

## REVIEW QUESTIONS. [School in concert.]

In how many ways did Solomon seek happiness? Did he find it? What did he pronounce all pleasures and treasures? (V.

11). Can no true happiness be found? Where? Are you seeking it?

## CATECHISM.

Quest. Who then is that mediator, who is in one person both very God, and a real righteous man?

Ans. Our Lord Jesus Christ, who of God is made unto us wisdom and righteousness, and sanctification, and redemption.



## LESSON XI.      [ December 14, 1884.

## Sunday Before Advent.

"We have in the Book of Ecclesiastes a review of the *whole experience of Solomon's life* based on the recognition of the fear of God; the review of a religious philosopher, rather than of a spiritual believer. It gives the experience of a man who tasted every form of *pleasure*, and pronounces all to *end in disappointment*. The real object seems to be, by showing the emptiness of all things earthly, to force those who follow his argument to deduce the absolute *necessity of a future and better existence*."—Kitto.

It is an interchange of voices, higher and lower, mournful and joyous, within a single human soul. It is like the struggle between the two principles in the Epistle to the Romans.\* \* Every speculation and thought of the human heart is heard, and expressed, and recognized in turn. The first prevailing cry is that of *weariness and despair*--(vanity of vanities, all is vanity). But along with this unbelieving cynical distress are other voices gradually getting the better.\* \* \* There is a yet simpler and nobler summary of the wide and varied experience of the manifold forms of human life, as represented in the greatness and fall of Solomon. 'Let us hear the conclusion of the whole matter.' For all students of ecclesiastical history, for all students of theology, for all who are about to be religious teachers of others, for all who are entangled in the controversies of the present, there are no better words to be remembered than these. They are the true answer to all perplexities respecting Ecclesiastes and Solomon; they are no less the *true answer to all perplexities about human life itself*. 'Fear God, and keep His commandments; for this is the whole duty of man.' 'For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.'"—Stanley.

"The record of this lesson is part of Solomon's endeavor to find *happiness* outside of and *apart from religion*. That experiment has often been made." Solomon tried *four* ways; and each one ended in failure, and led to the despairing cry: *vanity of vanities; all is vanity!*

We may state the subject thus: THE

## VAIN SEARCH FOR SATISFACTION OF THE SOUL.

I. In chapter 1 : 13-18 we read of the *search in the fields of knowledge or science*. He tried to find satisfaction in worldly wisdom, in the knowledge of Nature and its laws. But it did not satisfy him.

II. *The search in the path of pleasure, so called: v. 1. I will prove thee with mirth*. He sought pleasure as many persons do; but pleasure without wisdom. When the man of wisdom turned himself into a mere pleasure seeker, he took a great downward stride. *Therefore enjoy pleasure* Here we see a man who left his study and went to the play-house, amongst the wits and gallants, in pursuit of mirth and pleasure. But he soon learned that *this also is vanity!* He found it hollow and empty.

V. 2. *Laughter is mad; mirth can do nothing*.

III. *The search among sensual delights*.

V. 3. *Give myself unto wine; this lower stride*. But he tried to hold on to *wisdom*. He would not be a brutish drunkard; only a moderate drinker; wise enough to keep sober! Many have thought they could do that, but became drunkards nevertheless. They could not restrain themselves. Here also Solomon made a third complete failure; and it is he who says the hardest things against wine-bibbers. He felt the bite.

His purpose was to give himself to wine, yet acquainting his heart with wisdom. It does not appear that Solomon himself drank to intoxication. He tried an *experiment* to see if in this there was any profit, anything satisfactory. He did not plunge headlong into coarse, fleshly gratification, but tested with calm reflection and in a composed way, whether real contentment was to be secured by means of sensual joys.

*And to lay hold on folly*. Not folly in the absolute sense, but mainly that foolish sensual pleasure referred to in v. 2—giving the reins to pleasure and living thoughtlessly.

*Till I might see what was that good*. By trying several methods he might find out the true way to contentment and satisfaction. "He went over to the enemy's country, not as a deserter, but as a spy, to discover the nakedness of



the land." "It was a dangerous experiment. He went as a spy, but turned into a traitor. He sought the true way, in false paths, and was lost in the forest."

IV. *The search amid luxury, wealth and worldly greatness.*

Vs. 4-11. *Great works, houses, vineyards, pools, gardens, &c.* His own dwelling house was 13 years in building, and called the King's house. He also built a palace for Pharaoh's daughter, who was one of his wives. Besides these palaces, he also built large cities—Millo, Hazor, Megiddo, Gezer, Bethhoron, Boolath, and Tadmor (Palmyra) in the wilderness. The ruins of Palmyra (city of Palm-trees) are still the objects of wonder and admiration.

*The vineyards* are referred to in the Song of Solomon, 8 : 11.

*Made me gardens and orchards* (literally, paradises). There were three such parks: one near Jerusalem, called the King's Garden; a second, on a larger scale, a short distance from Bethlehem, where were the Pools of Solomon; the third was far away to the north, where he found cool retreats from the summer heat. Here was wisdom united with riches and artistic works.

*I was great \* \* and wisdom remained with me.* He reached the height of fame and ambition. His *intellectual* wisdom remained—alas! his *spiritual* wisdom had departed from him! He was led astray by his many heathen wives.

*Behold, all was vanity and vexation of spirit.* That was the result of the search. Every effort failed; and if it failed for Solomon, it will fail for you too. As soon as his works were completed, and the novelty gone, then his interest and pleasure declined. "He had been chasing shadows."

*There was no profit under the sun.* All was *nothingness*. "These are the words of the man who drank the fullest cup of earth's best joy, who set nature on the rack to confess its uttermost strength for the delighting and satisfying of man." But it was only—drink, and thirst again! To drink and never thirst—this is Christ's gift to the soul.

vs. 12-13. *I turned myself to behold—* stopped to look back and review my experience, and see whether I had made any mistake. He looked at wisdom and at madness (the wild exciting whirl of

pleasure and business), and folly. *Then I saw—* mine eyes were opened. Experience is a good teacher—a little severe sometimes.

*Wisdom exceedeth folly!* Folly is darkness, ignorance, as all sin is madness. But wisdom is light, and godliness is a "sound mind."

V. *The search where Happiness may be found* was made afterwards by Solomon; it will constitute our lesson for the last Sunday of the year. In Christ are hid all the treasures of wisdom, in Him is life, and joy, and peace.

"The *farewell* to happiness (earthly and sensual) is the beginning of wisdom, and the surest way of finding peace."

"Our souls were made for God, and can never rest until they rest in Him." In Christ is fullness of joy, and at His right hand are pleasures for evermore.

"Here would we end our quest:  
Alone are found in Thee  
The life of perfect love,  
The rest of immortality."

A GOOD story is told of a lady in Australia of exemplary life and much religious conviction who left her church and went to the Salvation Army. Her minister was perplexed at her desertion and called upon her for an explanation. No; she got no new gain in doctrine or in practice from her religious surroundings. She had no spiritual consolations she had not previously enjoyed. How then was she happier by the change? The old lady burst into an ecstasy of happy recollection as she exclaimed, "O, sir, the big drum is such a comfort to me."

TRULY does the *Sunday School Times* declare: "Plenty of work remains for the Sunday-school to accomplish among the boys, when of fifteen hundred persons sentenced last year to a large State reformatory institution, sixty per cent. were between sixteen and twenty years. Plenty of work remains for the Mission schools to accomplish, when it is known, as the report indicates, that 89 per cent. of these young people never knew a really good home, and 90 per cent. of them were led astray by bad or doubtful associates."



## LESSON XII.

## CHRISTMAS LESSON.

DEC. 21, 1884.

## THE BIRTH OF THE SAVIOUR.—LUKE 2: 8-14; 32-33.

(Read Antiphonally).

SUPT. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

TEACHERS. And, lo, the angel of the Lord came upon them; and the glory of the Lord shone round about them; and they were sore afraid.

SCHOLARS. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

SUPT. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

TEACHERS. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

SCHOLARS. And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

SUPT. Glory to God in the highest, and on earth peace, good will toward men.

TEACHERS. A light to lighten the Gentiles, and the glory of thy people Israel.

SCHOLARS. And Joseph and his mother marvelled at those things which were spoken of him.

**GOLDEN TEXT:** Glory to God in the highest, and on earth peace, good will toward men.

**CENTRAL TRUTH:** "The Son of God became the Son of Man, That the sons of men might become the sons of God."

## CHRISTMAS HYMN.

Hark! the herald-angels sing  
Glory to the new-born King:  
Peace on earth, and mercy mild,  
God and sinners reconciled.

Joyful, all ye nations, rise,  
Join the triumph of the skies;  
With th' angelic host proclaim  
Christ is born in Bethlehem.

Hail, the heaven-born Prince of Peace,  
Hail, the Sun of Righteousness!  
Light and life to all He brings,  
Ris'n with healing in His wings.

Mild He lays His glory by,  
Born that man no more may die,  
Born to raise the sons of earth,  
Born to give them second birth.

(Read Antiphonally, Philippians 2: 5-11.)

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

## QUESTIONS.

I. **The Birth of the Saviour.**—At what time was Jesus born? In what place? Who and what was He before this? (John 1: 1, 2; Heb. 1: 2-10.) Why did He come to this world? Is He a more perfect Saviour for being born as we are?

II. **His Birth Announced** (vs. 8-11).—To whom was Christ's birth first announced? Where were they? Why first to shepherds? Why did the appearance of angels make them afraid? (Ps. 139: 1-4.) Why is Christ's coming "good tidings"? How is it for "all people"? What three names are given to Christ here? (v. 11.) Can He be our Saviour unless He is also our Lord?

III. **Heaven Rejoicing in His Birth.** (vs. 13, 14).—Who announced Christ's birth? Why do the angels rejoice in it? At what fruit of it do they also rejoice? (Luke 15: 10.) What does this teach us of the danger of sin

and the value of salvation? How does Christ's coming show forth God's highest glory?

IV. **What Christ's Birth brings to Man.** (v. 14.)—What does Christ bring to earth? How peace with God? How peace among men? How peace in the soul? Is this salvation? How does He prove God's good-will to men? (John 3: 16.) Can God's love be proved beyond a doubt without Christ? How does it bring faith and comfort in affliction? (Rom. 8: 32.)

V. **The Reign of Christ** (v. 32, 33).—What was Jesus called? Over what kingdom should He reign? How may He be said to sit on the throne of His father David? Who are meant by "the house of Jacob"? (Gal. 3: 14, 29.) How long will his kingdom last? Is it still increasing? (From Peloubet.)

## CATECHISM.

Quest. Whence knowest thou this?

Ans. From the holy Gospel, which God himself revealed first in Paradise; and afterwards published by the Patriarchs and Prophets, and was pleased to represent it by the shadows of sacrifices, and the other ceremonies of the law; and lastly has accomplished it by his only begotten Son.



## LESSON XII.

December 21, 1884.

## Christmas Lesson.

"Who is this?" was the question asked when Jesus made His triumphal entry into Jerusalem on Palm Sunday. "Who is this?" is asked of Christians on every Christmas morning. The whole Christian world is full of a great joy on this festal day, and "the songs of rejoicing are heard in the tabernacles of the righteous:" Why? Because "unto us a child is born, unto us a Son is given." What is His name? "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace."

His history, then did not begin 18 centuries ago in Bethlehem of Judea. He is "the Ancient of days," the Eternal. In John 1: 1 He is called the Word; and "the Word was with God, and the Word was GOD."

In Heb 1: 3 He is called "the Brightness of the Father's glory, and the express Image of His Person." And in our second Scripture lesson it is said of Him: "Being in the form of GOD, He thought it not robbery to be equal with God." In the revised version it reads: "Counted it not a prize to be on an equality with God."

1. *The Eternal pre-existence* of the Son of God is the first truth to learn about Christ. He is GOD.

2. But He is not only one in essence with God, or truly Divine; He is the *outward manifestation* of God—"the form" of God. "The brightness of the Father's glory" is seen in Christ. He is the *Revealer*. "The Divine Nature had infinite Beauty in Itself, that Beauty was the Form of God. This takes for granted His Divine Nature."—*Bengel*. "He is the Image of the Invisible God"—at a time "before every creature" (2 Cor. 4: 4). Hence it was no act of robbery or prize, or self-arrogation, to be on an equality with God. He did not claim to be what He was not.

3. He "made Himself of no reputation"—literally, *He emptied Himself*. Of what? "He never emptied Himself of the fulness of His God-head or of His being on an equality with God." But He laid aside "the Form of God,"

and made Himself of no reputation, and took on Him the form of a Servant. This was His Incarnation, or birth of the Virgin Mary, whereby He became Man, and appeared "in the form" of man. Thereby He in a great measure emptied Himself of His previous glorious form, and assumed our poor human nature—"made like unto us in all things, sin only excepted." *He made Himself of no reputation*. It is the Humiliation which we celebrate on Christmas.

4. *Being found in fashion as a man*, He humbled Himself, and became obedient unto death. In this humbling there were many steps—His circumcision, obedience to Joseph and Mary, to the ceremonial law, to hunger and toil, and at last to death. But such a death! *Even the death of the cross*. This was the climax of His obedience (John 10: 18).

5. *Wherefore God hath highly exalted Him*. We have seen His Humiliation; we now turn to His Exaltation. *Wherefore*—that is, as the just consequence of His self-humiliation and obedience. Such is the law of Christian life. He that humbleth himself shall be exalted. Christ humbled Himself; the Father exalted Him.

6. *The Name*, not merely a name; the name JESUS—the name of Him who is God and Man in one Person. That is *above every name*.

"'Tis the Name for adoration;  
'Tis the Name for Victory;  
'Tis the Name for meditation  
In this vale of misery;  
'Tis the Name for veneration  
By the citizens on high."

*At the Name of Jesus every knee should bow*—rather, *bend*, in token of worship. To worship "in the Name of Jesus," is to worship *Himself*.

*Every tongue shall confess*. His *enemies* must confess, although they do it not from love. His *disciples* gladly confess His name in all their words and conduct.

*To the glory of God*—that is, by confessing Christ we acknowledge God's glory. He that honoreth the Son, honoreth the Father also.



## LESSON XIII.

## SUNDAY AFTER CHRISTMAS.

Dec. 28, 1884.

## THE CREATOR REMEMBERED.—Ecclesiastes 12: 1-14.

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5 Also when they shall be afraid of *that which is high*, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

6 Then shall the dust return to the earth as it

**GOLDEN TEXT:** Remember now thy Creator, in the days of thy Youth. V. 1.

**CENTRAL TRUTH:** Youth is the time to serve the LORD.

## NOTES.

The Book of Ecclesiastes was written by Solomon in his later years. The title—preacher. Solomon was accustomed to speak to the assembled multitudes (1 King 4: 34). *Verse 1.* Remember—keep in mind, honor and obey God. *While*—or, *so that*. *Evil days*—calamity and old age. *No pleasure*—the end of a *sinful* life is painful and sad. 2. *Sun darkened*, &—the mental decay of old age. *Clouds return*—one trouble comes after another. 3. *The keepers*—the arms. *House*—the body. *Strong men*—the legs. *Grinders*—the teeth. *Windows*—the eyes. 4. *Doors shut*—the lips and ears. *The grinders*—the teeth. *Rise up*—the least noise awakens one in sleepless old age. *Daughters of music*—the organs of making and enjoying music. 5. *Afraid*—dread of death. *Almond tree*—white hair resembling almond blossoms. *Grasshopper a burden*—the least thing is a weight in old age. *Desire fail*—

was: and the spirit shall return unto God who gave it.

8 ¶ Vanity of vanities, saith the preacher; all is vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out, and set in order many proverbs.

10 The preacher sought to find out acceptable words: and *that which was written was upright, even words of truth.*

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, *which are given from one shepherd.*

12 And further, by these, my son, be admonished: of making many books *there is no end*; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

appetites fail. 6. *Silver cord*—spinal marrow, “the thread of life.” *Golden bowl*—the skull containing the brain. *The pitcher*—the lungs, that hold the life-blood, cease to act. *The fountain*—the heart, from which the blood proceeds. *The wheel*—probably the great artery which acts like the wheel in raising the bucket out of the cistern. 7. *Spirit \* \* to God*—death does not end all. 8. *Vanity*—spoken of mere worldly pleasures only. 11. *Goads*—spurs to urge on to better deeds. *Nails*—fastening truth in the mind. *Masters of assemblies*—teachers. *One Shepherd*—God, from Whom all wisdom comes. 12. *By these* (words). *Many books*—may yet fail to make one wise, and only cause weariness. 13. *Conclusion*—sum. *Fear God*—this is wisdom, and makes old age cheerful. 14. “After death the judgment.”

## QUESTIONS.

In what Book is to-day's lesson? Who wrote it?

*Verse 1.* What are the young to do? What is it to remember God? What season of life is the best time for beginning to serve God? If we do not serve God in youth, what kind of days will come? What is the end of a sinful life?

2. What is meant by the darkening of the sun, &c.? By the clouds returning? Do these things refer to the *mind*?

3-4. To what is the decay of the *body* compared? (To a dilapidated house). What are the keepers? The strong men? The grinders? Explain each particular.

5. What marks of infirmity are named in v. 5? What becomes of man in the end?

## [REVIEW QUESTIONS. (School in concert.)]

What is the advice of the preacher? (Golden text.) To what is old age compared? To what is the decay of the *mental* powers compared? (v. 2). To what is *bodily* infirmity likened? (vs. 3-6).. To what conclusion

Who go about the streets?

6. Explain silver cord, golden bowl, etc.

7. What becomes of the body? Of the spirit?

8. What is said of a worldly life?

9-10. What is said of the Preacher? How did he use his wisdom? Why did he teach in proverbs?

11-12. What are goads? What is the use of nails? Who are masters of assemblies? Who is the shepherd? By what are we admonished? Is it sufficient to have *many books*? What may they cause?

13-14. What is the conclusion? What is said of reverence and obedience? What will God do?

does he come? (v. 13). What reason is given for this? (v. 14). When should you begin to serve God? Is early piety specially urged in the Bible?

## CATECHISM.

*Quest.* Are all men, then, as they perished in Adam, saved by Christ?

*Ans.* No, only those who are ingrafted into him, and receive all his benefits by a true faith.



## LESSON XIII. December 28, 1884.

## Sunday After Christmas.

The portion of Scripture which constitutes our lesson for to-day is justly regarded as one of the most beautiful in the Old Testament, and one of the most familiar. Who is there in a Christian community that has not known from early youth the exhortation—*Remember now thy Creator in the days of thy youth?* The royal preacher closes his sermon with the best advice possible, and gives the best of reasons for it. His words make a good impression, and a powerful and lasting one, on all young persons who are docile and willing to hear.

The lesson may be divided as follows: "Here is, (1). An exhortation to young people to begin betimes to be religious, and not to put it off to old age, (v. 1), enforced with arguments taken from *the calamities of old age*, (vs. 1-5, and the great change that *death* will make upon us, (vs. 6, 7). (2). A repetition of the great truth he had undertaken to prove in this discourse, *the vanity of the world*, (v. 3). (3.) A confirmation and recommendation of what he had written in this and other books, as worthy to be duly weighed and considered, (vs. 9-12). (4). The whole matter summed up and concluded with a charge to all to be truly religious, in consideration of the *judgment* to come, (vs. 13, 14)."—*Henry*.

V. 1. *Remember thy Creator*. He made and owns us, and therefore has a right to our obedience. He is our Father, our Benefactor, our Judge.

*The effect* of such remembering will be, (1) to obey Him, (2) to keep us from sin and temptation, (3) to secure His richest blessings.

*In the days of thy youth*. This is a plea for *early piety*. Let youth's days be choosing days, choice days. Listen not to the ungodly saying: "Youth for pleasure, age for business, old age for religion." This is a frightful delusion.

"Youth is the best time for serving the Lord: (1). Because there are then fewer hindrances, the heart is more tender, there are fewer bad habits to break off, and fewer alliances with bad men. (2). Because it gives a longer

life for the service of God. (3). Because we may not live to grow older. 4. Because it preserves us from the dangers that wreck many souls. (5). Because the danger of never becoming good grows greater every day. (6). Because old age is the most unfit time for beginning to serve God. (7). Because a youth of piety preserves from the evils of old age."

*No pleasure*. If the season of youth is spent in *dissipation*, the time of old age will be spent in *wretchedness*. But a "youth of virtue secures an old age of content, if not of cheerfulness and joy."

V. 2. *The sun \* \* \* darkened, and the clouds return*. Old age is here compared to the wintry, or rainy season of Palestine, when rain follows rain for several months. The verse refers to *mental infirmities*. The memory, understanding, will, affections and imaginations—these inner rights—all fail.

Vs. 3-6. *The keepers of the house shall tremble*. Here old age is compared to an old decaying house. It is "one of the most beautiful allegories ever penned."

The house is the body; the keepers are the arms, which become feeble and which tremble. The strong men are the legs, which are now scarcely able to bear the weight of the body, and must bow themselves. The grinders are the teeth, which are lost one by one until but few remain, and they cease to do their work. The windows are the eyes, whose sight is impaired. The doors of the house are the ears, which become more and more shut up, until the sense of hearing fails. Rising up at the voice of the bird refers to the sleeplessness of old age.

For the explanation of the other particulars, see "Notes."

Some think these calamities belong to the old age of the sensualist (wicked) only. But a Christian's body also decays; nevertheless he has a new light shining within, and "though the outward perish, the *inner man* is renewed day by day." He has

"An old age serene and bright."

In contrast with this decay and cheerlessness of age is the sunset of life of a pious old man. "By these defects (enumerated in vs. 3-6) we are instructed in the days of our youth to



*open all the doors of our heart to let Christ in, that in old age He may be with us, and when our appetite faileth He may sup with us (Rev. 3: 20); and when our sleep faileth He may give us rest, and when all other delights are worn out, a good conscience may be a continual feast, and may give songs in the night.*—*Bp. Reynolds.*

*Man's long home is not the grave simply, but the other world, in distinction from this.*

*Vs. 7. Spirit return to God.* Surely the immortality of the soul is here asserted by Solomon. "To return to God who is the Fountain of Life (Ps. 36: 9), certainly means to *continue to live.*"—*Cook.*

*V. 8. Vanity of vanities.* "These words are a fitting epitaph over the grave of a worldly man." But they would never suit the grave of an earnest worker.

*Vs. 9-12. The Preacher was wise, and taught.* He let his light shine. He arranged his knowledge in the form of *proverbs*—pithy sentences, containing much truth in a few easily remembered words. So Jesus taught in *parables*. The proverbs are "acceptable words," "upright," and "truth." He never swerved from the truth in order to *please*; his purpose was to *teach*. How much more true are these words concerning Him who "spake as never man spake."

*The words of the wise are as goads—*to rouse and urge the hearer on to right life and actions. God's Word has a penetrating, inspiring power, stirring up the deepest depths of the mind.

*As nails—*to fasten in the memory what has been heard

*And further, by these—that is, by these words of mine. Be admonished—*be guided by my wise counsel, and do not forget my teachings.

*Of making many books there is no end—that is, "one might keep on writing books without limit, and yet not make all men wise. There are enough books now for their instruction. He that will not be wise with what is already written, would not be wise though the world were filled with books.*

*Much study is a weariness of the flesh.* The study of many books may be unprofitable and wearisome. All depends

upon the (1) *character* of the books read; (2) on the *spirit* in which we read; and (3) on the object of the reader's pursuit. Constant reading and "speculating" is not necessarily a source of wisdom; but *reflecting* on what we read, this enlightens and strengthens the mind. Only "words of truth" are profitable, and the Bible is the best of all books to read.

*V. 13. Let us hear the conclusion—*"the main thought toward which the whole discourse has tended; the practical conclusion to which, after all this wide view of life, we come."

*Fear God and keep his commandments.* "The two sentences at the end of Ecclesiastes afford the best guidance for its right interpretation. They are like the rudder by which the whole book is steered. Sometimes the sacred vessel of this marvellous composition may seem to the eye of a cursory reader to be tossed about by the winds of doubt; sometimes to be even plunging and foundering in the depths of despondency and despair; but this is an optical illusion. The ship is riding safely on the billows, and it goes down into the bosom of the abyss in order to rise more gloriously to the crest of the wave, and to ride buoyantly and joyfully like a bright and divine thing in the midst of the storm; for the eye of the pilot is fixed on the stars above, and his hand is firmly grasping the helm; and on his heart are inscribed the words: "Fear God and keep His commandments."—*Wordsworth.*

*V. 13. The fear of God* denotes inward piety, and *keeping His commandments* denotes the expression of it by external obedience.

*The whole duty of man—*rather, the whole man. The religion of the heart and life is the whole duty—"constitutes man's whole being; that only is conceded to man; all other things are dependent on a Higher Incomprehensible Being." This is *our* part of life; God will take care of the rest.

*V. 14. Every work into judgment—*not in this world only, but at the great day. *With every secret thing—*which only an Omniscient Being can take notice of. In view of that trying ordeal let every one live soberly, righteously and godly.







# ORDER OF SERVICES.

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(From the "Scholar's Quarterly.")

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*Supt.*—**Bless the Lord, O my soul; and all that is within me bless His holy name.**

*R.*—**Bless the Lord, O my soul; and forget not all His benefits.**

---

**The Ten Commandments are to be recited in concert at least once a month.**

---

Our Father, Thou teachest us in Thy Word, that, if we say we have no sin, we deceive ourselves, and the truth is not in us. We confess our sinfulness of nature, and of life. We lament our short-comings this day. Have mercy upon us, according to Thy compassion, and cleanse us from our sins, for the sake of the love and sorrow of Thy dear Son, Jesus Christ our Lord. *Amen.*

---

**The Apostles' Creed.**

---

**Gloria in Excelsis, or Hymn.**

---

**Responsive Reading of the Psalm for the day.**

---

**Gloria Patri, to be said, or chanted.**

---

O Lord, Thy Word is a lamp to our feet. Vouchsafe, we implore Thee, the light and guidance of Thy Spirit, that we may believe Thy holy Gospel, and practice its virtue in our lives, to the glory of Thy name, and for our salvation, through Jesus Christ our Lord. *Amen.*

Gracious God, bless the souls instructed in this school in the knowledge of Thy saving truth. Move upon the hearts of the teachers with the grace of Thy Spirit, that the seed sown may yield a harvest of good fruit; and this we beg for Jesus' sake. *Amen.*

1—2.

Almighty God, we pray for this Church and congregation, that it may be a living branch in the true vine, Jesus Christ. Inspire its Pastor with a lively sense of his responsibility to Thee. Remember its Elders and Deacons with Thy love and favor. Send down upon its Communicant and Baptized members the rich dews of Thy heavenly grace. And we pray for Thy Church universal, that it may grow and multiply until it shall fill the whole earth with Thy praise; through Jesus Christ our Lord. *Amen.*

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**Reading of the Lesson for the day.**

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**Hymn.**

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**Study of the Lesson.**

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**Collection.**

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**CLOSING SERVICE.**

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**Review of the Lesson by the Pastor or Superintendent.**

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**Reciting of verses committed, the Golden Text, and the Catechism.**

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**Reports and Announcements.**

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**Lesson Hymns.**

---

Almighty God, attend with Thy favor the studies of this hour. Reward the laborers in Thy Church with that peace and quiet joy which the world cannot give, and which it hath no power to take away. Grant them many souls for their hire. We commend these children and youth to Thy merciful keeping. Enfold them in the arms of Thy love, and so preserve them safe unto the end; through Jesus Christ our Lord. *Amen.*

---

**The Lord's Prayer.**

---

**Hymn and Doxology.**

---

**Benediction (if minister is present).**



## LESSON HYMNS FOR THE QUARTER.

### THE GUIDING STAR.

7s, 6 Lines.

As with gladness men of old  
Did the guiding star behold;  
As with joy they hailed its light,  
Leading onward, beaming bright;  
So, most gracious Lord, may we  
Evermore be led to Thee.

As they offered gifts most rare  
At that manger rude and bare;  
So may we with holy joy,  
Pure and free from sin's alloy,  
All our costliest treasures bring,  
Christ! to Thee, our heavenly King.

Holy Jesus! every day  
Keep us in the narrow way;  
And when earthly things are past,  
Bring our ransomed souls at last,  
Where they need no star to guide,  
Where no clouds Thy glory hide.—  
*Amen.*

### ALL LOVES EXCELLING.

8s and 7s.

Love divine, all loves excelling,  
Joy of heaven to earth come down!  
Fix in us Thy humble dwelling;  
All Thy faithful mercies crown:  
Jesus! Thou art all compassion,  
Pure unbounded love Thou art;  
Visit us with Thy salvation;  
Enter every trembling heart.

Breathe, oh! breathe Thy loving  
Spirit  
Into every troubled breast;  
Let us all in Thee inherit,  
Let us find the promised rest:  
Take away our power of sinning;  
Alpha and Omega be;  
End of faith, as its beginning!  
Set our hearts at liberty.—*Amen.*

### NEARER TO THEE.

6s and 4s.

Nearer, my God, to Thee,  
Nearer to Thee!  
E'en though it be a cross  
That raiseth me;  
Still all my song shall be,  
Nearer, my God, to Thee,  
Nearer to Thee!

Though like a wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer, my God, to Thee,  
Nearer to Thee!—*Amen.*

### JUST AS I AM.

L. M.

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God! I come—I come!

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God! I come—I come!

Just as I am; Thy love unknown  
Has broken every barrier down;  
Now, to be Thine, yea, Thine alone,  
O Lamb of God! I come—I come!  
—*Amen.*

### THE MORNING BRIGHT.

4, 4, 6, 4, 4, 6.

The morning bright,  
With rosy light,  
Hath waked me from my sleep;  
Father I own  
Thy love alone  
Thy little one doth keep.  
All through the day,  
I humbly pray,  
Be Thou my guard and guide;  
My sins forgive,  
And let me live,  
Blest Saviour, near Thy side.—*Amen.*

### MY FAITH.

6s and 4s.

My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray;  
Take all my guilt away;  
Oh, let me from this day  
Be wholly Thine.—*Amen.*

### ABIDE AMONG US.

C. M.

Abide among us with Thy grace,  
Lord Jesus evermore;  
Nor let us e'er to sin give place,  
Nor grieve Him we adore.  
Abide among us with Thy word,  
Redeemer whom we love:  
Thy help and mercy here afford,  
And life with Thee above.  
Abide with us in faithful love,  
Our God and Saviour be!  
Thy help at need, oh! let us prove,  
And keep us true to Thee.—*Amen.*

### MY SINS, MY SAVIOUR.

7s, 6s, Double.

My sins, my sins, my Saviour!  
They take such hold on me,  
I am not able to look up,  
Save only, Christ, to Thee:  
In Thee is all forgiveness,  
In Thee abundant grace,  
My shadow and my sunshine  
The brightness of Thy face.  
My sins, my sins, my Saviour!  
Their guilt I never knew,  
Till with Thee in the desert  
I near Thy passion drew;  
Till, with Thee, in the garden  
I heard Thy pleading prayer,  
And saw the sweat-drops bloody  
That told Thy sorrow there.—*Amen.*

### A FRIEND FOR LITTLE CHILDREN.

8, 6, 8, 6, 7, 6, 7, 6.

There's a Friend for little children  
Above the bright blue sky—  
A Friend that never changes,  
Whose love will never die.  
Our earthly friends may fail us,  
And change with changing years,  
This Friend is always worthy  
Of that dear name He bears.

There's a home for little children  
Above the bright blue sky,  
Where Jesus reigns in glory—  
A home of peace and joy;  
No home on earth is like it,  
Nor can with it compare,  
For every one is happy,  
Nor could be happier, there.—*Amen.*

### GUIDE ME.

8s, 7s, 4s.

Guide me, O Thou great Jehovah,  
Pilgrim through this barren land;  
I am weak, but Thou art mighty,  
Hold me with Thy powerful hand  
Bread of heaven!  
Feed me now and evermore.

Open now the crystal fountain,  
Whence the healing streams do  
flow;  
Let the fiery, cloudy pillar  
Lead me all my journey through;  
Strong Deliverer!  
Be Thou still my strength and shield!  
—*Amen.*

### THY CROSS.

8s, 7s, 4s.

Jesus, to Thy cross I hasten,  
In all weariness my home;  
Let Thy dying love come o'er me—  
Light and covert in the gloom:  
Saviour, hide me,  
Till the hour of gloom is o'er.—*Amen.*

### LOVER OF MY SOUL.

7s, 8 Lines.

Jesus, Lover of my soul,  
Let me to Thy bosom fly.  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide;  
Oh! receive my soul at last.—*Amen.*

### JESUS, SAVIOUR.

7s.

Jesus, Saviour, Son of God,  
Who for me life's pathway trod,  
Who for me became a child,  
Make me humble, meek, and mild.—  
*Amen.*





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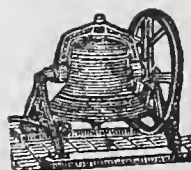
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4—2

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**Lesson Hymns.**

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Almighty God, attend with Thy favor the studies of this hour. Reward the laborers in Thy Church with that peace and quiet joy which the world cannot give, and which it hath no power to take away. Grant them many souls for their hire. We commend these children and youth to Thy merciful keeping. Enfold them in the arms of Thy love, and so preserve them safe unto the end; through Jesus Christ our Lord. *Amen.*

---

**The Lord's Prayer.**

---

**Hymn and Doxology.**

---

**Benediction (if minister is present).**



## LESSON HYMNS FOR THE QUARTER.

### LESSON 1. L. M.

O Spirit of the living God!  
In all Thy plenitude of grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.

Give tongues of fire, and hearts of love  
To preach the reconciling word;  
Give power and unction from above,  
Where'er the joyful sound is heard.

Be darkness, at Thy coming, light;  
Confusion, order in Thy path;  
Souls without strength inspire with might,  
Bid mercy triumph over wrath.

O Spirit of the Lord! prepare  
All the round earth her God to meet;  
Breathe Thou abroad like morning air,  
Till hearts of stone begin to beat.

### LESSON 2. 7s, 6s, 8 lines.

The Lord of life is risen,  
Sing, Easter heralds, sing;  
He bursts His rocky prison,  
Wide let the triumph ring.  
In death no longer lying,  
He rose, the Prince, to-day;  
Life of the dead and dying  
He triumphed o'er decay.

The Lord of life is risen,  
And love no longer grieves;  
In ruin lies death's prison,  
Sing, heralds, Jesus lives.  
We hear Thy blessed greeting:  
Salvation's work is done!  
We worship Thee, repeating:  
"Life for the dead is won!"

Around Thy tomb, O Jesus,  
How sweet the Easter breath;  
Hear we not in the breezes,  
"Where is Thy sting, O Death?"  
Dark hell flies in commotion,  
The heavens their anthems sing;  
While far o'er earth and ocean,  
Glad hallelujahs ring!

### LESSON 3, and 10. S. M.

Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

But Christ, the heavenly Lamb,  
Takes all our sins away;—  
A sacrifice of nobler name,  
And richer blood than they.

My faith would lay her hand  
On that dear head of Thine,  
While, like a penitent, I stand,  
And there confess my sin.

My soul looks back to see  
The burdens Thou didst bear,  
When hanging on the cursed tree,—  
And hopes her guilt was there.

### LESSON 4. 7s.

Jesus, Lord, we look to Thee,  
Let us in Thy name agree;  
Show Thyself the Prince of Peace,  
Bid all strife forever cease.

Make us of one heart and mind,  
Courteous, pitiful, and kind,

Lowly, meek, in thought and word,  
Altogether like our Lord.

Let us for each other care,  
Each the other's burden bear,  
To Thy Church the pattern give,  
Show how true believers live.

### LESSON 5. S. M.

Blest be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.

When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart  
And hope to meet again.

### LESSON 6. S. M.

Come, Kingdom of our God,  
Sweet reign of life and love,  
Shed peace, and hope, and joy abroad  
And wisdom from above.

Over our spirits first  
Extend Thy healing reign;  
Then raise and quench the sacred thirst  
That never pains again.

Come, Kingdom of our God,  
And make the broad earth Thine,  
Stretch o'er her land and isles the rod  
That flow'rs with grace divine.

Soon may all tribes be blest  
With fruit from life's glad tree:  
And in its shade like brothers rest,  
Sons of one family.

### LESSON 7. 7s, 8 lines.

Jesus, lover of my soul!  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour! hide,  
Till the storm of life is past:  
Safe into the haven guide;  
Oh! receive my soul at last.

Other refuge have I none,  
Hangs my helpless soul on Thee:  
Leave, ah! leave me not alone,  
Still support and comfort me:  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenceless head,  
With the shadow of Thy wing.

### LESSON 8. C. M.

O Gracious Lord, Thou Source di-  
vine  
Of goodness from above;  
Shed on this selfish heart of mine  
The grace of heavenly love.

Let charity's celestial fire  
Within my bosom glow;  
That I the good Thou givest me,  
On others may bestow.

### LESSON 9. 8s, 7s, 8 lines.

When the faithful were assembled  
On the day of Pentecost,  
Rush'd the wind, the place it trem-  
bled;  
Came from heaven the Holy  
Ghost;  
Golden showers of consecration,  
Tongues of fire were on them  
shed;  
And that holy dedication  
Made an altar of each head.

Now the festive Pentecostal  
Harvest-home of souls they keep;  
With his sickle each apostle  
Whitening fields goes forth to reap;  
God with holy flame from heaven  
Writes on hearts the law of love;  
Jubilee of sins forgiven  
Sounds its trumpet from above.

Holy Ghost, Divine Creator,  
Who didst on the waters move;  
Holy Ghost, Regenerator,  
Author of all life and love;  
Holy Ghost, Illuminator,  
Who didst then with fire baptize  
Holy Ghost, great Renovator,  
Come, the world evangelize.

### LESSON 11. 7s.

Blessed are the sons of God!  
They are bought with Jesus' blood,  
They are ransomed from the grave,  
Life eternal they shall have.

Though they suffer much on earth,  
Strangers to the worldling's mirth,  
Yet they have an inward joy,  
Pleasures which can never cloy.

They alone are truly blest—  
Heirs with God, joint heirs with  
Christ;  
They with love and peace are fill'd,  
They are by His Spirit sealed.

### LESSON 12. S. M.

Teach me, my God and King,  
Thy will in all to see;  
And what I do in anything,  
To do it as for Thee.

If done beneath Thy laws,  
E'en servile labors shine;  
Hallowed is toil, if this the cause,  
The meanest work divine.

### LESSON 13. S. M.

Behold! what wondrous grace  
The Father hath bestowed  
On sinners of a mortal race  
To call them sons of God!

'Tis no surprising thing,  
That we should be unknown;  
The Jewish world knew not their  
King,  
God's everlasting Son.

If, in my Father's love,  
I share a filial part,  
Send down Thy Spirit like a dove,  
To rest upon my heart.

We would no longer lie  
Like slaves beneath the throne;  
My faith shall—"Abba, Father!"—  
cry  
And Thou the kindred own.



# A Safeguard.

The fatal rapidity with which slight **Colds and Coughs** frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of **AYER'S CHERRY PECTORAL**.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

"Medical science has produced no other anodyne expectorant so good as **AYER'S CHERRY PECTORAL**. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—

"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation of so great value as **AYER'S CHERRY PECTORAL**, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious **bronchial and pulmonary** affections."

## AYER'S Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

**AYER'S CHERRY PECTORAL** has, in numberless instances, cured obstinate cases of chronic **Bronchitis, Laryngitis**, and even acute **Pneumonia**, and has saved many patients in the earlier stages of **Pulmonary Consumption**. It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as **AYER'S CHERRY PECTORAL** for treatment of **Croup and Whooping Cough**.

These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

### Ayer's Cherry Pectoral

PREPARED BY

**Dr. J. C. Ayer & Co., Lowell, Mass.**

Sold by all druggists.

4—4

# KING'S EVIL

Was the name formerly given to Scrofula because of a superstition that it could be cured by a king's touch. The world is wiser now, and knows that

## SCROFULA

can only be cured by a thorough purification of the blood. If this is neglected, the disease perpetuates its taint through generation after generation. Among its earlier symptomatic developments are **Eczema, Cutaneous Eruptions, Tumors, Boils, Carbuncles, Erysipelas, Purulent Ulcers, Nervous and Physical Collapse**, etc. If allowed to continue, **Rheumatism, Scrofulous Catarrh, Kidney and Liver Diseases, Tubercular Consumption**, and various other dangerous or fatal maladies, are produced by it.

## Ayer's Sarsaparilla

*Is the only powerful and always reliable blood-purifying medicine.* It is so effectual an alterative that it eradicates from the system **Hereditary Scrofula**, and the kindred poisons of contagious diseases and mercury. At the same time it enriches and vitalizes the blood, restoring healthful action to the vital organs and rejuvenating the entire system. This great

### Regenerative Medicine

Is composed of the genuine *Honduras Sarsaparilla*, with *Yellow Dock, Stillingia*, the *Iodides of Potassium and Iron*, and other ingredients of great potency, carefully and scientifically compounded. Its formula is generally known to the medical profession, and the best physicians constantly prescribe **AYER'S SARSAPARILLA** as an

### Absolute Cure

For all diseases caused by the vitiation of the blood. It is concentrated to the highest practicable degree, far beyond any other preparation for which like effects are claimed, and is therefore the cheapest, as well as the best blood purifying medicine, in the world.

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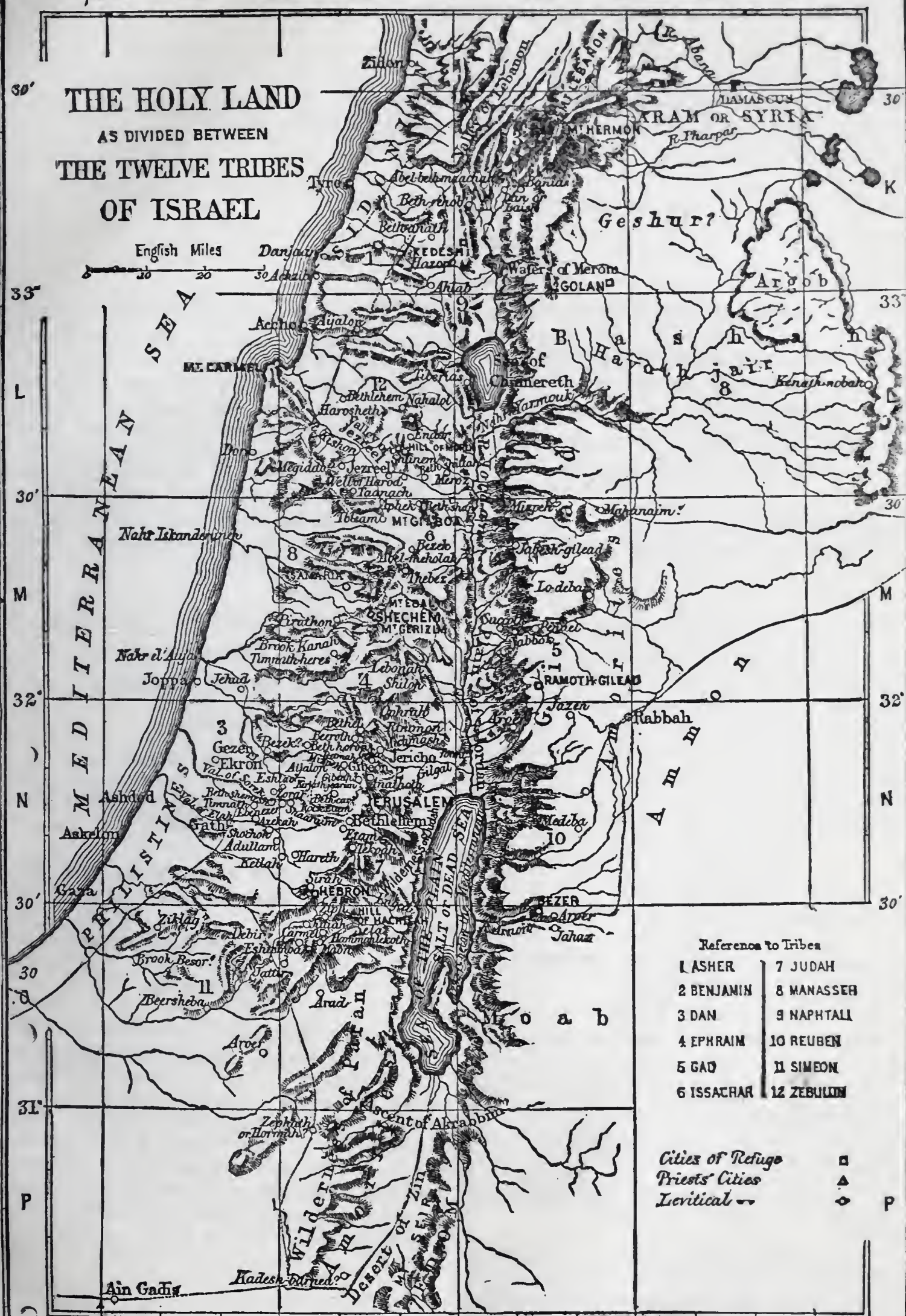
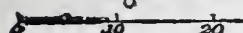
[Analytical Chemists.]

Sold by all Druggists: price \$1; six bottles for \$5.



AS DIVIDED BETWEEN  
THE TWELVE TRIBES  
OF ISRAEL





English Miles



### Reference to Tribes

- |            |            |
|------------|------------|
| 1 ASHER    | 7 JUDAH    |
| 2 BENJAMIN | 8 MANASSEH |
| 3 DAN      | 9 NAPHTALI |
| 4 EPHRAIM  | 10 REUBEN  |
| 5 GAD      | 11 SIMEON  |
| 6 ISSACHAR | 12 ZEBULON |

*Cities of Refuge  
Priests' Cities  
Levitical*



# ORDER OF SERVICES.

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From the Scholar's Quarterly.

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## ORDER OF SERVICES.

*Supt.*—Bless the Lord, O my soul; and all that is within me bless His holy name.

*R.*—Bless the Lord, O my soul; and forget not all His benefits.

---

The Ten Commandments are to be recited in concert at least once a month.

---

Our Father, Thou teachest us in Thy Word, that, if we say we have no sin, we deceive ourselves, and the truth is not in us. We confess our sinfulness of nature, and of life. We lament our short-comings this day. Have mercy upon us, according to Thy compassion, and cleanse us from our sins, for the sake of the love and sorrow of Thy dear Son, Jesus Christ our Lord. *Amen.*

The Apostles' Creed.

---

Gloria in Excelsis, or Hymn.

---

Responsive Reading of the Psalm for the day.

---

Gloria Patri, to be said, or chanted.

---

O Lord, Thy Word is a lamp to our feet. Vouchsafe, we implore Thee, the light and guidance of Thy Spirit, that we may believe Thy holy Gospel, and practice its virtue in our lives, to the glory of Thy name, and for our salvation, through Jesus Christ our Lord. *Amen.*

Gracious God, bless the souls instructed in this school in the knowledge of Thy saving truth. Move upon the hearts of the teachers with the grace of Thy Spirit, that the seed sown may yield a harvest of good fruit; and this we beg for Jesus' sake. *Amen.*

Almighty God, we pray for this Church and congregation, that it may be a living branch in the true vine, Jesus Christ. Inspire its Pastor with a lively sense of his responsibility to Thee. Remember its Elders and Deacons with Thy love and favor. Send down upon its Communicant and Baptized members the rich dews of Thy heavenly grace. And we pray for Thy Church universal, that it may grow and multiply until it shall fill the whole earth with Thy praise; through Jesus Christ our Lord. *Amen.*

---

Reading of the Lesson for the day.

---

Hymn.

---

Study of the Lesson.

---

Collection.

---

## CLOSING SERVICE

---

Review of the Lesson by the Pastor or Superintendent.

---

Reciting of verses committed, the Golden Text, and the Catechism.

---

Reports and Announcements.

---

Lesson Hymns.

---

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---

The Lord's Prayer.

---

Hymn and Doxology.

---

Benediction (if minister is present).



## LESSON HYMNS FOR THE QUARTER.

### LESSON 1.

C. M.

Hosanna to the royal Son  
Of David's ancient line!  
His natures two, His person one  
Mysterious and divine.

The root of David, here we find,  
And offspring is the same;  
Eternity and time are joined  
In our Immanuel's name.

Blest He that comes to wretched  
men,  
With peaceful news from heaven;  
Hosannas of the highest strain,  
To Christ the Lord be given!

Let mortals ne'er refuse to take  
The hosanna on their tongues,  
Lest rocks and stones should rise  
and break  
Their silence into songs.

### LESSON 2.

L. M.

God in His earthly temples lays  
Foundations for His heavenly  
praise;  
He likes the tents of Jacob well;  
But still in Zion loves to dwell.

His mercy visits every house,  
That pays its night and morning  
vows;  
But makes a more delightful stay,  
Where churches meet to praise  
and pray.

When God makes up His last ac-  
count  
Of natives in His holy mount,  
'Twill be an honor to appear  
As one new-born and nourished  
there.

### LESSON 3.

7s, 6s.

Hail to the Lord's Anointed,  
Great David's greater Son!  
See in the time appointed  
His reign on earth begun!

He comes to break oppression,  
To set the captive free,  
To take away transgression,  
To rule in equity.

The tide of time shall never  
His covenant remove;  
His name shall stand forever,  
Jesus, sweet name of love.

### LESSON 4.

C. M.

Father of mercies, send Thy grace  
All powerful from above,  
To form in our obedient souls  
The image of Thy love.

O may our sympathizing breast  
That generous pleasure know,  
Freely to share in other's joy,  
And weep for other's woe.

Whene'er the helpless sons of grief  
In low distress are laid,  
Soft be our hearts their pains to  
feel,  
And swift our hands to aid.

### LESSON 5.

7s, 6s.

My sins, my sins, my Saviour!  
They take such hold on me,  
I am not able to look up,  
Save only, Christ, to Thee:  
In Thee is all forgiveness,  
In Thee abundant grace,

My shadow and my sunshine  
The brightness of Thy face.

My sins, my sins, my Saviour!  
How sad on Thee they fall!  
Seen through Thy gentle patience,  
I tenfold feel them all.  
I know they are forgiven;  
But still, their pain to me  
Is all the grief and anguish  
They laid, my Lord, on Thee.

My sins, my sins, my Saviour!  
Their guilt I never knew,  
Till, with Thee, in the desert  
I near Thy passion drew,  
Till, with Thee, in the garden  
I heard Thy pleading prayer,  
And saw the sweat-drops bloody  
That told Thy sorrow there.

### LESSON 6.

8s, 7s, 4s.

Jesus, to Thy cross I hasten,  
In all weariness my home;  
Let Thy dying love come o'er me—  
Light and covert in the gloom:  
Saviour, hide me,  
Till the hour of gloom is o'er.

Where life's tempests dark are  
rolling  
Fearful shadows o'er my way;  
Let firm faith in Thee sustain me,  
Every rising fear allay:  
Hide, oh! hide me,  
Hide me till the storm is o'er.

### LESSON 7.

S. M.

Did Christ o'er sinners weep,  
And shall our cheeks be dry?  
Let floods of penitential grief  
Burst forth from every eye.

The Son of God in tears  
The angels wondering see:  
Hast thou no wonder, O my soul?  
He shed those tears for Thee.

He wept that we might weep,  
Might weep our sin and shame;  
He wept to show His love for us,  
And bid us love the same.

### LESSON 8.

L. M.

Behold the sin-atonement Lamb,  
With wonder, gratitude and love!  
To take away our guilt and shame,  
See Him descending from above.

Our sins and griefs on Him were  
laid;  
He meekly bore the mighty load:  
Our ransom-price He fully paid,  
In groans and tears, in sweat and  
blood.

To save a guilty world He dies;  
Sinners, behold the bleeding  
Lamb!  
To Him lift up your longing eyes,  
And hope for mercy in His name.

### LESSON 9.

L. M.

The heavens declare Thy glory,  
Lord,  
In ev'ry star Thy wisdom shines;  
But when our eyes behold Thy  
word,  
We read Thy name in fairer lines.

The rolling sun, the changing light,  
And nights and days Thy pow'r  
confess;

But the blest volume Thou hast writ,  
Reveals Thy justice and Thy  
grace.

Sun, moon, and stars convey Thy  
praise  
Round the whole earth, and never  
stand:  
So when Thy truth began its race,  
It touch'd and glanc'd on every  
land.

### LESSON 10.

C. M.

The Lord of glory is my light,  
And my salvation too;  
God is my strength; nor will I fear  
What all my foes can do.

One privilege my heart desires;  
O grant me an abode,  
Among the churches of Thy saints,  
The temples of my God!

There shall I offer my requests,  
And see Thy beauty still;  
Shall hear Thy messages of love,  
And there inquire Thy will.

### LESSON 11.

C. M.

I waited patient for the Lord,  
He bowed to hear my cry;  
He saw me resting on His word,  
And brought salvation nigh.

He rais'd me from a horrid pit,  
Where mourning long I lay;  
And from my bonds releas'd my  
feet,  
Deep bonds of miry clay.

Firm on a rock He made me stand,  
And taught my cheerful tongue  
To praise the wonders of His hand,  
In a new, thankful song.

### LESSON 12.

S. M.

My soul repeat His praise,  
Whose mercies are so great;  
Whose anger is so slow to rise,  
So ready to abate.

God will not always chide:  
And when His strokes are felt,  
His strokes are fewer than our  
crimes,  
And lighter than our guilt.

High as the heav'ns are rais'd  
Above the ground we tread;  
So far the riches of His grace  
Our highest thoughts exceed.

### LESSON 13.

L. M.

Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to  
shore,  
Till moons shall wax and wane no  
more.

For Him shall endless prayer be  
made,  
And endless praises crown His  
head;  
His name like sweet perfume shall  
rise  
With every morning sacrifice.

People and realms of every tongue  
Dwell on His love with sweetest  
song;  
And infant voices shall proclaim  
Their early blessings on His name.



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PREPARED BY

**Dr. J. C. Ayer & Co., Lowell, Mass.**

[Analytical Chemists.]

Sold by all Druggists: price \$1; six bottles for \$5.

## DYSPEPSIA.

Sedentary habits, mental worry, nervous excitement, excess or imprudence in eating or drinking, and various other causes, induce Constipation followed by general derangement of the liver, kidneys, and stomach, in which the disorder of each organ increases the infirmity of the others.

The immediate results are Loss of Appetite, Nausea, Foul Breath, Heartburn, Flatulence, Dizziness, Sick Headaches, failure of physical and mental vigor, distressing sense of weight and fullness in the stomach, and increased Costiveness, all of which are known under one head as **Dyspepsia**.

In every instance where this disease does not originate from scrofulous taint in the blood, **AYER'S PILLS** may be confidently relied upon to effect a cure. Those cases not amenable to the curative influence of **AYER'S PILLS** alone will certainly yield if the **PILLS** are aided by the powerful blood-purifying properties of **AYER'S SARSAPARILLA**.

Dyspeptics should know that the longer treatment of their malady is postponed, the more difficult of cure it becomes.

## Ayer's Pills

Never fail to relieve the bowels and promote their healthful and regular action, and thus cure **Dyspepsia**. Temporary palliatives all do permanent harm. The fitful activity into which the enfeebled stomach is spurred by "bitters," and alcoholic stimulants, is inevitably followed by reaction that leaves the organ weaker than before.

"**Costiveness**, induced by my sedentary habits of life, became chronic; **AYER'S PILLS** afforded me speedy relief. Their occasional use has since kept me all right." **HERMANN BRINGHOFF, Newark, N. J.**

"I was induced to try **AYER'S PILLS** as a remedy for **Indigestion, Constipation, and Headache**, from which I had long been a sufferer. I found their action easy, and obtained prompt relief. They have benefited me more than all the medicines ever before tried." **M. V. WATSON, 152 State St., Chicago, Ill.**

"They have entirely corrected the costive habit, and vastly improved my general health." **REV. FRANCIS B. HARLOWE, Atlanta, Ga.**

"The most effective and the easiest physic I have ever found. One dose will quickly move my bowels and free my head from pain." **W. L. PAGE, Richmond, Va.**

"A sufferer from **Liver Complaint, Dyspepsia, and Neuralgia** for the last twenty years, **AYER'S PILLS** have benefited me more than any medicine I have ever taken." **P. R. ROGERS, Needmore, Brown Co., Ind.**

"For **Dyspepsia** they are invaluable." **J. T. HAYES, Mexia, Texas.**

## AYER'S PILLS,

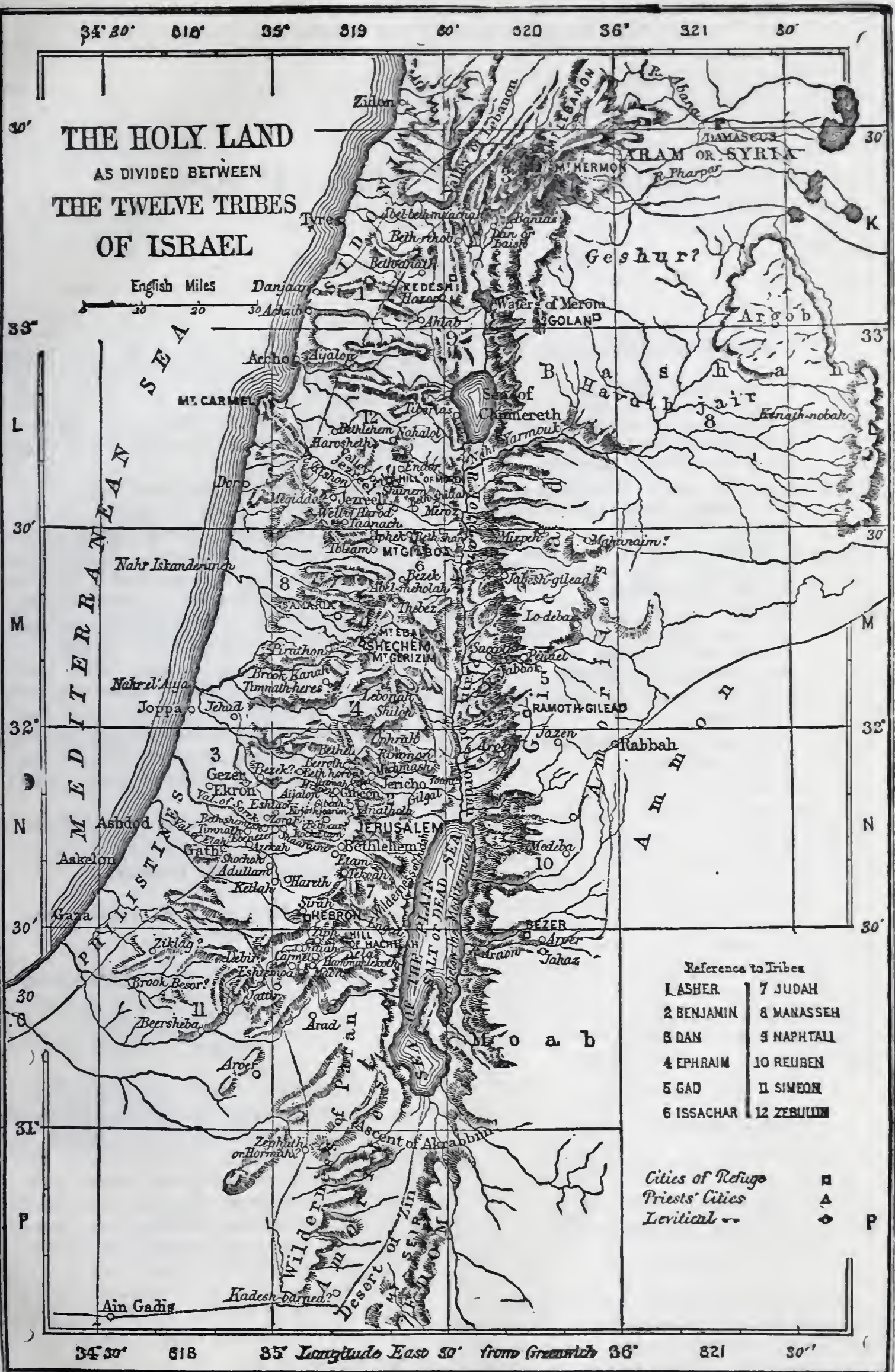
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**Dr. J. C. Ayer & Co., Lowell, Mass.**

Sold by all Druggists.



THE HOLY LAND  
AS DIVIDED BETWEEN  
THE TWELVE TRIBES  
OF ISRAEL





# ORDER OF SERVICES.

From the Scholars's Quarterly.

## ORDER OF SERVICES.

### Opening Hymn.

*Supt.*—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

*School.*—For He hath founded it upon the seas, and established it upon the floods.

*Supt.*—Who shall ascend into the hill of the Lord? Or, who shall stand in His holy place?

*School.*—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

*Supt.*—He shall receive the blessing from the Lord;

*School.*—And righteousness from the God of His salvation.

*Supt.*—Let us pray.

ALMIGHTY and most merciful God, our Heavenly Father, we confess that we have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the cross of Thy dear Son; for His sake have mercy upon us. Restore unto us the joy of Thy salvation, that with cheerful hearts we may serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord. *Amen.*

### Lesson Hymn.

### The Apostles' Creed.

### Gloria Patri.

*Supt.* — The Lord be with you.

*School.*—And with Thy spirit.

### Prayer.

ALMIGHTY GOD, our Heavenly Father, who dost, for the sake of Jesus Christ our Lord, accept the intercession of Thy people; remember in Thy great mercy the scholars in this school and throughout Thy whole Church. By Thy Holy Spirit inwardly en-

lighten and instruct them in the knowledge of Thy divine and saving truth. Prepare them to become full members of Thy Church here, and to enjoy Thy presence and glory in Heaven; through Jesus Christ our Lord. *Amen.*

O LORD, bless the teachers and officers of this school. Instruct them by Thy Spirit, that they may know the mind of the Spirit in the holy Scriptures. Make them quick to learn, and apt to teach, that so they may impart that which they have received, and be Thine instruments in leading others in the way of life. *Amen.*

We beseech Thee to give Thy grace to parents and guardians; that with all diligence, faithfulness and affection they may train the young in the way they should go. These things, and whatsoever else we humbly ask for the sake of Jesus Christ our Lord. *Amen.*

(Here may also be used the Collect for the day.)

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### Hymn.

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GOD of all peace and consolation, who didst gloriously fulfill the great promise of the Gospel, by sending Thy Holy Spirit, to establish the Church as the home of His continual presence and power among men; mercifully grant unto us this same gift of the Spirit, to renew, illuminate, refresh, and sanctify our dying souls, to be over us and around us like the light and dew of Heaven, and to be in us evermore as a well of water springing up into everlasting life; this we ask for Christ's sake. *Amen.*

OUR FATHER, &c.

Doxology, (and Benediction, if the Minister is present.)



## LESSON HYMNS FOR THE QUARTER.

### LESSON 1. C. M.

Thou lovely Source of true delight,  
Whom I unseen adore!  
Unveil Thy beauties to my sight,  
That I may love Thee more.

Thy glory o'er creation shines;  
But in Thy sacred word,  
I read in fairer, brighter lines,  
My bleeding, dying Lord.

'Tis here, whene'er my comforts  
droop,  
And sins and sorrows rise,  
Thy love, with cheerful beams of  
hope,  
My fainting heart supplies.—Amen

### LESSON 2. S. M.

A charge to keep I have,  
A God to glorify;  
A never-dying soul to save,  
And fit it for the sky.

To serve the present age,  
My calling to fulfil;  
O may it all my powers engage  
To do my Master's will.

Arm me with jealous care,  
As in Thy sight to live;  
And O, Thy servant, Lord, prepare  
A strict account to give.—Amen.

### LESSON 3. C. M.

O for a heart to praise my God,  
A heart from sin set free!  
A heart that's sprinkled with Thy  
blood,  
So freely shed for me!

A heart resign'd, submissive, meek;  
My blessed Saviour's throne;  
Where only Christ is heard to speak  
Where Jesus reigns alone!

O for a lowly, contrite heart,  
Believing, true, and clean;  
Which neither life nor death can  
part  
From Him that dwells within.

A heart in ev'ry thought renew'd,  
And full of love divine;  
Holy, and right, and pure, and good—  
A copy, Lord, of thine!

Thy nature, gracious Lord, impart;  
Come quickly from above;  
Write Thy new name upon my  
heart,  
Thy new best Name of Love.  
—Amen.

### LESSON 4. S. M.

I love Thy kingdom, Lord,  
The house of Thine abode;  
The Church our blest Redeemer  
sav'd  
With His own precious blood.

I love Thy church, O God!  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

If e'er to bless Thy sons.  
My voice or hands deny,  
These hands let useful skill forsake  
This voice in silence die.

If e'er my heart forget  
Her welfare or her woe,  
Let ev'ry joy this heart forsake  
And ev'ry grief o'erflow.

For her my tears shall fall;  
For her my pray'rs ascend:  
To her my cares and toils be giv'en  
Till toils and cares shall end.  
—Amen.

### LESSON 5. 8s, 7s.

Christ is made the sure Foundation,  
And the precious Corner-stone,  
Who, the twofold walls surmounting,  
Bind them closely into one:  
Holy Zion's help forever,  
And her confidence alone.

All that dedicated City  
Dearly loved by God on high,  
In exultant Jubilation  
Pours perpetual melody;  
God the One, and God the Trinal,  
Singing everlastingly.—Amen.

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And guard their lives from sin?  
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The meanest souls instruction find,  
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A lamp to lead our way.—Amen.

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Has wander'd from the Lord!  
How oft my roving thoughts depart,  
Forgetful of His word.

Yet sov'reign mercy calls, "return:"  
Dear Lord, and may I come!  
My vile ingratitude I mourn;  
O take the wanderer home!  
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There shall my noblest pow'rs re-  
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I'll read the hist'ries of Thy love,  
And keep Thy laws in sight,  
While through Thy promises I rove,  
With ever fresh delight.—Amen.

### LESSON 9. C. M.

Let every mortal ear attend,  
And ev'ry heart rejoice;  
The trumpet of the gospel sounds  
With an inviting voice.

Eternal Wisdom has prepar'd  
A soul-reviving feast,  
And bids your longing appetites  
The rich provision taste.

Ho! ye that pant for living streams,  
And pine away and die  
Here you may quench your raging  
thirst  
With springs that never dry.

Dear God! the treasures of thy love  
Are everlasting mines,  
Deep as our helpless miseries are,  
And boundless as our sins!  
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Give me a sober mind,  
A quick discerning eye.  
The first approach of sin to find,  
And all occasions fly.

Still may I cleave to Thee,  
And never more depart,  
But watch with godly jealousy  
Over my evil heart.—Amen.

### LESSON 11. C. M.

My God, my portion, and my love,  
My everlasting All.  
I've none but Thee in heaven above,  
Or on this earthly ball.

What empty things are all the skies,  
And this inferior clod!  
There's nothing here deserves my  
joys,  
There's nothing like my God.

In vain the bright, the burning sun  
Scatters his feeble light;  
'Tis Thy sweet beams create my  
noon;  
If Thou withdraw, 'tis night.

To Thee we owe our wealth and  
friends.  
And health and safe abode:  
Thanks to Thy name for meaner  
things;  
But they are not my God.—Amen.

### LESSON 12. C. M.

Jesus, exalted far on high,  
To whom a name is given,  
A name surpassing every name  
That's known in earth or heaven;

Before whose throne shall every  
knee  
Bow down with one accord;  
Before whose throne shall every  
tongue  
Confess that Thou art Lord;

Jesus, who, in the form of God,  
Didst equal honor claim;  
Yet, to redeem our guilty souls,  
Didst stoop to death and shame.  
—Amen.

### LESSON 13. C. M.

When we devote our youth to God,  
'Tis pleasing in His eyes:  
A flower, when offered in the bud,  
Is no vain sacrifice.

To Thee, Almighty God, to Thee,  
Our childhood we resign;  
'T will please us to look back and  
see  
That our whole lives were Thine.

Let the sweet work of prayer and  
praise  
Employ our youngest breath;  
Thus we're prepared for longer days,  
Or fit for early death.



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**RELIABLE** witnesses, all over the world, testify that this work is better accomplished by **AYER'S SARSAPARILLA** than by any other remedy.

**BLOOD** that is corrupted through disease is made pure, and blood weakened through diminution of the red corpuscles is made strong, by **AYER'S SARSAPARILLA**.

**PURIFYING** the blood and building up the system require time in serious cases, but benefit will be derived from the use of **AYER'S SARSAPARILLA** more speedily than from anything else.

**MEDICINE** for which like effects are falsely claimed, is abundant in the market, under many names, but the only preparation that has stood the test of time, and proved worthy of the world's confidence, is

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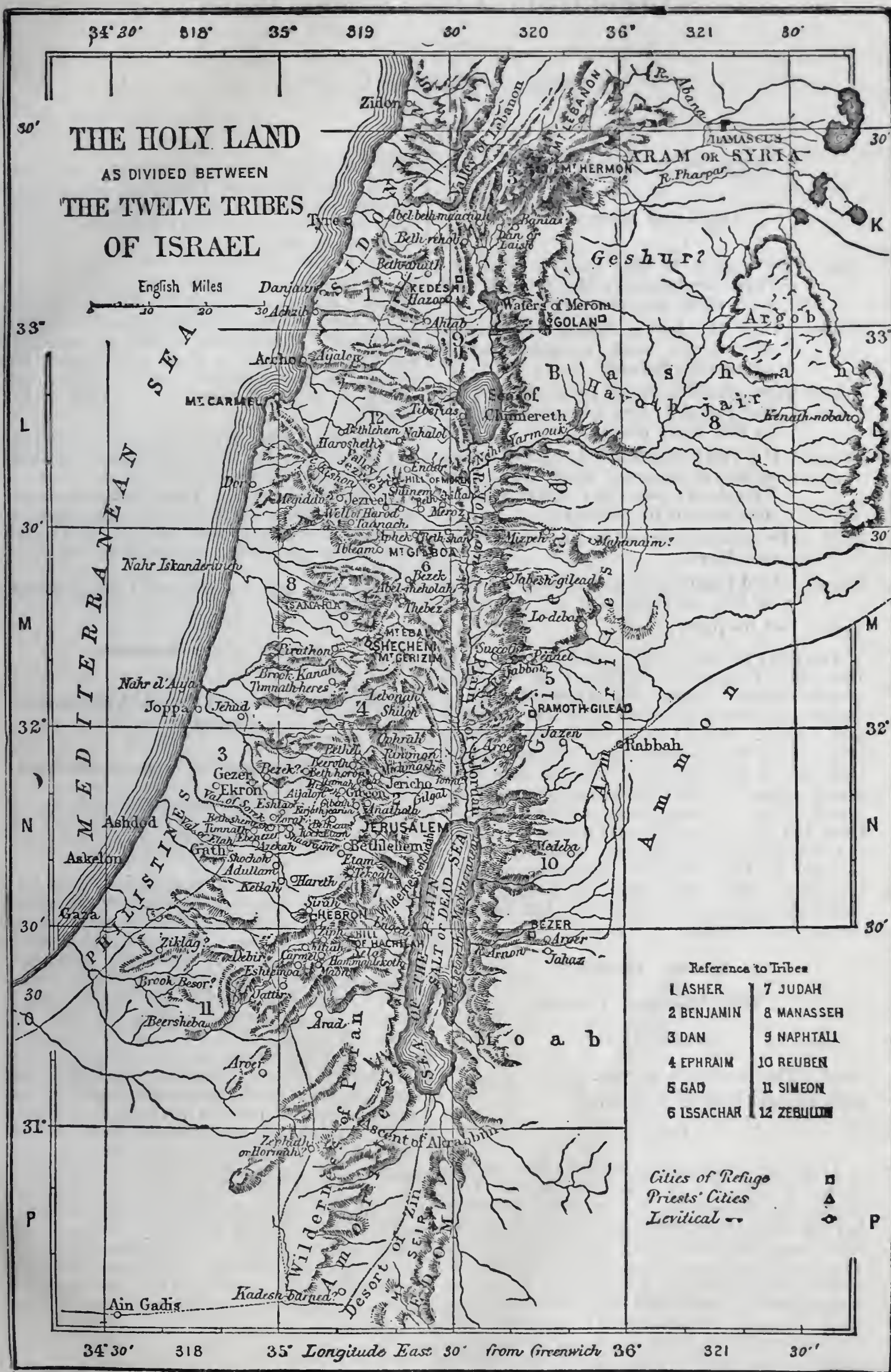
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# ORDER OF SERVICES.

From the Scholars's Quarterly.

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### Opening Hymn.

*Supt.*—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

*School.*—For He hath founded it upon the seas, and established it upon the floods.

*Supt.*—Who shall ascend into the hill of the Lord? Or, who shall stand in His holy place?

*School.*—He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

*Supt.*—He shall receive the blessing from the Lord;

*School.*—And righteousness from the God of His salvation.

*Supt.*—Let us pray.

ALMIGHTY and most merciful God, our Heavenly Father, we confess that we have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the cross of Thy dear Son; for His sake have mercy upon us. Deliver us from the guilt and power of sin. Create in us a clean heart, O God, and renew a right spirit within us. Take not thy Holy Spirit from us. Restore unto us the joy of Thy salvation, that with cheerful hearts we may serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord. *Amen.*

### Lesson Hymn.

#### The Apostles' Creed.

#### Gloria Patri.

*Supt.*—The Lord be with you.

*School.*—And with Thy spirit.

#### Prayer.

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them from all pollution of flesh and spirit, and let the indwelling of Thy grace be evermore their strength and safety. Prepare them to become full members of Thy Church here, and to enjoy Thy presence and glory in Heaven; through Jesus Christ our Lord. *Amen.*

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O HOLY GHOST, Spirit of the Father and the Son, Who by thy quickening energy hast raised us up to a new life in Christ Jesus, bring forth in our hearts and lives the fruits of love, joy, peace, long-suffering, gentleness, faith, meekness and temperance; that so walking in Thee with all holy obedience, we may stand firm in the knowledge and love of the truth against the wiles of the devil, overcome the world, and be glorified in the fellowship of the Father and the Son: to whom with Thee who art co-equal and co-eternal God, we ascribe all honor, thanksgiving and praise. *Amen.*

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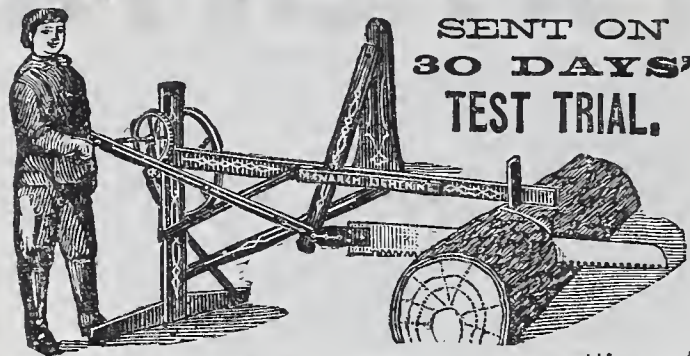
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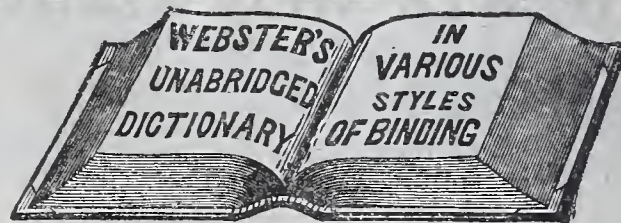
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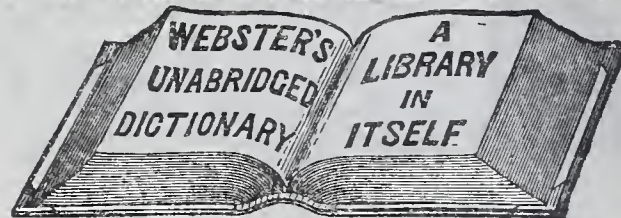
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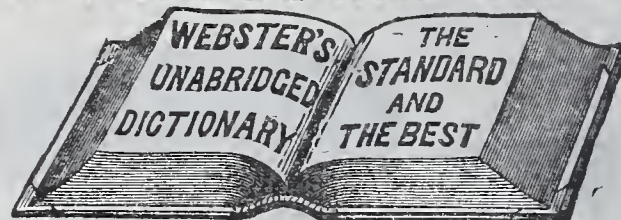
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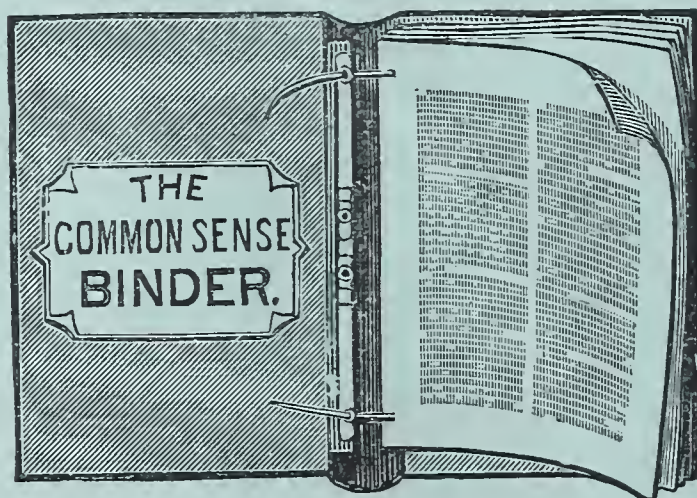
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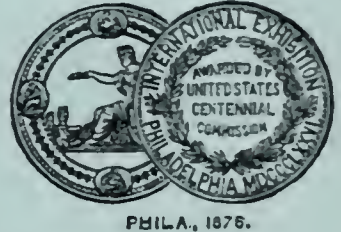
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